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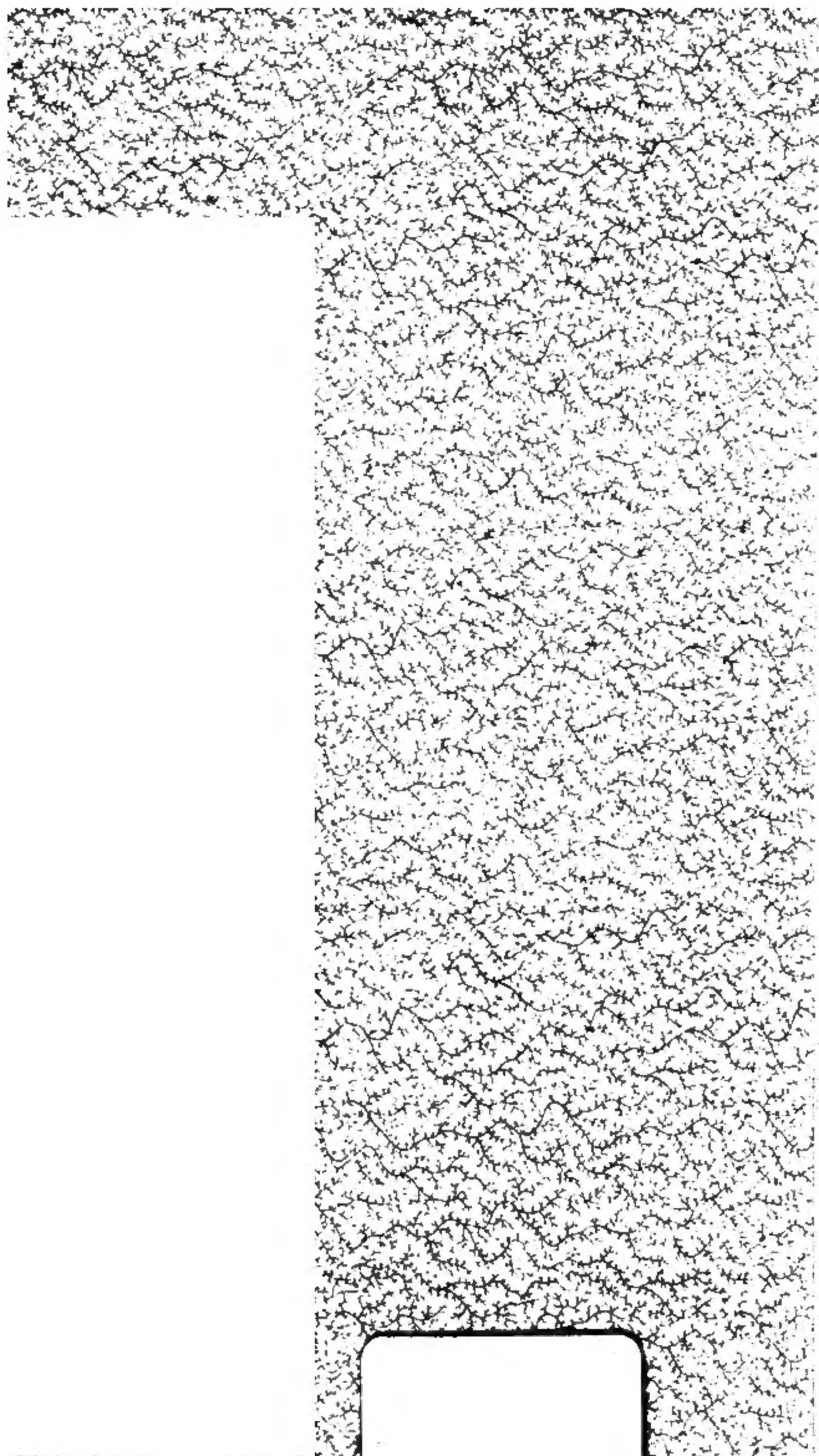
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M,DCCC,VII.

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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

✪ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of each Volume.

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THE MONTHLY REVIEW,

For MAY, 1807.

ART. I. *The Itinerary of Archbishop Baldwin through Wales, A.D. M.C.LXXXVIII.* by Giraldus de Barri; translated into English, and illustrated with Views, Annotations, and a Life of Giraldus. By Sir Richard Colt Hoare, Bart., F.R.S. F.A.S. 2 Vols. 4to. 8l. 8s. Boards. Miller. 1806.

WHEN we behold rank and wealth employed in advancing literature, in serving the arts, and in illustrating antiquity, the sight gratifies unfortunately not less by its rareness, than by the conviction of its beneficial effects. Men of taste, and lovers of curious information, those who deem it important to perfect our national history, will feel very sensible gratitude to the accomplished editor of the collections now before us; which bespeak the most laudable diligence, united to various attainments. Sir Richard Hoare has, indeed, introduced his author to the public with every possible advantage. A biographical sketch of the distinguished and singular Giraldus, composed with great spirit, but with perfect impartiality, and penned with neatness and elegance, stands first in these volumes. This is followed by a history of Britain under the Romans, which is very much confined within the limits of antient authorities, and is a model of chaste narrative; while the greatest light is thrown on it by references to those monuments of antiquity which have escaped the ravages of time, and the acts of ignorant and wilful dilapidators. The drawings of these venerable remains, also, which prodigiously enhance the interest of this splendid work, are not less pleasing in manner than the objects which they represent are precious.

We next come to a very elaborate article on the Roman camps, stations, and military roads, in this part of Britain. Here Sir Richard Hoare lays claim to praise beyond that which belongs to mere authorship. In order to illustrate these inquiries, he has undergone much personal toil and inconvenience, and has performed frequent and expensive journies. A summary of British history then ensues, from the departure of the

Romans down to the epoch to which the leading work in these volumes refers; viz. the Itinerary of Baldwin, Archbishop of Canterbury, in the year 1188, written originally in Latin, and which is here for the first time published in English. Book I. of the Itinerary closes the first volume. To each chapter of this journal are affixed annotations, describing the antient and present state of Wales, its castles, abbies, scenery, &c. which form not the least valuable part of the collection, being replete with information, and highly creditable to the industry of the ingenious editor.

Volume II. consists of the second book of the Itinerary, with similar annotations: of an account of Owen Cyveilioc, Prince of Powys, with a new version of his celebrated poem called the *Hirlas*, or *Drinking Horn*, and his circuits through Wales: of another work of Giraldus, intitled a Description of Wales in two books, enriched with notes by the editor: of a supplement, giving a short account of places omitted by Giraldus in his tour, with hints to landscape painters and architects: of the progress of architecture from the time of William the Conqueror to the sixteenth century, illustrated by designs selected from examples in South Wales; and of a list of publications relating to Wales.

The first particulars of this distinguished person are thus related by his biographer:

‘Giraldus de Barri, distinguished by the name of Cambrensis, or the Cambrian, was descended from an illustrious lineage, being the fourth son of William de Barri, a person of high distinction, by Angharad daughter of Nest, who was the daughter of Rhys ap Theodor Prince of South Wales. He was born about the year 1146, at the castle of Manorbeer in Pembrokeshire, and at a very early age shewed strong marks of literary talents, and an earnest desire to dedicate himself to offices of religion. Whilst his brothers and their companions amused themselves with tracing fanciful figures on the sands, he was occupied in drawing churches and monasteries. His father, admiring these marks of his youthful propensity, predicted his future progress in learning, decided in his own mind on giving him the advantages of a learned education, and in joke used to call him his little bishop. At a time when the country was alarmed by an hostile invasion, and the youths of the castle rushed forth to arms, the boy Giraldus burst into tears, and requested to be carried into the church as a place of safety; thus, to use his own words, “with a wonderful foresight for his age, declaring the peace and privileges of the house of God.” All those who heard him were much astonished that he should expect to find more security in a retired church, than in a castle strongly fortified, and well garrisoned with soldiers.

‘Associating with his brothers and their companions, who were educated in the military profession, Giraldus had little opportunity of
applying

applying his mind to study, until his uncle, David Fitzgerald Bishop of Saint David's, hearing of his character and natural inclination, drew him from the paternal roof, and undertook the care of his future education. He seems, however, at first to have made but little progress; for two masters to whom he was consigned, repeatedly jeered him for his slowness and ignorance in declining the Latin words *durus*, *durior*, *durissimus*, and *stultus*, *stultior*, *stultissimus*. These rebukes made so considerable an impression on the young scholar, that, actuated more by a sense of shame, than by discipline, he applied with such assiduity to his literary pursuits that he soon surpassed all his fellow students. To complete his education, he went to Paris, where he remained for three years, gave lectures on rhetoric and the belles lettres, and was pointed out by the doctors of the university, as a pattern to the young men of his age.

‘ On returning to England, about the year 1172, he entered into holy orders; and having obtained preferment both in England and Wales, and thinking himself “*non sibi sed patrie natus*,” he devoted his whole mind and abilities to the public good, and strenuously endeavoured to promote the interests of his church.’

This celebrated Cambrian appears to have been a zealous son of the church, and a strenuous assertor of her claims; in this respect, seemingly, not yielding to Becket himself. He was most active in directing the censures of the church to those of the clergy who had yielded to the dictates of nature, and entered into wedlock; and as a reward for his exertions of this kind, he was made Archdeacon of Brecknock. In his new dignity, an opportunity of signaling his ecclesiastical prowess was not long wanting; and the transaction is so characteristic of the times, that we shall transcribe the account here given of it:

‘ Having been settled only a few days in his residence at Landen, near Brecknock, after a very laborious journey he had taken to correct the abuses that prevailed in the provinces of Melyenith and Elven, he was surprised by the appearance of two clergymen, sent in a great hurry by the dean and chapter of that district, to inform him that Adam Bishop of Saint Asaph, was coming to dedicate the church of Keri, (which was situated on the confines of the two bishoprics, but of old had appertained to that of Saint David's) and that unless the archdeacon appeared there in person, nothing would prevent his taking possession of that church, or even the entire province; and they intimated likewise, that if no obstacles intervened, he intended to seize the whole territory between the rivers Wye and Severn, comprehending the districts of Melyenith and Elven. However harassed by his late expeditions, and dissuaded by his former companions and followers, who, more through fear of danger than fatigue, refused to accompany him; he, nevertheless, immediately proceeded on his journey towards the church of Keri. On the Saturday he dispatched messengers to two princes of that country, Eincon Clyd and Cadwalhop, requesting them to send some trusty

men of their families, provided with horses and arms, to assist him (if necessity required) in asserting the rights of the church of Saint David, as the Bishop of Saint Asaph was reported to be attended by a strong body of men from Powys; he slept that night at Llanbist, and on coming to Keri early on Sunday morning, found that two of the clergy, and partizans of the bishop, had concealed the keys of the church: these being at length found, the archdeacon entered the church, and, having ordered the bells to be rung, as a token of possession, he celebrated mass with great solemnity. In the mean time messengers arrived from the bishop, ordering preparations to be made for the dedication of the church. Mass being concluded, the archdeacon sent some of his clergy, attended by the dean of the province, to inform the bishop, "That if he came to Keri as a neighbour and a friend, he would receive him with every mark of hospitality; but if otherwise, he desired him not to proceed." The bishop returned for answer, "That he was coming in his professional capacity as bishop of the diocese, to perform his duty in the dedication of the church." The archdeacon and his clergy met the bishop at the entrance to the church-yard, where a long dispute arose about the matter in question, and each asserted their respective rights to the church of Keri. To enforce his claims the more, the bishop dismounted from his horse, placed his mitre on his head, and taking up his pastoral staff, walked with his attendants towards the church. The archdeacon proceeded to meet him, accompanied by his clergy, dressed in their surplices and sacerdotal robes, who, with lighted tapers and up-raised crucifix, came forth from the church in processional form: at length each began to excommunicate the other; but the archdeacon having ordered the bells to be rung three times, as the usual confirmation of the sentence, the bishop and his train mounted their horses, and made a precipitate retreat, followed by a great mob, and pelted with clods of earth and stones. This resolute conduct of the archdeacon gained him the approbation of all present, and even of the bishop himself, who was a fellow-student with him at Paris.

'The controversy at Keri being thus happily terminated, Giraldus went to the king at Northampton, and related what had passed between him and the Bishop of Saint Asaph, who claimed a parish belonging to the church of Saint David, and which, in fact, at that time (the see being vacant) had lapsed to the crown. The king commended the archdeacon's conduct in resisting the claims of the bishop, and excited a general laughter by telling the story to his courtiers who were at that time assembled.'

A great event in the life of Giraldus, and which had considerable influence in his future lot, is thus related:

'On the death of his uncle, David Fitz Gerald, the canons of Saint David's met in council, and, after a long debate, proclaimed Giraldus his successor; but the archdeacon thinking this election made too hastily and inconsiderately, and not according to the usual forms, went on the following morning to the chapter, and, contrary to the advice of all who were present, renounced the episcopal honours

honours that had been offered to him : for it was not customary to proceed on a new election until the death of the former bishop had been publicly announced, and a previous application made to the king, or his justiciary, and the royal assent obtained. The chapter however persisted in their choice, which so highly displeased King Henry, that he threatened to dispossess them of their lands and revenues. He summoned a council, and submitted the case to the consideration of Richard Archbishop of Canterbury and his suffragan bishops, desiring them to recommend a fit person to fill the vacant see : they unanimously recommended Giraldus, as a man of learning and spirit : but the king objected, saying, " That it was neither expedient or necessary to elect too upright or active a man to the vacant see of Saint David's, as such a choice might prove detrimental to the cathedral church of Canterbury, or even to the crown of England."

' At the dissolution of the council, the king confessed to the archbishop, and to a few of his confidential servants, that although he entertained a very high opinion of the talents and integrity of Giraldus, yet he thought it not safe to place a person so nearly related to Prince Rhys, and to almost all the nobility of Wales, at the head of the see of Saint David's ; and that the pride and pretensions of the Welsh would be heightened by the promotion of so able, worthy, and resolute a man. When this conversation was repeated to Giraldus by Roger Bishop of Worcester, he exclaimed, " That such a public testimony, and given in such a place of audience, was more honourable to him than the best bishopric." Giraldus, unwilling to persist in opposition to the will of the king, and the canons wishing not to run the risk of losing their benefices, abandoned their claims, and a new election was made in the presence of the king at Winchester, when Peter de Leia, a monk of the Order of Clugny, and prior of the monastery of Wenloch in Shropshire, was unanimously chosen, at the recommendation of the king, and took possession of the episcopal see of Saint David's.'

Giraldus could not have been more than five-and-twenty years old at this period. Connected as he was with the country, attached to the diocese, and asserting the claims of its church, we cannot wonder that the desire of this high station followed him to a late period of his life ; and, at each vacancy, the chapter of St. David's never failed to elect their zealous, learned, and eloquent countryman : but each time the jealousy of the court, or that of the English metropolitan, rendered it ineffectual. On one of these occasions, Giraldus was persuaded to invoke the interference of the Holy Father in favour of justice, and of the rights of the chapter : but having nothing to which he could trust but the goodness of his cause, and being unable to bribe, his want of success was universally anticipated in that age ; and high as his claims were admitted to be, the Pope's decree set aside his election.

' At the conclusion of this business Giraldus returned to Paris, with a view of applying himself to the study of the belles lettres; and, to use his own expression, "to raise the walls of the canon law on the foundation of the arts and literature."

' He dwells with great rapture, and with no inconsiderable share of vanity, on the prodigious fame which he acquired by his eloquent declamation in the schools, and speaks of the crowded audiences of the doctors and scholars, who were unable to decide, whether the sweetness of his voice, the beauty of his language, or the force of his arguments, were most worthy of admiration: they were so fascinated, he adds, with his oratory, that they hung, as it were, suspended on his mouth, and were never fatigued with the most prolix or tedious discourse.'

On his return from Paris, he found the see of St. David's in a state of confusion; the bishop having quarrelled with the Welsh, and been obliged to fly. Giraldus soon afterward, by the advice of the archbishop, was appointed administrator of all the temporal and spiritual concerns of the church, which he conducted with great prudence and moderation.

Fame had made Henry conceive so high an opinion of Giraldus, that he appointed him preceptor to Prince John; with whom he went to Ireland as his secretary, and who offered him bishoprics in that country.

The occasion of the excursion which produced the Itinerary is related in the following passage:

' In the year 1187, King Henry, with many of his nobility, engaged themselves in the crusading expedition, which at that time was preparing throughout Europe, and Baldwin Archbishop of Canterbury was sent on this holy and enthusiastic mission into Wales; Ranulphus de Glanville, chief justice of the realm, accompanied him, and at Radnor they were met by Rhys ap Gruffydh, and by many illustrious chieftains of the country. The archbishop explained to them, and the multitude, the object of his mission, and Giraldus was the first person who took the cross; Peter de Leia Bishop of Saint David's, and many others, followed his example, and enlisted themselves under the consecrated banners. The archbishop and archdeacon were equally strenuous in their endeavours to gain proselytes; but the oratory of the latter prevailed more successfully than the high name and authority of the former. The effect produced by his discourse at Haverford was so great, that the archbishop oftentimes during his progress confessed that he never before on one day was witness to so much shedding of tears. At the conclusion of the sermon, near the bridge of Aberteivi, or Cardigan, where Prince Rhys, and a numerous concourse of people attended, a person by the name of John Spang thus addressed the prince: "You ought, indeed, to entertain a high opinion of this archdeacon, your son-in-law, for he hath this day enlisted a hundred men or more in the holy cause; and if he had spoken to the people in the Welsh language, I doubt if

if even one out of the whole number of your attendants had remained unenlisted." Giraldus compares the effect of his exhortations to those made by Saint Bernard, who preached the word of God to the Germans in the French tongue, and miraculously converted his hearers, although they neither understood a word of what he uttered, nor even required an interpretation. He insinuates that God assisted his pious endeavours, and relates a saying of some of his auditors, who at the conclusion of his discourse thus addressed him: "The Holy Spirit hath this day truly manifested relief in your mouth." King John is also said to have bitterly reproached Giraldus for draining his county of Pembroke of men, by persuading such numbers to take the cross and repair to the holy land. But although thus zealous and successful in preaching the cause of the crusade; yet on the death of King Henry, at whose instance he had taken the cross, he applied to the Cardinal Legate, John of Anagni, on behalf of himself and Peter de Leia Bishop of Saint David's, for absolution from the vows which each had made to go to the holy land; and which they obtained on the plea of age and poverty, but on condition that they should attend to the reparation of the cathedral church at Saint David's and give every assistance in their power to the crusaders who undertook the journey to Jerusalem.

'To the enthusiastic zeal, that once animated the breast of the archdeacon, we owe the present Itinerary through Wales, of which a translation is now, for the first time, submitted to the public, and which, amidst a multitude of idle stories and monkish legends, contains many curious and interesting particulars relative to the topography and history of that principality.

'During this journey Giraldus gained the good graces of the archbishop: that prelate highly praised his works, and strongly recommended him to the king; but Henry persisted in his resolution of not advancing him to any high preferment in the church.'

The bishoprics of Bangor and Landaff, however, were severally offered to Giraldus, but he declined them; his mind, it is supposed, being bent on his native diocese. It appears, indeed, that neither religious zeal nor ambition had blunted the sensibility of the distinguished Cambrian; and this trait exhibits to much advantage the popular and admired Giraldus.

Soon after this time, he was again elected by the chapter of St. David's to fill that see; and it was on this occasion that he made the fruitless appeal to Rome, to which we have before alluded. This suit lasted four years, and exposed him to various persecutions, all of which he bore with firmness and composure. A letter from him to Henry's Justiciary, the celebrated Ranulph de Glanville, shews that he knew the extent of legal protection, and that he did not want spirit boldly and resolutely to assert the rights of innocence. He convicts this high magistrate of having acted against him with precipitation and injustice; while the latter, on being informed that he had

proceeded on false information, immediately put a stop to the severe proceedings which he had commenced against the archdeacon. The claims of metropolitan rights over Wales, in favour of the see of St. David's, we apprehend, formed the principal cause which obstructed his elevation.

Though the court had sufficient power to disappoint the hope of Giraldus, yet was it unable to carry the election of any other without his concurrence. He at length yielded, and consented to the appointment of the prior of Lanthoni. An anecdote connected with this translation proves how ardently in those days these exalted stations were sought; and it displays the real and comparative state of South Wales at the period:

‘ Geoffrey de Henelawe was Prior of the convent of Lanthoni, near Gloucester, and by his skill in physic, had procured the friendship and acquaintance of Hubert Archbishop of Canterbury.

‘ During the interval of the long controversy between the archbishop and Giraldus, when Geoffrey de Henelawe was a candidate for the vacant see of Saint David's, a certain monk, coming out of Wales to Gloucester, thus addressed the Prior of Lanthoni: “I much wonder that you, being Prior of so sumptuous an establishment, placed in so fine and tranquil a situation, sheltered by excellent buildings, and abounding in fruitful vineyards, gardens, and orchards, should (as is reported) covet the poor little cathedral of Saint David's, situated in a barbarous and hostile territory; particularly as in the whole see there is scarce a single house where even a private man, much less a bishop or prelate, can get a decent lodging.” To which the prior replied, “Why do you talk to me about the want of houses? why frighten me with the description of its dreary situation? for you know it is far preferable in my eyes to my present situation.”

This priory was a dependency on the Abbey of the same name in the mountainous part of Monmouthshire.

Offended with the chapter of St. David's, and charging its members with weakness and duplicity, Giraldus was desirous of resigning his preferments, and having his nephew collated to them. In this design he had the good fortune to succeed; and it is a trait which, among many others, serves to shew the generous nature of Giraldus. It is said that he was often accustomed to address his nephew in the appropriate lines,

“*Disce, puer, virtutem ex me, verumque laborem;
Fortunam ex aliis.*”

Having borne due testimony to his high descent, his abilities, and his firmness, the biographer adds:

‘ The frequent opportunities he takes of animadverting on the loose and profligate lives of the clergy and monks throughout Wales, as well as on the abuses and excesses which, by their bad conduct
and

and management, had crept into the church, and which finally compelled him to quit his ecclesiastical preferment, sufficiently evince the morality of his character and principles.

‘ His conduct at Lincoln, and at many other places, displayed his humane and charitable disposition : and that he was disinterested as to pecuniary emoluments, and content with a moderate competency ; the description of his residentiary retreat at Landeu, and his generous behaviour in resigning an archdeaconry and prebendary to his nephew during his own life-time, most amply prove.

‘ His ambition, which was chiefly displayed in so ardently seeking the episcopal throne of Saint David's, cannot be blamed ; for when it was at last offered to him on dishonourable terms, his probity revolted, and spurned the proffered honour.

‘ The numerous works he composed on various subjects, at a time when the literary world was not assisted by the invention of types ; the extensive knowledge, both in sacred, profane, and classical history and poetry, which his quotations demonstrate, afford the most convincing testimony of his abilities and learning. Our high opinion of his good sense and judgment must be in some degree lowered, when we recollect the repeated tales of wonder which he relates ; his own words however prove, that he did not give implicit credit to all the miracles which he inserted in his works ; for he says, “ I know, and am well assured, that I have committed to writing some things that will appear ridiculous and even impossible, to the reader ; nor do I wish that hasty credit should be given to every thing I have asserted, for I do not believe them myself.”

If we have dwelt unusually long on the life of Giraldus, let it be recollected how interesting an object is a great proficient in learning of the twelfth century, who was besides a man of considerable natural abilities.

To the Itinerary is prefixed an address, inscribing it to Stephen Langton Archbishop of Canterbury ; a name dear to every lover of British liberty, on account of the important part taken by that revered prelate in extorting from king John the venerable code of *Magna Charta*, the foundation of all our envied rights and privileges. These addresses are written in a style of simplicity which is very remote from the manner of our times. No suffragan bishop, at this day, would be so free with his Grace of Canterbury, as the Archdeacon of Brecknock was with his predecessor in the days of king John.

As to the celebrated Itinerary itself, which now comes under our consideration, it is filled with miracles, tales of ghosts, and marvellous relations ; which manifest an imbecility and credulity that could scarcely be expected in a man who was capable of reasoning ably, and observing shrewdly on the rights of the church and his private concerns ; a man who often rose to philosophical and sublime reflections, when treating of moral subjects ; and to whom were familiar the finest sentiments of
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the Roman sages. Were it not for the annotations which are interposed between each chapter, we should find the perusal of this antient production highly irksome. It is chiefly valuable as a monument of the abject state of the human mind at that period. An extract or two will display the fanaticism of the age :

‘ The famous lake of Brecheinoc supplies the country with pike, perch, excellent trout, tench, and eels. A circumstance concerning this lake, that happened a short time before our days, must not be passed over in silence. “ In the reign of King Henry the First, Gruffydh, son of Rhys ap Theodor, held under the king one comot, namely, the fourth part of the cantred of Caoc, in the Cantref Mawr, which, in title and dignity, was esteemed by the Welsh equal to the southern part of Wales, called Deheubarth. When Gruffydh, on his return from the king’s court, passed near this lake, which at that cold season of the year was covered with water-fowl of various sorts, being accompanied by Milo Earl of Hereford, and Lord of Brecheinoc, and Payn Fitz John, Lord of Ewyas, who were at that time secretaries and privy counsellors to the king : Earl Milo, wishing to draw forth from Gruffydh some discourse concerning his innate nobility, rather jocularly than seriously thus addressed him : “ It is an ancient saying in Wales, that if the natural prince of the country coming to this lake, shall order the birds to sing, they will immediately obey him.” To which Gruffydh, richer in mind, than in gold (for though his inheritance was diminished, his ambition and dignity still remained), answered, “ Do you, therefore, who now hold the dominion of this land, first give the command ;” but he and Payn having in vain commanded, and Gruffydh perceiving that it was necessary for him to do so in his turn, dismounted from his horse, and falling on his knees towards the east, as if he had been about to engage in battle, prostrate on the ground, with his eyes and hands uplifted to Heaven, poured forth devout prayers to the Lord : at length rising up, and signing his face and forehead with the figure of the cross, he thus openly spake : “ Almighty God, and Lord Jesus Christ, who knowest all things, declare here this day thy power. If thou hast caused me to descend lineally from the natural princes of Wales, I command these birds in thy name to declare it ;” and immediately the birds, beating the water with their wings, began to cry aloud and proclaim him : the spectators were astonished and confounded ; and Earl Milo hastily returning with Payn Fitz John to court, related this singular occurrence to the king, who is said to have replied, “ By the death of Christ (an oath he was accustomed to use), it is not a matter of so much wonder ; for although by our great authority we commit acts of violence and wrong against these people, yet they are known to be the rightful inheritors of this land.” —

‘ We slept in the monastery of St. Dogmael, where, as well as on the next day at Aberteivi, we were handsomely entertained by Prince Rhys. On the Cemmeis side of the river, not far from the bridge, the people of the neighbourhood being assembled together, and Rhys, and his two sons, Malgon and Gruffydh being present, the
word

word of the Lord was persuasively preached both by the Archbishop and the Archdeacon, and many were induced to take the cross: one of whom was an only son, and the sole comfort of his mother, far advanced in years, who stedfastly gazing on him, as if inspired by the Deity, uttered these words: "O most beloved Lord Jesus Christ, I return thee hearty thanks for having conferred on me the blessing of bringing forth a son, whom thou mayest think worthy of thy service." Another woman at Aberteivi, of a very different way of thinking, held her husband fast by his cloak and girdle, and publicly and audaciously prevented him from going to the Archbishop to take the cross; but three nights afterwards, she heard a terrible voice saying, "Thou hast taken away my servant from me, wherefore what thou most lovest shall be taken away from thee." On her relating this vision to her husband, they were struck with mutual terror and amazement; and on falling to sleep again, she unhappily overlaid her little boy, whom, with more affection than prudence, she had taken to bed with her; the husband relating to the bishop of the diocese both the vision and its fatal prediction, took the cross, which his wife spontaneously sewed on her husband's arm.

'Near the head of the bridge where the sermons were delivered, the people immediately marked out the site for a chapel on a verdant plain, as a memorial of so great an event; intending that the altar should be placed on the spot where the Archbishop stood, while addressing the multitude; and it is well known that many miracles (the enumeration of which would be too tedious to relate) were performed on the crowds of sick people who resorted hither from different parts of the country.' (Vol. II. p. 38.)

Of the famous Prince Gruffydh above mentioned, we have this account:

'Gruffydh ap Rhys—Was son of Rhys ap Theodor, who in the year 1090 was slain in battle, not far from Brecknock. About the year 1113, "there was a talke through South Wales, of Gruffyth, the sonne of Rees ap Theodor, who for feare of the king had beene of a child brought up in Ireland, and had come over two yeares passed, which time he had spent privlie with his freends, kinsfolk, and affines; as with Gerald steward of Penbroke his brother-in-law, and others. But at the last he was accused to the king, that he intended the kingdome of South Wales as his father had enjoied it, which was now in the king's hands; and that all the countrie hoped of libertie through him; therefore the king sent to take him. But Gruffyth ap Rees hering this, sent to Gruffyth ap Conan Prince of North Wales, desiring him of his aid, and that he might remaine safe-lie within his countrie; which he granted, and received him joiouslie for his father's sake." He afterwards proved so troublesome and successful an antagonist, that the king endeavoured by every possible means to get him into his power. To Gruffyth ap Conan he offered "mountaines of gold to send the said Gruffyth or his head to him." And at a subsequent period, he sent for Owen ap Cadogan, and said to him, "Owen, I have found thee true and faithful unto me, therefore I desire thee to take or kill that murtherer Gruffyth ap Rees, that

that doth so trouble my loving subjects." But Gruffyth escaped all the snares which the king had laid for him, and in the year 1137, died a natural and honourable death : he is styled in the Welsh Chronicle, "the light, honor, and staie of South Wales;" and distinguished as the bravest, the wisest, the most merciful, liberal, and just of all the princes of Wales. By his wife Gwcnlhian, the daughter of Gruffyth ap Conan, he left a son, commonly called the Lord Rhys, who met the Archbishop at Radnor, as is related in the first chapter of this Itinerary.'

[To be continued.]

ART. II. *A Sporting Tour through the Northern Parts of England, and great Part of the Highlands of Scotland; including Remarks on English and Scottish Landscape, and general Observations on the State of Society and Manners. Embellished with Sixteen Engravings, by Messrs. Medland, Pouncy, Landseer, Peltro, &c. From Paintings made on purpose, by Mr. Garrard. By Colonel T. Thornton, of Thornville Royal, in Yorkshire. 4to. pp. 340. 11. 15s. Boards. Vernor and Hood,*

WITH the progress of civilization and mental improvement, the amount of human knowlege is enlarged; and its departments are distributed into regular divisions, which receive their denominations from the circumstances or properties that chiefly characterize them. Hence every genus and species of literature become distinctly defined, and subjected to the commodious and philosophical form of nomenclature; while each subsequent discovery easily finds its appropriate rank and station, and contributes to the former stock of information. To this pleasing and animated view of the regulated multiplication of ideas, we are unwilling to assign any other limits than those of the duration of our race; and we confess that we entertain no large portion of charity for those narrow and superficial observers, who would endeavour to convince us that all the possible varieties of even the most familiar subjects are already exhausted. We have, indeed, often adverted to the wonderful diversity of books of travels; such as the descriptive, the political, the geological, the philosophical, the sentimental, &c. &c. but we still reckoned it within the compass of intellect, combined with genius, to detect some non-descript species; and the title of the work now before us sufficiently proves that our expectations were not chimerical.

In justice to the author, we shall preface our analytical report of his novel production, by requesting our readers to treat it with much less levity than its *trivial* appellation might naturally suggest; since we are warranted in stating that a sporting tour is a very serious concern, and may not unaptly be compared

compared to the commentaries of Cæsar, or the military narratives of Frederick the Great. It likewise deserves to be distinctly recorded that, though Colonel Thornton volunteered his services, he spared no time, trouble, expence, nor risk, in planning and conducting the grand expedition, of which the history will now descend to posterity. His naval and land equipments were completed on a very liberal scale, without subtracting a shilling from the public money; and the ingenious precautions and expedients to which he had recourse, in order to secure a plentiful supply of ammunition, forage, and generous cheer in a land of heath and blue mists, will be gratefully acknowledged by the gallant few, who, incited by his illustrious example, may be tempted to engage in enterprizes of "great pith and moment." We may safely commend his general orders, and his regular returns of killed and wounded, as models of precision; and, as the bard of Mantua tosses his dung with grace and dignity, the hero of Thornville Royal marshals his hodge-podge and bacon in elegant array.

That such of our readers, as are strangers to the incomparable work itself, may form some conception of the nature and extent of the Colonel's preparations, we must not forget to mention that he, first of all, engaged Mr. Garrard, a pupil of Gilpin, and an excellent walker, to delineate the romantic scenes which lay on the line of march. 'A very curious boat,' a portable kitchen, and a great variety of useful articles, were ordered in London. The boat was delivered at Hull: 'but it grieves us to relate that Mr. Merlin failed in providing the kitchen. On this melancholy occasion, our magnanimous tourist, disdaining to indulge in a single peevish or resentful expression, thus coolly continues his narrative;—'and now having hired a cutter, I embarked all my stores, servants, guns, dogs, nets, oatmeal, beans, &c. together with the two boats, (for I had purchased a second, in order that Mr. P.'s plans and mine might not interfere; a mode which, in like cases, I would recommend every sportsman to adopt implicitly,) and the whole being ready for sea, only awaited a favourable breeze, which soon after sprung up.'—With that enviable degree of philosophy which seems seldom to have abandoned him, he likewise renounced for the good of the service his favourite scheme of navigating his own squadron.

'We went, however,' (says he,) 'on board our vessel, which we christened The Falcon. The largest boat, which was made for me in London, I named the *Ville de Paris*, as a small honorary tribute to the brave Lord Rodney, whose singular good fortune, in taking the commanders in chief of two squadrons of France and Spain, in one war, is hardly to be paralleled in the annals of naval transactions. The

14 Thornton's Sporting Tour in the North of England.

The other boat, destined for Mr. P.'s use, was called, for similar reasons, the Gibraltar, and, it being the 4th of June, we ordered the crew an additional quantity of flip, upon the occasion, to drink the health of our gracious sovereign, and then, trusting to the good fortune which attends every thing done on this auspicious day, we were set on shore, the sails were spread, the crew gave us a salute, and, with colours flying, the vessel fell down the Ouse for Hull. At this place she was to take in biscuits, porter, &c. as well as ale and small beer, (the latter being a necessary I had found great want of,) and then set sail for Forres,* &c.

The hospitable and polite attentions of Mr. L. a brother sportsman, and of his lady, could not detain the leader and his party a single night; for 'dispatch was necessary,' and direful disasters might have ensued from supping at Northallerton rather than at Darlington. The Colonel's love of expedition is, indeed, highly commendable. In spite of the late supper at Darlington, he rose 'very early' next morning; at Newcastle, dinner was 'soon on the table;' and, the party being determined not to loiter, 'they made all possible expedition, drank a few glasses of wine, and then proceeded for Morpeth.' The next paragraph begins with 'Rose again very early,' and proceeds to acquaint us that time could not be spared for fishing in the beautiful river Cocket, which was then in good condition. It fared otherwise with the Teviot; as it appears, by the returns, that the Colonel deprived it of 39 trout, and his companion, Mr. P. of 3.—Two days afterward, this last named gentleman killed with his gun, 'several beautiful white birds, which proved to be *kittiwakes*†. The young of this bird are a favourite *whet* in North Britain, being served up a little before dinner to procure an appetite; but, from their rank smell and taste, they seemed to me more likely to have a contrary effect. I was told of a stranger, who was set down, for the first time, to this kind of relish, as he supposed; but, after demolishing half a dozen, with much impatience, he declared that he had "eaten sax, and did na find himself a bit *more*‡ hungry." A similar story is told of a late duchess, who, having ate a Soland goose‡, found no advantage.'

It is impossible to follow the busy journalist after he commences his bloody career, without transcribing a large portion of his volume: but the relation of slaughter is sometimes agreeably relieved by such important communications as these:—

* *Tarrocks*. *Larus tridactylus*, Lin. (Rev.)

† The dialect requires *mair*. (Rev.)

‡ Gannet. *Pelecanus Bassanus*, Lin. (Rev.)

‘Returned to the inn, passed a very pleasant hour or two, and drank the “Fisher’s Delight,” in a couple of *magnums* of very good claret.’—‘Sent for a blacksmith to examine into the state of the carriages, and put every thing in proper order.

‘Ordered in two large chests of biscuits, several Cheshire and Gloucester cheeses, together with a number of Yorkshire hams, reindeer, and other tongues, hung-beef, &c. in order to be amply provided for a large party. Also laid in about seventy pound weight of fine gunpowder, shot, &c. Bought an additional quantity of fishing-tackle, with six or seven excellent rods, from that ingenious maker *M’Lean*, and, having provided divers portable gun-cases, plaids, and other necessities, the baggage-waggons were ordered to be ready to set forward in a few days, by Stirling, for Raits.’

On the Colonel’s personal exertions and prowess, we may always rely with implicit confidence: but in the choice of his auxiliaries he is sometimes unfortunate, and a whole day’s sport was lost by the misconduct of an individual: viz.—‘In order to secure sport, I had sent off the evening before, a hair-dresser, who, when I was at college, used to attend me, and other friends, on fishing parties, in order to procure me pike baits; and for him we impatiently waited some hours: he at length made his appearance, attended by two of his fraternity, who brought us literally no other baits than *pickled herrings*. Our prospects with such apparatus could of course not be great, we therefore relinquished the idea of sport for that day, and, taking a general view, formed plans for the next.’

Adventures and incidents thickened rapidly as the expedition proceeded from Glasgow, by Dumbarton, Loch Lomond, Inverary, Taymouth, &c. to *Raits*, a habitation not very remote from the *ultima Thule*, and on which the commander had fixed as his head-quarters during great part of the campaign. When within two days’ march of this station, we are informed that dinner was served about eight o’clock, and consisted of

‘Hodge podge,
pudding——greens,
trout and char,
roast mutton, excellent.

‘SECOND COURSE.

‘Brandered chickens,
cold hams,
snipes,
Cheshire cheese—biscuits.

‘WINES.

‘Claret, good.—Port, ditto,
limes, Jamaica rum, and
incomparable parter from *Calvert’s*.’

The voyagers, meanwhile, had sprung a leak, and with great difficulty got into Whitby, where the vessel underwent a thorough repair, and then proceeded successfully to Forres. The cargo was conveyed over the mountains in forty-nine small carts of the country. Sledges were prepared for the carriage of the boats, but were in the end found unserviceable, and 'the boats came perfectly safe without them.'

We regret that we cannot afford room for the details of a memorable exploit, achieved on the 30th of July, when the Colonel, Captain Waller, and their attendants, finally succeeded in bringing on shore a huge pike, 'a famous fellow,' weighing between forty-seven and forty-eight pounds. Suffice it to say, in the author's own words, 'he was completely spent, and, in a few moments, we landed him, a perfect monster! He was stabbed by my directions in the spinal marrow, with a large knife, which appeared to be the most humane manner of killing him, and I then ordered all the signals with the sky-scrapers to be hoisted; and the whoop re-echoed through the whole range of the Grampians. On opening his jaws, to endeavour to take the hooks from him, which were both fast in his gorge, so dreadful a forest of teeth, or tushes, I think I never beheld: if I had not had a double link of gimp, with two swivels, the depth between his stomach and mouth would have made the former quite useless. His measurement, accurately taken, was *five feet four inches*, from eye to fork.'

The ensuing very important communication was issued on the 17th August. 'Orders.—'That *Jonas* and *Jack*, with one of the baggage-waggons, do proceed with the necessary apparatus, as by order, to Avemore, and there remain for farther instructions.'—The general orders of the 25th August are not less indicative of the skill and spirit of the commander:—

'Mr. Lawson will observe, that the encampment is to be pitched according to the plan given, without the least deviation.

'Further; as the ancient mode of encamping seems greatly to excel the modern, he will follow that, as nearly as may be, for a model.'

The invaluable maxim of allowing ample time in gorge-fishing is thus enforced with exquisite wit and humour: 'I recommend it to every fisher in this way to read a sermon between the times of striking at his fish and his striking at the bait; and, in failure of a sermon, possibly a chapter in the *Pilgrim's Progress* might be found a pretty substitute.'

Col. T.'s havock among the moor-game ostensibly ceased on the 2d of October, a cold and very windy day, when the birds had become very wild, and the fire was constantly blown from the powder: yet he retires from the heath in truly gallant style.

'My

'My last shot,' says he, 'on taking leave of the moors, I am convinced was at the distance of a hundred and ten yards, on horseback, and at a trot. I hit my bird, and thinking, as it was so far off, it was only slightly wounded, ordered the devil to be flown; but, on coming up, found that the bird, though an old one, had her wing broke, and was otherwise so much cut, that she could not fly.'

'I determined now to take my final adieu, being near Raits, with this *coup d'éclat*;'—and here we determine to close our account of the *serious* operations that are recorded in the *Sporting Tour*. The last epithet will still be found applicable, in its most extensive sense, if we reflect on the laughable incidents which so pleasantly beguile the recitals of destruction. An early example of merriment occurs on the banks of the Teviot:

'I raised and killed a few tolerable trout: my companion was not so fortunate, and blamed his bad luck; when, desirous of seeing his cockney-mode of fishing, I perceived that he fished with a fly as he would with a worm. I was polite enough to look as grave as any fly-fisher could be supposed to do, till he walked down the stream, not without taking a view of the paltry trout I had caught with a mixture of surprise and envy.

'As soon as I conceived him fairly out of hearing, I gave vent to my hitherto stifled emotions, and, laughing immoderately, my foot slipped, and I had nearly gone headlong into the river. He, it seems, had heard me, and, very good-naturedly, came and asked me, what the d—l I was laughing at, and whether I had seen a female, or any other cause of such extraordinary mirth. I begged he would forgive me; and then plainly told him my mirth was occasioned by his style of fly-fishing. He looked rather disconcerted,' &c. &c.

We may add that Colonel Thornton, with much good humour, condescends to *boax*; and when he wishes to amuse himself or his readers, he *decoys* his companions into the belief that they have shot a ptarmigan or a roebuck. He possesses, moreover, the singular felicity of *sporting* with orthography and grammar, both in French and English; as when he writes *gut-teral*, *Berduce* for *Bardorvie*, *Gunoeh* for *Guroch*, *Stilliards* for *Steel-yards*, *Auch Lorn* for *Auchloyne*, *Cree in la Roche* for *Crien-larick*, *revellie* and *revellié* for *reveil*, *toite ensemble* for *tout ensemble*, *bon bouche* for *bonne bouche*, *fascade* for *façade*, *Glen Orgue* for *Glen Orchy*, *Arbenless* for *Ardkinlas*, *Finlaster* for *Finlayston*, *Netherton* for *Netherby*, *hern* for *heron*, *Bamoly* for *Barnaby*, &c. &c. &c. The dislocation of the following sentence presents a lively image of the bustle described: 'I had no defence, but parrying, as skilfully as I could, with my whip and my hat: the latter I took off to allow him to seize it, when he had broken the whip, which he soon did, and intended, as

soon as he had fairly seized the hat, by some violent kicks, on the tender parts of his belly, to defend myself, or rather to defeat my antagonist; a way, when at college, and finding myself on this *métier*, I have often effected, under that very superior master, in this mode of fighting, Mr. C—n.' Other sentences are susceptible of two or more interpretations, and thus denote fertility of genius. For instance: 'Saw the skeleton and jaws of a trout, destroyed, as I suppose, by an otter, *which, at least, must have been ten pounds weight.*' 'The ladies now came up to me, *whom* Captain Waller had politely conducted,' &c. 'As we proceeded, considering whether we should return and sleep at Rothemurcos, or how we should act, I discovered the boat, by the faint light we had of a partial moon, and, coming up to *her*, found *she* was padlocked, and almost full of water.'—In general, our humane tourist prefers *killing* syntax to merely *wounding* it; as when he informs us that 'each pointer *were*,' 'the wind and hill *was* against,' 'the general appearance—is such as *beseem*,' 'anxiety and terror *destroys*,' &c. A Caledonian word or phrase is sometimes allowed to creep into the text, very slyly, and without explanation; such as *scart*, *bley-berry*, *heather*, *blink*, *wizened*, *stook*, *muratt* (though more correctly, *thorot*), &c. The author has also frequently recourse to a modern foreign term, when an ordinary writer would have been contented with a vernacular one; as *auberge* for *inn*, *métier* for *business*, *abîmé* for *immersed*, &c. Another cunning device is to *sport* with hackneyed Latin quotations, and so impart to them a novel and ludicrous appearance: e. g.

“*Per varios causas per tot discrimine rerum tendimus.*”

“*Credit qui vult.*”

“*Incidet in Scyllam cupiens evitare Carybdim.*”

A still bolder deviation from the beaten track is an easy and careless *sporting* with matters of fact; of which, instances occur in transferring a phænomenon observed in Loch Tay to Loch Awe, in the definition of whiskey, in the profound remarks on plumbago, and in the assertion that Smollett erected his own monument, in defiance of the inscription, which bears testimony that it was a grateful tribute from his cousin-german.—In closing our enumeration of the peculiar excellencies of the *Sporting Tour*, we cannot refrain from celebrating the wonderful condescension of the author, who is pleased to acquaint us when he breakfasted, and when he dined, when he wrote letters, received guests, sprained his ankle, or got wet with rain. When we add that his draftsman has executed his views in a very masterly style, we feel no hesitation in pronouncing the whole work *unique*, and worthy of a distinguished niche
in

in the libraries of the opulent and the curious.—In the next article, we shall notice a *Sporting Tour in France*, by the same author.

ART. III. *A Sporting Tour through various Parts of France, in the Year 1802: including a concise Description of the Sporting Establishments, Mode of Hunting, and other Field Amusements, as practised in that Country. With general Observations on the Arts, Sciences, Agriculture, Husbandry, and Commerce: Strictures on the Customs and Manners of the French People, with a View of the comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed an Account of French Wolf-hunting. By Colonel Thornton, of Thornville-Royal, Yorkshire. Illustrated with upwards of eighty correct and picturesque Delineations from original Drawings from Nature, by Mr. Bryant, and other eminent Artists. 2 Vols. 4to. 3l. 13s. 6d. in extra Boards. Longman and Co. 1806.*

THOUGH several of our remarks on the Sporting Tour in Scotland will equally apply to this *brace* of splendid volumes, the two publications differ in more respects than merely in that of quantity of matter. In the course of the present narrative, our interest is seldom exerted by perilous adventures among bleak mountains, we are less frequently presented with the symmetrical details of the table, and the precision of military orders is wholly suppressed. The Colonel seems to have hunted a saleable estate with more solicitude than he pursued the wolf or the boar; and yet he returns to England without concluding a bargain. To compensate these defects and disappointments, the embellishments are more numerous and diversified; and the episodes, in general, are more lively and appropriate.

For the ensuing impressive passage we are indebted to a friend of the editor:

“We descended by a path called *le sentier de Rousseau*,” says this gentleman, “and taking a circuit, round the lake, returned by the other side of it to the village, to procure a guide to conduct us through the park; the objects of curiosity in which, we had been informed, were too numerous to be all discovered without such assistance, as well as too deserving of attention to hazard the missing of any of them. We passed by the *château*, which is the usual country residence of the Marquis de Girardin, to whom Ermenonville belongs. It stands on a river, and its situation in the midst of water, was all we observed remarkable in it. Two *pavillons*, as the French call them, standing in a line, about thirty yards on each side from the body of the house, serve as wings to it. In that on the right hand as we faced the house, died Rousseau. He had resided there but a

little time before his death. We made several enquiries about his manner of living, and were informed that he got his meat from the market of Ermenonville; his table, as may be supposed, was modest and frugal, suited to the simplicity of his taste, and mediocrity of his circumstances. He sometimes dined with the Marquis de Girardin, but much less frequently than his noble patron would have wished. He had conceived a fondness for his younger son; he called him his little governor, and as he brought him every day to walk with him, he used to shew great impatience, if the boy delayed too long coming to him of a morning. He instructed him in the first principles of botany, and took pleasure in opening his mind to the beauties of nature. He also gave lessons in music to *Mademoiselle de Girardin*, and this was to him a favourite amusement. We enquired of our guide if he was affable, and if he conversed much with the inhabitants of the village. He told us he did, particularly with those that were poor, whom he delighted to assist by his instruction and advice. We made several other enquiries, and the answers we received, tended all to confirm us in the opinion we already entertained of him. But as the last moments of life are those alone in which the situation and sentiments of the human heart appear without disguise, and constitute therefore the best criterion, by which the virtues of the man can be ascertained; in justice to Rousseau's memory, I shall beg leave to subjoin the following account of his death, written by an eye-witness, with that air of candour and sincerity, which sufficiently warrants the truth of the circumstances related in it.

"In the afternoon on Wednesday, July 1st, 1778, he (*Rousseau*) took his usual walk with his *little governor*, as he called him; the weather was very warm, and he several times stopped and desired his little companion to rest himself (a circumstance not usual with him) and complained, as the child afterwards related, of an attack of the cholic; which, however, was entirely removed when he returned to supper, so that his wife had even no suspicion of his being out of order. The next day he arose at his usual hour, went to contemplate the rising sun in his morning walk, and returned to breakfast with his wife.

"Sometime after, at the hour she generally went out about her family business, he desired her to call and pay a smith that had done some work for him; and charged her particularly to make no deduction from his bill, as he appeared to be an honest man. His wife had been out but a few minutes, when returning she found him sitting in a straw-chair, and leaning with his elbow on a nest of drawers. What is the matter with you, my dear, says she: do you find yourself ill? I feel, replies he, a strange uneasiness and oppression, besides a severe attack of the cholic. Madame Rousseau upon this, in order to have assistance without alarming him, begged the porter's wife to go to the *château*, and tell that her husband was taken ill. Madame de Girardin being the first whom the news reached, hurried there instantly, and as that was with her a very unusual hour of visiting Rousseau, she, as a pretext for her coming, asked him and his wife, whether they had not been disturbed in the night by the noise made in the village? "Ah! madame," answered Rousseau, in a tone of
voice

voice that declared the feeling he had of her condescension ; " I am perfectly sensible of your goodness, but you see I am in pain, and to have you a witness of my sufferings, is an addition to them ; and both your own delicate state of health, and the natural tenderness of your heart, unfit you for the sight of other people's sufferings. You will do me a kindness, and yourself too, madam, by retiring and leaving me alone with my wife for some time." She returned therefore to the *château*, to leave him at liberty to receive, without interruption, such assistance as his cholic required, the only assistance in appearance which he stood in need of.

" As soon as he was alone with his wife, he desired her to sit down beside him. Here I am, my dear ; how do you find yourself ? The cholic tortures me severely, but I intreat you to open the window ; let me once more see the verdure that covers the face of nature ; how beautiful it is ! My dear husband, what do you mean by saying so ? It has always been my prayer to God, replied he with the most perfect tranquillity, to die without doctor or disease, and that you might close my eyes ; my prayers are on the point of being heard. If I have ever been the cause of any affliction to you ; if by being united to me, you have met with any misfortune, that you would have otherwise avoided, I intreat your pardon for it. Ah, it is my duty, cried she all in tears, it is my duty and not yours, to ask forgiveness for all the trouble and uneasiness I have occasioned to you ! But what can you mean by talking in this manner ? Listen to me, my dear wife : *I feel that I am dying, but I die in perfect tranquillity ; I never meant ill to any one, and I have a right to reckon upon the mercy of God.*"

" My friends have promised me never to dispose without your consent, of the papers I have put into their hands ; the Marquis de Girardin will have the humanity to claim the performance of their promise. Thank the marquis and his lady on my part ; I leave you in their hands, and I have a sufficient reliance on their friendship, to carry along with me the satisfactory certainty, that they will be a father and mother to you. Tell them I request their permission to be buried in their garden, and that I have no choice as to the particular spot. Give my *souvenir* to my little governor, and my botany to Mademoiselle Girardin. Give the poor of the village something to pray for me, and let the honest couple whose marriage I had settled, have the present I intended to make them. I charge you besides particularly, to have my body opened after my death, by proper persons, and that an exact account of the appearances and dissection be committed to writing.

" In the mean time the pains he felt encreased ; he complained of shooting pains in the breast and head. His wife being no longer able to conceal her affliction, he forgot his own sufferings to console her. What, said he, have I lost all your affection already ; and do you lament my happiness, happiness never to have an end, and which it will not be in the power of men to alter or interrupt ? See how clear the heavens look, (pointing to the sky, in a kind of transport that seemed to collect all the energy of his soul) there is not a single cloud ; don't you see that the gate of the blessed mansions is open,

and that God himself waits my approach? At these words he fell forwards, dragging his wife down along with him. Attempting to raise him, she finds him speechless and without motion. Her cries bring all within hearing to her assistance; the body is taken up and laid on the bed. At that moment I entered, and taking his hand, I found it still a little warm, and even imagined his pulse beat; the shortness of the time in which the fatal event had taken place, the whole having passed in less than a quarter of an hour, left me a ray of hope. I sent for the neighbouring surgeon, and dispatched a person to Paris, for a physician, a friend of Rousseau's, charging him to come without a moment's delay. I called for some *alkali volatil fluor*, and made him smell to and swallow it repeatedly, all to no effect. The consummation so delightful to him, and so fatal to us, was already completed, and if his example taught me how to die, it could not teach me to bear his loss without regret."

To the professional sportsman, we recommend the preliminary essay on wolf-hunting, as practised in France: but, for the sake of our more *gentle* readers, we shall proceed to some of the principal occurrences recorded in the diary.

Although the necessity of commencing his journey without his boat-carriage proved to the Colonel 'a source of infinite vexation,' the disappointment was, in some measure, compensated by the kind and flattering expressions which M. Otto had inserted in his passports; expressions which the author ascribes to a correspondence in which he had formerly engaged with his Majesty's ministers. 'That correspondence, however,' he adds, 'and another in which I was engaged with his Royal Highness the Duke of York, and other distinguished personages, will fully and more properly appear in the memoirs of my life, at this time arranging for the press.'—At Brighton, he becomes very erudite on the breeding and training of beagles; and he illustrates his favourite principle of 'getting the most stuff in the least room,' with more ability than he has displayed in the art of book-making.

Immediately on landing at Dieppe, the Colonel was recognized by some artificers from Ripon in Yorkshire, and drawn in his carriage from the pier. The men of this town, we are informed, wear very large hats, and the women very high caps, for which they pay from sixty to one hundred louis!—May we not charitably suppose *louis* to be an error of the press for *livres*?—Extensive tracts of champaign, fertile, and well cultivated country intervene between Dieppe and Rouen: but the author expresses his astonishment at the paucity of cottages and the immaturity of the corn, without reflecting that the French husbandmen and peasantry live mostly in towns and villages, and that he dates his letter on the 14th of June.

At

'At Rouen,' says he, 'we again saw the tree of liberty, but here, as in almost every other place, this exotic, from the lopping and pruning it has undergone, seems to be in a very sickly condition. In this city, however, it is well protected, being planted opposite the barracks, by which means it is constantly defended by several regiments. I have been surprised that the Lombardy poplar should have been generally selected for this purpose; for the rapidity of its growth, and the shortness of its duration, are certainly very inconsistent with that stability which the republican politicians seem anxious to connect with the ideas of liberty instilled into the minds of the French people. Our sturdy oak, which continues to flourish amid the war of elements and the ravages of time, might have answered the purpose much better.'

As we cannot rehearse the divers feats of skill and dexterity achieved by the traveller, we shall be contented to quote the first that occurs:

'I now thought fit to take my air-rifle, of whose powers my companions had no conception; and conceal myself in the cover. The hounds being brought up, a young wild boar passed me, when I got a fair shot at him at about fifty yards, and heard the ball hit him, though he did not seem to feel it. However at about thirty yards he began to stagger, and I followed, my gun being re-loaded instantaneously. The keepers now advanced, when we perceived the boar stretched on the turf, and so effectually wounded, that it seemed unnecessary to shoot at him; but in order to try my gun, I took aim at his skull, and he immediately expired. On examining the first wound, it appeared that the ball had passed through his heart; in consequence of which, Colonel Marigny placed a hat in a tree, and requested me to trot his Hungarian horse, and endeavour to hit it at about sixty yards distance. I did as he desired, and very luckily took my aim so true, that the ball passed through the centre of the crown. The colonel was highly gratified, and, having heard me extol his Hungarian horse, as the surest-footed animal I ever rode, begged that I would recollect this shot, by accepting his horse, which he pressed so strongly upon me, that it was impossible to refuse the present. We then returned to the mansion, and, after expressing our obligations to the ladies, we set out for Rouen, having killed the wild boar or *marcasin*, a score of rabbits, and several swallows.'

The convivial scene to which this adventure gave birth is celebrated in the Colonel's happiest manner:

'First was produced a large tray full of *green* oysters, as they are termed, in the same manner as Solan geese are served up at Edinburgh, to whet the appetite. This spur to eating being removed, the dinner was served up, consisting of

'Soup, and Bouille. [Bouilli]
Capons. Un Salmis [Salmi] de Livre [Lièvre]
being our hashed hare.

Maintenon cotelets.

Rabbits. Pâtés.

Petits of all sorts.

' The *marcasin* [*marcassin*] barbecued, very sumptuously dressed up with fruit and flowers, forming a most showy dish, and smoking hot, then appeared. The gentlemen, with great pomp, poured on the *marcasin* two bottles of Champaign, after which it was served to the company; and the entertainment concluded with an immense turbot. All kinds of melons were on the table, which you will be astonished to hear, were eaten with boiled beef, but such is the custom here, and even figs are occasionally eaten in the same manner!'

Paris and its environs are the subject of several letters: but we find in them little that is new or interesting, except when the Colonel himself, or a republican General, or the *then* First Consul, figures in the fore-ground. Of the last mentioned distinguished personage, we meet with the ensuing notices:

' Here we met with many English, who appeared particularly anxious to see the monthly parade, at which the First Consul always attends. This was expected to take place on the following Sunday; but I was enabled, from private information, to inform the company it was postponed. And, indeed, it is by no means surprising, that the chief Consul, who dedicates so much of his time to public business, and makes every other avocation a secondary object, should sometimes be under the necessity of changing the day set apart for this grand review. It is the opinion of some, that he has the real welfare of the country at heart, and that he admires show and ostentation no otherwise than as they conduce to the encouragement of the national manufactures. Having heard much of his habits of life, from General Moreau, who was intimately acquainted with him, I shall subjoin a few observations on the subject.

' The First Consul appears to be possessed of no passions except on business which relates to war or government. For instance, he cares but little for that amusement which he rather follows for bodily exercise and mental relaxation than for the pleasures *we* derive from the chase. Neither does he indulge in the least at table, or in the delights of the bottle; but his very soul seems absorbed in state affairs, and the grandeur of France appears to occupy the whole of his attention. It seems to be admitted, that France may deem herself fortunate in having the reins of government in such able hands; but time must prove how far this opinion is founded on justice. For my own part I have little to say on subjects of this nature, as it is, in my humble opinion, of little consequence who is the ruler of the country, provided that thirty millions of people have justice equally administered, and that in a manner admitting as few delays as possible. The procrastination and expenses attending suits in England, particularly in the court of chancery, are frequently known to ruin both parties; as, by fictitious delays, a cause which might have been decided in a few hours, becomes the subject of contest for many years, and after two generations have passed away, persons who were, at first, unconcerned in the dispute, have to pay or recover the final award. I have heard, and that on good authority, of chancery suits which have continued undecided for a whole century.'

Having

Having effected his presentation to the chief magistrate, in spite of various obstacles thrown in the way by Mr. Metry, the traveller thus proceeds :

‘ After waiting some time the doors were thrown open, and it was announced that the First Consul was ready to receive us. We accordingly made our *entrée*, forming part of a well-dressed crowd of all nations. Buonaparte first entered into conversation with the Portuguese ambassador, and then proceeded round the circle, conducting himself with great affability towards each individual who was introduced to him. When he came to the English, most of whom were in military or naval uniforms, he addressed himself in particular to those who had been in Egypt. When it came to my turn to be presented, he noticed my medallion, and enquired into the meaning of it. I told him, the legend was the *Triumph of Truth*, and that the medallion had been presented to me by the soldiers of the West-York militia, when I was Lieutenant-Colonel of that regiment, as a testimony of their esteem for myself and family. Buonaparte immediately replied with great animation, “Colonel, I admire such men ;” and addressing himself to Mr. Merry he continued, “be pleased, Sir, to inform your countrymen, that I highly esteem their nation.” He then proceeded regularly round the circle, conversing with every one, as I have before stated.

‘ With respect to the person of Buonaparte, he is about five feet two inches and a half in height, and well-proportioned, but rather stooping. His complexion is sallow, his hair brown, and his eyes of a greenish hue, strongly indicating the constant pressure of important business on his mind. But his countenance, which I had a full opportunity of examining, is very animated ; in his manner he appears quick, and discovers great energy in all his decisions.’

The next anecdote which we shall transcribe is not the least deserving of attention :

‘ I had been invited to a *pic nic* party, and though I could not attend, a particular friend who was there mentioned a curious circumstance, which I shall now communicate to your Lordship. One of the party happened to be the famous *Tom Paine*, who, upon being asked for a toast, gave the following :—

“ *England for Liberty, America for Happiness, but Paris alone for Pleasure.*”

‘ While the bottle was circulating, Paine allowed that he had been proscribed by the Americans as well as the French, but that *Robespierre* was not so infamous a character as was generally supposed, from his reigning during a system of anarchy and terror. He said he did not believe there were virtuous individuals enough existing to render the village of *Richmond*, in Surrey, a pure republic, for that every man, except the First Consul, was to be bribed. So much for the sentiments of republican Paine, who has certainly had a sufficient share of experience to render him a tolerable judge of *equality*. This little

little anecdote, however, will give your Lordship an idea of the freedom of speech at this period in the metropolis of France.'

With all the gravity of a Roman Censor, the *sportsman* of Thornville Royal reprobates the diaphanous costume of the Parisian belles, and the meretricious movements of the waltz.—We pass to the providing cooks :

' The *traiteurs* of Paris have long been famous in the culinary calendar, like the keepers of our taverns and coffee-houses in London. They not only furnished dinners at their own houses, but occasionally sent them out to the mansions of such as honoured them with their commands ; and as no person was allowed to set up in any line of business unless by purchase or succession, they consequently engrossed the whole profits of this avocation.

' About the year 1765, however, a man named Boulanger conceived the ludicrous idea of opening a shop for *restorative soups*; and accordingly placed the following inscription over his door:—*Venite ad me omnes qui stomacho laboratis, et ego restaurabo vos.* "Come unto me all ye that labour in stomach, and I will restore you." The singularity of this inscription, the novelty of the trade, and the dear-ness of the provisions, soon put Boulanger into the possession of a tolerable fortune, and in a short time many other shops were opened on a similar plan, till at length the term of *restaurateur* has completely superseded that of *traiteur*.'

Of General Mortier, to whom Col. Thornton was introduced by order of the First Consul, he speaks in terms of the highest praise :

' In his person he is about six feet three inches high, being nearly fifty years of age, and altogether a remarkably handsome man. His manners denote him to possess a quick and penetrating mind, and, as an officer and a gentleman, he is certainly entitled to peculiar respect. From the period of my first introduction, we were on the most intimate terms, frequently visiting and dining together. I had also an *entré libre* to his house and table, which fully enabled me to judge of his character.'

It fares otherwise with a well-known agriculturist of this country, in a passage which appears to be one of the Colonel's *beauxes* :

' On our return, the famous General Santerre made his appearance, and after some general conversation, he began a dissertation on farming, asking me if I knew A—— Y——, and on my replying in the affirmative, he requested to know what I thought of his work, as a farmer.

' I told him frankly, that I believed the work was ingeniously written on purpose to deceive ; and, from the notes I had made during a journey of considerable length, with his book before me, I was firmly of opinion that he knew nothing of practical farming. I stated, that he had taken from government, some years ago, a small farm beyond Harrowgate, which was then worth almost 4000*l.* but
that

that, after laying out 4000*l.* more of government money upon the property, he had managed the farm in such a manner, that its original value was reduced to one-fourth: With respect to his mode of procedure, I observed, that on finding the moor (for it was almost entirely moor-land) was springy, he had drained it with the turf thrown in; that the soil being of a cold, sandy nature, and having no clay on the surface, it had washed over; and in the course of a few years had filled up in such a manner, that the natural channel was stopped; of course, the whole was become an incorrigible bog, and it would take double the value of the fee-simple to restore it, as no animal could cross it without being completely bogged. I could not help adding, that Mr. —'s farm, in Suffolk, was a complete bed of thistles, and other weeds; and that while he was inspecting the management of farms in Spain and Italy, he unfortunately forgot his own which he had left in England.

Monsieur Santerre informed me, that, desirous of profiting from every instruction in the agricultural line, he had, some time before, dispatched a person over to England, who, on his arrival, and not finding Mr. Y — at his farm, applied to his wife for permission to view it. With this request she readily complied, but at the same time assured him, there was nothing worthy of particular observation. He then requested to see Mr. —'s famous breed of pigs, which had been extolled so highly. "We have no pigs," replied the lady. "What! no pigs?"—"No sir," rejoined she, "nor ever had any." "*Morbleu!*" exclaimed the gentleman, "does he not, in his treatise give an account of those animals, and the mode of treating them?"—"Lord! sir," said Mrs. — in a fit of laughter, "I am sorry you should have come from France on such an errand. My husband *amuses* himself with writing and farming, and that is all." The General then gave me a curious account of his experiments in the breeding of horses, and thus terminated the conversation.

Without staying to report various excursions to Orleans, Blois, Fontainebleau, Metz, &c. &c. we may remark that the observations to which they give rise usually breathe the spirit of a superficial good-natured Rambler, who is by no means disposed to overlook his personal consequence. The general strictures on Parisian Society are at least amusing, and would have been perused with much eagerness at the period at which they were written.

An Appendix is devoted to some account of the principal hunting and sporting seats in England, among which Thornville Royal is by far the most conspicuous.

In return for the entertainment which the author has afforded us, we would counsel him to be less anxious, in his approaching biography, to display his acquaintance with the French language; and to be somewhat more tender of the concord of English nouns and verbs. As the manuscript of the present work and the drawings were generously communicated to

an old school-fellow, for the benefit of a large and indigent family, we have only to add our sincere wishes that such a benevolent design may be crowned with success, by the adequate sale of a publication which is certainly calculated to afford amusement in its descriptions and its graphic representations.

ART. IV. *An Essay on the Population of Dublin: being the Result of an actual Survey taken in 1798, with great Care and Precision, and arranged in a Manner entirely new. By the Rev. James Whitelaw, M. R. I. A., Vicar of St Catharine's. To which is added, the General Return of the District Committee in 1804, with a comparative Statement of the two Surveys. Also, several Observations on the present State of the poorer Parts of the City of Dublin.* 8vo. pp. 66. 5s. Boards. Cadell and Davies.

WE consider the public as greatly indebted to Mr. Whitelaw for the methodical and meritorious labours, the results of which are contained in the present volume. On a confined scale, he has pursued a course similar to that which has immortalized the benevolent Howard. Like him, "he has surveyed the mansions of sorrow and pain, remembered the forgotten, attended to the neglected, and visited the forsaken." He has not indeed made a progress into foreign countries, nor dived into the depths of dungeons: but he has found in the capital of his own country, within the limits of his own cure, an immense mass of almost incredible misery; and he has discovered, among those who are free to fange at large, all the wretchedness and all the evils that can attend the most oppressive and the worst regulated confinement. We refer to the accounts here detailed of the nuisances which disgrace the police and government of the Irish Metropolis; accounts which it would be indeed difficult to believe on any evidence less precise and indisputable than that which is here produced.

The discovery of these nuisances was incidental to the steps pursued for ascertaining the population. Having stated the reasons for which it became necessary to have the residences of the poor minutely examined, Mr. W. observes:

' My assistants and I, undeterred by the dread of infectious diseases, undismayed by degrees of filth, stench, and darkness inconceivable, by those who have not experienced them, explored, in the burning months of the summer of 1798, every room of these wretched habitations, from the cellar to the garret, and on the spot ascertained their population. In this business I expected opposition, but experienced none. So universal, at this period, was the dread of being

being suspected of disaffection, and so powerful was the secretary's seal and signature, that every person seemed anxious to assist; and, when this terror gradually subsided, a rumour circulated that I was employed by Government to take an account of the poor inhabitants preparatory to the adoption of some system for the relief of their necessities; which produced a similar effect, from a far more pleasing motive. In the course of the survey, one only of our number received a serious insult. In attempting to remonstrate with a butcher of Ormond-market, on the incorrectness of his list,* the human brute flung at him a quantity of blood and offals.'

In his laborious researches, the author was engaged for ten hours in each day for five successive months; and in presenting the result of them, he trusts that

'The work may be considered as a correct and faithful picture of the actual state of Dublin in the year 1798, and may, at any future period, be compared as such with its then existing state, in order to discover at a single glance, the changes, whether for better or worse, which have taken place in the lapse of time. For this purpose, not only the position of every house is given, with the population, and the proprietor's name and occupation; but its elevation or number of stories; whether it is modern-built or old; and whether, with respect to its state of repair, it is good, middling, bad or ruinous, are all expressed by appropriate marks. The width of the street at either end is also given, with its commencement and termination, and the intersections of other streets, lanes, &c. with their breadth where they enter it. If the contiguity of the houses be interrupted by a dead wall, waste ground, or any other object, its position and extent in yards are carefully marked. Public buildings are placed in their proper situations. The position of the different sides of each street, with respect to the points of the compass, with the parish in which it is situate, are expressed; and if the boundary line between two parishes cross it, the houses between which it passes are accurately noted. This seeming multiplicity of objects, with a variety of others unnecessary to detail, are, I think, minutely delineated, without the slightest confusion.'

As an instance of this gentleman's zeal and perseverance, and as a proof of inconceivable negligence in regard to the situation of the poor in the second capital of the British empire, we insert the subsequent extract:

'This crowded population, wherever it obtains, is almost universally accompanied by a very serious evil; a degree of filth and stench inconceivable, except by such as have visited those scenes of wretchedness. Into the back-yard of each house, frequently not ten feet deep, is flung, from the windows of each apartment, the ordure and other filth of its numerous inhabitants; from whence it is so seldom

* By order of the Lord Mayor, a list of the inhabitants of each house was required to be affixed to the door.

removed, that I have seen it nearly on a level with the windows of the first floor; and the moisture that, after heavy rains, ouzes from this heap, having frequently no sewer to carry it off, runs into the street, by the entry leading to the staircase. One instance, out of a thousand that might be given, will be sufficient. When I attempted, in the summer of 1798, to take the population of a ruinous house in Joseph's-lane, near Castle-market, I was interrupted in my progress, by an inundation of putrid blood, alive with maggots, which had, from an adjacent slaughter-yard, burst the back-door, and filled the hall to the depth of several inches. By the help of a plank, and some stepping-stones, which I procured for that purpose (for the inhabitants, without any concern, waded through it), I reached the staircase. It had rained violently, and, from the shattered state of the roof, a torrent of water made its way through every floor, from the garret to the ground. The sallow looks, and filth of the wretches, who crowded round me, indicated their situation, though they seemed insensible to the stench, which I could scarce sustain for a few minutes. In the garret, I found the entire family of a poor working shoemaker, seven in number, lying in a fever, without a human being to administer to their wants. On observing that his apartment had not a door, he informed me that his landlord, finding him not able to pay the week's rent, in consequence of his sickness, had the preceding Saturday taken it away, in order to force him to abandon the apartment. I counted in this sty thirty-seven persons; and computed, that its humane proprietor received out of an absolute ruin, which should be taken down by the magistrate as a public nuisance, a profit rent of above 30*l.* per annum, which he exacted, every Saturday night, with unfeeling severity. I will not disgust the reader with any further detail, and only observe, that I generally found poor room-keepers of this description, notwithstanding so many apparent causes of wretchedness, apparently at ease, and perfectly assimilated to their habitations. Filth and stench seemed congenial to their nature; they never made the smallest effort to remove them; and, if they could answer the calls of hunger, they felt, or seemed to feel, nothing else as an inconvenience.'

Mr. Whitelaw next takes notice of the pernicious manufactures, the crowded cow-houses, and the numerous cemeteries within the precincts of the city of Dublin. His remarks on the latter subject are those of a liberal and enlightened man, and unfortunately are not less applicable to our own than to the Irish capital. He states also the mischiefs which are occasioned by the dram shops.

The population of Dublin is here made to amount to 172,091 souls, which differs very little from the return given by the District Committee.

Art. V. *Anthropæidia, or a Treatise on General Education.* By Andrew Cowan, M.D. 12mo. 2 Vols. 8s. Boards. Wallis.

THOUGH the British press ushers the production before us to the light of day, we believe that it is of trans-atlantic origin ; at least it is clear that the author had his education in the western hemisphere. A performance which would have slight pretensions in this country may, perhaps, in America, present claims to considerable merit. In a new state, knowledge, which is as it were naturalized in a more advanced society, is only to be acquired by application. Among our American brethren, therefore, we must not expect to find models of composition, displayed in that chaste manner and pure style which are the result of regular advances in literary cultivation : but their deficiency in this respect may be compensated by vigour of thought and originality of sentiment. The work before us is not without pretensions of this nature. On the important subject which it discusses, many changes and reforms are suggested, without, as it appears to us, adverting to the different situations of the new and the old world : but it offers also many observations of great weight and importance, which are applicable to all places and all times. If the reader can have the patience to travel over a great mass of commonplace remarks, he will find interspersed among them hints and suggestions highly deserving of attention and consideration.

In the first part, the author treats of the faculties and qualities of the human mind. He appears to be conversant with some of the leading writers on the subject, but he is a stranger to Hartley ; and if he be acquainted with the representations of what has been called abstraction made by Berkeley, and the author of the *Επεα Περσενια*, he either rejects them, or deems them not worthy of notice. The unwarrantable and flippant manner in which he speaks of the admirable performance of Professor Dugald Stewart is highly indecent and reprehensible. We would advise him carefully to study and digest grave works by men of high name and authority, before he presumes to sit in judgment on them. He does not seem to have much of a metaphysical *tact*, nor to be enriched with large stores of erudition : but many of his moral and practical observations indicate a liberal and feeling disposition.

Dr. Cowan next considers the mind as affected by external objects, natural and artificial : a mode of viewing the subject of education which is not less philosophical than novel. We do not, however, feel ourselves authorized to add that the execution is equal to the plan.—The business of education is here stated to be,

be; 'so to regulate the emotions of pleasure and pain that the greatest vigour and energy may be imparted to the mind.'—As fair specimens of the spirit in which the author writes, and of the ingenuity which he displays, we subjoin these passages :

'The inefficacy of all other means, except such as operate directly upon the bodily organs of sense in actuating the minds of children, has obliged those to whose care their education has been entrusted, to have recourse to bodily punishment, or bodily gratification, in order to stimulate the infant mind to exertion. But the conduct of those who act without any principle at all, which, indeed, is the case with almost all mankind, must always be uncertain, and very generally pernicious. We cannot, therefore, suppose that the usual modes of actuating the infant mind, employed by parents and tutors, are adapted to promote the best effects; on the contrary, a minute examination of their nature must convince us, that they are highly detrimental. The influence of education, as it is at present conducted, tends almost universally not only to pervert and weaken the intellect, but also to corrupt the heart. To excite to action any living creature whatever by pain and torment, while we have it in our power to produce the same effects by pleasurable excitement, seems too absurd and too detestable an idea to enter into the mind of man. It seems, therefore, useless to enter into a serious refutation of such absurd conduct. I shall only endeavour, therefore, to shew, that effects might be produced by the emotion of pleasure, at least equally powerful with those resulting from pain, and incomparably more beneficial to the mind. A being, altogether unacquainted with man, would be not a little astonished to hear, that all the links of human society, except those which bind a very few refined minds, are almost entirely, modifications of pain, even from infancy to old age. Such is the mode by which not only children, but all mankind, have ever been influenced. It is the fear of the tyrant, alone, that renders the people obedient. The influence of this conduct has, in all human affairs, a most pernicious consequence over the heart of man.

'The sensation of pain, when inflicted by a human agent, is accompanied with fear, detestation, hatred, and revenge, and all the variety of passions which degrade human nature. By the continual operation of pain, therefore, such passions are always exercised, rendered stronger, and in time take entire possession of the soul. In all schools and colleges, pupils are terrified into obedience, and the disposition, which they thence acquire, plainly shews the pernicious effect of such treatment. Few children brought up in the common routine of school and college education, are found to possess the finer feelings, in any considerable degree. On the contrary, they are noted for that character and disposition, which has authorized the belief of the degenerate state of mortals. I shall illustrate my opinion by tracing the effects of one mode of excitement very generally employed to promote the exertions of children, and very frequently of men also: I allude to emulation. This modification of pain is used to stimulate children to exertion in a variety of ways; but

but its effect in every form is the same and always hurtful. Emulation, whatever form it may assume, always implies inferiority on one part and superiority on the other; of consequence it is constantly apt to raise in the person to be emulated, contempt and insolence, and in the other, who is to be excited to emulation, it produces fear, sorrow, envy, malignity, and sometimes despair.

By the habitual exercise of these detestable emotions, the minds of children are entirely perverted, and their dispositions are contaminated by the nature of the emotions by which they are constantly actuated. While these emotions exist, their opposite ones, as esteem, love, respect, benevolence, &c. cannot enter the breast, and in time the bad disposition, induced by the malevolent passions, entirely wastes the mind for entertaining, in any considerable degree, the benevolent ones. The universal custom of using the malevolent passions in exciting and actuating the human mind, has, no doubt, given origin to the opinion that the nature of man is originally bad and malevolent. It must, indeed, ever appear so, while the most effectual means are employed to render human nature truly detestable. By the emotion of pleasure, on the other hand, all the finer feelings of the heart are called forth and strengthened; gratitude, love, respect, esteem, cheerfulness and indeed happiness, flow entirely from the modifications of pleasure. Hence, by properly applying this stimulus to encourage the exertions of children, the mind would, thereby, become ennobled, and that duty which, otherwise, would seem to them a labour would become pleasant and agreeable. The influence of pleasure, in exciting the mind to any exertion, is I am persuaded, not only more conducive to virtue and happiness, but, also, much more powerful than that of pain. Children would much more cheerfully and profitably endure the confinement of a school, were they encouraged by the prospect of some gratification and not terrified by the fear of punishment. To children, the highest enjoyment that can be afforded is liberty to play and amuse themselves; and it is in the power of every person entrusted with the education of children to allow them this pleasure, and to render it the means of promoting their industry, and attention to their studies. Mildness in the teacher is indispensable to the plan of education here laid down. A gloomy, or malevolent disposition in the teacher, must infuse its influence and nature into the minds of the pupils. Under the direction of such an instructor, all the finer feelings of the heart, and all the benevolent dispositions, are curbed and restrained, and the learning acquired in such a situation is acquired with pain, and weariness, and, consequently, attended with disgust. It is not, therefore, to be wondered at, that learning and study is so very generally unpleasant, or disgusting to children. We see, from an observation of the prevailing modes of education, that the means used to influence and cultivate the human mind are not at all understood; and that, in consequence, their effects are very frequently prejudicial. We find those entrusted with the education of children chosen out of the most gloomy and ill natured part of the human race, from a persuasion that children can only be terrified into obedience. Hence, if a teacher should happen to be a man of a disposition approaching in any degree towards

mildness, he no sooner enters the school, than he assumes an unusual severity of countenance, and diffuses all around him doubt, suspicion, and terror; and not seldom contempt. Hence, arises, among children, an unconquerable hatred and aversion to their teachers, and consequently to their studies. It is altogether impossible, for children to separate the idea of their master, from that of the duties which he obliges them to undergo; and hence, while the one is disagreeable, the other cannot be pleasant. It seems astonishing that a rational being should ever expect any beneficial consequences to flow, from making children unhappy, or even miserable, yet, that such a belief is almost universally prevalent, appears from an examination of the state of education throughout the world.

‘ From what we have now advanced, we find, that the emotion of pleasure in its various modifications tends to cultivate and strengthen all the finer feelings of the heart, and to impart a refined and benevolent disposition to the mind; while, on the contrary, the emotion of pain, in all its modifications, exercises and strengthens all the malevolent passions, and corrupts and degenerates the human soul. This truth, alone, must be fully sufficient to induce all intelligent parents, and teachers, never to employ the emotions of pain to influence children but always to use the excitement of pleasure.’

‘ The distinction advanced in the subsequent extract is equally solid and striking, and it is of the utmost practical importance :

‘ In all the observations, hitherto made, respecting the effects of the emotions of pleasure and pain over the mind of man, it must be always understood that we speak of these emotions, when caused immediately by any human agent. The effects of pain, when arising from the imperfection, and frailty of human nature, and to the perilous situation to which we may here be exposed, is, so far from being prejudicial, really beneficial to minds arrived at a *mediocr*al degree of strength, and power. In young children, and infants, however, pain, from whatever cause originating, is universally hurtful; for then the mind cannot distinguish the cause from which it arises. Since the mind is actuated only by the emotions of pleasure and pain, the only cause which can sour and corrupt the dispositions of children is painful sensation. This painful sensation, indeed, frequently arises from organic conformation, and is generally incurable by us. Diseased children are always ill natured, by the continual action of pain, which not only excites the malevolent passions, but also prevents the developement, and exercise of the benevolent ones. Instances must occur to every reader, where bodily disease has entirely soured the disposition and corrupted the heart. On those again, whose minds have arrived nearly at maturity, the influence of bodily pain, is, when not too severe, nor too long protracted, almost universally beneficial. The mind, in this case, possesses energies within herself, from the exertion of which she can receive a degree of pleasure sufficient to counteract the influence of moderate pain communicated by the senses.

..... Indged,

‘ Indeed, in great and energetic minds, the influence of moderate bodily pain tends greatly to call forth and strengthen the powers of the mind, and to encrease the pleasure derived from their exercise, by obliging the mind to relinquish the gratifications of the sense for the more pure and refined delights of the understanding. A moderate degree of sickness, when the mind is strong and mature, is often the best school of wisdom and of virtue. Bodily pain, therefore to minds arrived at maturity, tends greatly, as we have just shewn, to improve the faculties or powers of the mind ; nor can it exercise or strengthen the malevolent passions.

‘ When we are convinced that our indisposition arises from the imperfection of human nature, and not from any human agent, we are apt to sympathize with, and pity the condition of ourselves and fellow men. Nor can the malevolent passions, in this case, be at all exerted, since there is no object on which they can fall. The benevolent passions are, however, exercised in a considerable degree, and particularly those, which incline us to pity and compassion. Every other modification of painful emotion, which depends upon the imperfect nature of man, upon the dangers and evils to which he is constantly exposed, tends also to cultivate the mind and improve the feelings of the heart. The troubles and misfortunes, attendant upon human life, are, for this reason, the source of the highest felicity and happiness. They wean the mind from the meaner enjoyments, which this world affords, and fix her affections on things immutable, on truth, virtue, and immortality.

‘ Those situations in life exposed to the greatest vicissitude and danger are most favourable for imparting that disposition of mind most conducive to virtue and perfect felicity. From these observations we may conclude, that pain, inflicted by any human agent, tends to pervert the heart, to restrain the exercise of the faculties of the mind, that it is also hurtful to infants and young children, from whatever cause it may originate ; and that all the various modifications of pain, which arise from the helpless condition of human nature, and the perils, to which we are ever exposed, tend to soften the heart, cultivate all the finer feelings, and to fit man for the enjoyment of the highest felicity hereafter. From this view of the subject, many important objects of enquiry present themselves.’

A consideration of these extracts will satisfy our readers that, however crude and imperfect these volumes may be as compositions, they contain valuable hints and remarks, which indicate ingenuity and an original turn of thinking. We observe in them also many phrases and terms which British usage does not sanction, as well as some flippant remarks deemed among us unbecoming in grave writings * : but with all the defects of the performance, no one will peruse it without entertaining favourable notions of the intentions as well as of the abilities of its author.

* As on the subject of education in religious matters, and in sarcasms on the order of the priesthood.

ART. VI. *Thoughts on Public Trusts.* 12mo. pp. 203. 2s. 6d.
Boards. Longman and Co,

ACCORDING to this writer, government is a trust derived from the society over which it presides; the end of it is the benefit of the community; and its functionaries are responsible to the nation, the management of whose concerns is confided to them. We own that we retain our predilection in favour of this old-fashioned doctrine, which has been acknowledged and cherished in the best of times; and we cannot think that the abuse, to which it has been and may be made liable, affords any good reason for discarding it. The author tries the Roman Commonwealth by this test. He censures the fraud practised on the people in the classification by centuries, the ill use of which by the Patricians led to the appointment of Tribunes; and he speaks with approbation of the legislative power which was lodged in the *Comitia*, and of the law of Licinius, which threw the highest offices open to the Plebeians.

Treating of the Roman Senate, he observes that, when persons were once appointed questors, they obtained seats in the senate for life. He calculates that there might be in later times, in that assembly, about a hundred public officers, such as questors, ediles, and pretors, and about forty persons of consular dignity. At each census, this body was filled up to its usual number of three hundred by the censors, who elected the new members from among the inferior public magistrates.—He states that the office and powers of the conscript fathers were different from those of any modern senate. The Roman senate was vested with the supreme direction of all national affairs, and with an absolute controul over the military force; from this body the consuls, treasurers, and other public officers received their orders and instructions, and it transacted all public business with foreign nations. It had not, however, any power to give detailed instructions, but the executive officers had full liberty to fulfill the orders of the senate in the way which they judged most proper. Its legislative veto was taken off at the time when the *comitia by tribes* were established.—He farther remarks that the senate of Rome was not sovereign, but was only a select committee of the people, intrusted with the management of the current public business; yet the laws were enacted, taxes imposed, and war determined, by the Roman citizens assembled in *comitia*. The people also appointed the public officers.

This distribution of functions meets the warm approbation of the present writer. That it was wise not to invest the senate with the public patronage may without difficulty be admitted,

mitted, but that it was better lodged in the hands of the people is not to us so clear.—It is justly observed by the author that, after the catastrophes of the Gracchi, there was an end not only of all free but even of civil government. From that time till the establishment of imperial tyranny, the popular assemblies became tumultuous and sanguinary; and those succeeded who had amassed most money, and who could by means of their wealth engage the greatest number of clients. The voters being about 400,000 in number, bribery was impracticable; and the plan adopted was to clear the forum of all opponents by the intervention of a few thousand desperate men. After this period, legislation as well as elections proceeded by force; and the administration of the public business was taken from the senate, and intrusted to the people, among whom violence carried every thing. The decline of the republic from this epoch was rapid, and its complete subversion soon followed.

In a comparison which this writer draws between the constitution of the American States and that of the American Bank, he intimates his opinion that the federal government has been invested with more power than is consistent with the benefit of the subject. The observations in this chapter are, we think, rather ingenious and acute than solid: but our readers shall judge for themselves:

• By the national constitution, the president of Congress holds his office four years, the senators six years, and those members called representatives, two years. All of them are independent of the people during these respective periods. But by the constitution which was formed for the bank, the directors are not only elected annually, but they are liable to be superseded at any time by their constituents, and each director is liable, individually, for every act which he has not protested against, which the members of congress are not.

• Yet notwithstanding these different circumstances, in which these two sets of rulers were placed, which made it incomparably safer to trust the directors with power over the property of the bank, than to trust Congress with power over the persons and property of the nation; yet the American legislators did not think it prudent to allow the directors of the bank any absolute power whatever. They had taken full power to themselves to enact such laws, to impose such taxes, and to create such offices, as they might think proper, without any concurrence of the people; yet they thought it prudent totally to restrain the directors of the bank from enacting any law whatever. The majority of the proprietors of bank-stock have the sole power of enacting laws, the directors are not allowed even a negative; and they are restrained by a particular clause from taking any salary, except what is given by the proprietors, although the sixth section of the first article of the national constitution begins thus: "The senators and representatives shall receive a compensation for their services

to be ascertained by law, and paid out of the treasury of the United States."

' As the senators and representatives are the makers of the laws, it would have appeared more candid, if they had openly declared, that they were to take such wages as they themselves might from time to time think proper. This is a power which none of these legislators would allow their own agents or servants. But as they had taken such a liberty with the purse of the nation, it is surprising they were not ashamed to refuse the directors the same liberty with the purse of the bank.

' The difference between the powers which these legislators took to themselves over the property of the nation, and the power which they thought necessary and prudent to trust to the directors over the property of the bank, forms a striking contrast; especially when it is kept in view, that there is sufficient power to compel the bank directors to be answerable for their conduct: But the members of Congress are, collectively, above law, and they had not made themselves answerable individually.

' In forming the national constitution, these legislators seem to have been swayed by prejudices in favour of certain political systems, and by a strong bias for personal power and emoluments: but in forming the constitution for the bank, their judgement seems to have been free from all bias. They gave the directors, therefore, such powers only as they judged necessary for executing the business of the company.'

A few years ago, the ninth chapter of this little volume would have excited considerable attention: but events have put the world altogether out of conceit with constitution-making; and indeed it has proved in its consequences the most fatal mania that ever infested the human race. The chapter in question proposes 'a sketch of a constitution for an extensive populous country, upon the Roman principles;' and the ingenious projector truly observes that 'the terrible evils which have so recently produced by overturning established laws and customs in France, are so fresh in every person's memory, that no danger can be apprehended to the peace of society from submitting a new form of a constitution to examination at this time. Indeed it is not likely that many will take the trouble of reading it.'—The chief novelty in this plan respects the age which it is requisite to attain in order to have a right to vote, and to hold civil offices. This feature of his scheme is thus introduced:

' As there are so many instances of young persons, who, in a few years after their majority, spend their fortunes and ruin their health, from the want of experience, and from the violence of their passions, their own interest being an insufficient check to prevent them; nothing can appear more imprudent than to intrust such persons with the magistracy, or even with the right of voting.

' Would

‘ Would it not be prudent, and give greater steadiness and respectability to national deliberations, if none were allowed to hold any magistracy, or to vote for any public officer, until they were forty years of age? Such a regulation would very much lessen the number of voters, without injuring the rights of any class, and would put the magistracy, the election and control of public agents, and the judging, and voting on laws, into the hands of men, who from having cooler passions, and more experience, are best qualified for such important trusts.

‘ It has been found by exact registers, that whatever number of men there are in England of twenty-one years of age and upwards, one half of them are under forty; so that if the right of voting were confined to those who were above forty, in countries equally healthy, half of the whole number above twenty-one, and those of the strongest passions and least experience, would be prevented from crowding or disturbing the meetings.’

If this arrangement would exclude mischievous ardour from popular assemblies, it would also deprive them of that which is beneficial. The conqueror of the present times is not yet forty years old, and on this plan he could not give a vote in one of the primary assemblies. Thirty was the age of admission into the Roman senate, an assembly very much and very justly extolled by this writer; and shall not a man be allowed to vote at the age when he might have taken his seat in that grave council? What a number of persons would this provision at once disfranchise, and reduce to political infancy!

The manner of carrying on the elections is thus stated:

‘ Divide the country into provinces of such extent, that the most populous shall not contain above 1,500,000 souls; and in the least populous, that few of the inhabitants be above 40 miles, or a day’s journey, from the place of provincial meetings. Each province to be divided into districts of such extent as that there shall be at least four or five districts in the provinces of the least extent; and in the least populous parts, few of the inhabitants should be above 15 miles from the district meetings, that they may go home in the evening. Lists to be made up of all the men in each province above forty years of age. Every three hundred of these, living most contiguous, to form a ward, and to meet in a church, or some other convenient place, on a certain day annually, to elect two provincial senators, and one warden or judge for the ward. These three officers must be forty years of age, and resident in the ward for which they are elected, or in one that is adjoining. These ward voters also to elect, at the same time, a vice-warden and sixteen jurymen, each forty years old, and resident in the ward.

‘ The wardens, vice-wardens, and jurymen of every twenty contiguous wards in the nation, to elect out of their respective provincial senators, two men to be national senators; these to continue to be also provincial senators.

• The great national officers to be elected by all the senators, wardens, vice-wardens, and jurymen of the nation annually, the votes to be taken in their respective districts. These men to elect a consul, a vice-consul, and also such a number of generals, admirals, superintendants of the revenue, of the navy, of the ordnance, and, such other national officers as the senate may judge necessary.

• The senators, wardens, vice-wardens and jurymen of each province, to elect annually one of the senators of the province to be governor, also to elect two judges, a public prosecutor, and colonels and majors of militia for the province.

• The senators, wardens, vice-wardens, and jurymen of each district to elect annually one of their senators to be prefect or governor; and also to elect captains, lieutenants, and ensigns of militia for their district.

• In towns of more than one ward, the senators, wardens, vice-wardens and jurymen, to elect one of the senators or wardens to be chief-magistrate.

• It is usual to choose the generals of brigades from the colonels, but as the merits of colonels of militia cannot be known to all the magistrates of a nation, it seems to be proper, that the magistrates of two or three adjoining provinces should elect the generals of brigade. This method may also be adopted for electing other public officers whose sphere of action is local, and whose conduct can only be known in the neighbourhood, such as superintendants of public stores, of building ships, &c. Care being always taken that the number of electors be so great as to prevent them from making it a job.'

We have some idea that this work is also the production of an American. (See the preceding article.) It displays great public spirit as well as ability; and, as the rapid extension of wealth and population in the western world may render necessary some alterations in its polity, it is commendable in persons connected with it, who have opportunity and leisure, to direct their attention to subjects of this nature.

ART. VII. *Memoir of the Expediency of an Ecclesiastical Establishment for British India*; both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Rev. Claudius Buchanan, M.A., one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and Member of the Asiatic Society. 4to. pp. 126. 128. Boards. Cadell and Davies.

WE cheerfully make our acknowledgements to Professor Buchanan for the present work, which is rendered interesting and instructive by the different statements which it furnishes under the several heads of the progress of the Christian faith in India, the particulars of Indian superstition, the political and religious differences which prevail among the natives,

native, and the enormities of various kinds which are practised among them under sacred pretences, some of which seem capable of suppression. When, however, we proceed to discuss the expediency of an Indian ecclesiastical establishment, we must confess that most of Mr. Buchanan's arguments only demonstrate the necessity of a farther provision being made for the instruction and edification of the British in India; since we are not aware that he adduces one conclusive argument in favour of the erection of an Eastern hierarchy. In the necessity of placing religion among our fellow-subjects in India on an improved footing, we fully concur with this writer: but to argue that adequate means for this end can only be provided by having an archbishop who is to be primate of India, and two or three suffragans, we cannot help regarding as an extravagance even from the Wellesley school. The author complains of the extreme complaisance shewn to the reigning superstitions of British India: but, politically speaking, this is the safest side on which to err. Should the plan which he proposes be realized, an extreme far more hazardous would prevail; an extreme which, we think, would expose our empire to imminent danger. The interference which this establishment would introduce might very soon shake our authority among the bigotted natives. The love of power and the jealousy of hierarchies, and the restricted toleration of which alone (as we have lately seen) they will admit, would render such an institution, at least in a political view, far from eligible in India. While a religion has to *make its way*, we do not think that an hierarchical form is desirable, because it is a form that suits it only where it is dominant. Such an hierarchy as is here proposed would be the most considerable, and therefore would soon become the paramount body of the British councils in the East; and we confess that we can hardly conceive a situation in which predominant ecclesiastical influence is more to be deprecated. It is here complained that there never was a government in which less of any thing ecclesiastical appeared, than in that which is at present exercised by the British in India:—this is a material circumstance, and deserves to be well considered: but we are inclined to believe that it is the circumstance to which we owe our success and security in that country.

While we thus express ourselves on this great question, we have no hesitation in stating our judgment in favour of ample provision for the religious wants of our own subjects in that quarter of the globe. If we do not wholly coincide with a late prelate of great learning and distinguished orthodoxy, who asserted that no attempts ought to be made to disturb the established religions of Heathen or Mohammedan countries, except by

by persons especially commissioned from heaven, and endowed with the power of working miracles, we confess that we should be sorry to see the several civil governments of India, or a hierarchy at Calcutta, employed in schemes of proselytism. We think that the government goes quite far enough if it leaves the field open to individual piety, assisted by the patronage of private societies:—to allow even this may not be unattended with danger: but to controul it would have a strange appearance in a Christian state.

The ensuing statement will shew how our eastern possessions are at present circumstanced with respect to religion:

1. The present establishment of English chaplains for the British empire in India, is not much greater than the *factorial* establishment in the time of Lord Clive.

2. There are six military chaplains for Bengal, Bahar, Oude, the Dooab, and Orissa. There are three chaplains in the town of Calcutta, five at the Presidency of Madras, and four at the Presidency of Bombay. Nor is that list ever full. Two thirds of the number is the average for the last ten years.

3. Some islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the British empire in the East. Jamaica has eighteen churches; English India has three; one at Calcutta, one at Madras, and one at Bombay.

4. At the establishment of Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales's Island, at Malacca, at Amboyna, and at the other islands to the eastward now in our possession, there is not a single clergyman of the English church, to perform the rite of Baptism, or to celebrate any other Christian office. The two British armies in Hindoostan, and in the Dekhan, lately in the field, had not one chaplain.

5. The want of an ecclesiastical establishment has produced a system, not only of extreme irregularity in the discipline of our church, but of positive offence against Christian institution. Marriages, burials, and sometimes baptisms, by the civil magistrate or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.—

There are three archbishops and seventeen bishops of the Romish church established in the East. The natives naturally suppose that no such dignity belongs to the English church. In Bengal alone there are eight Romish churches; four Armenian churches; and two Greek churches. In confirmation of this statement, an authentic Report of the Roman Catholic establishments is subjoined, which has been transmitted by the Archbishop of Goa.

It is impossible not to admit the defects in the means of religious instruction here pointed out, nor that there ought to be a due supply of officiating ministers:—but how is this to be effected? Should it not be done by the British residents themselves?

selves? We suppose that the company would not object to their servants engaging a few more clergymen to reside among them; and we do not see any requisition on government to interfere, or that the opinions of the Archbishop of Canterbury or the Bishop of London ought to have any weight in this matter. If our fellow-subjects in that quarter of the globe have not sufficient religious instruction, it is their duty to employ a part of their acquired opulence in furnishing themselves with it. As to the military, it belongs to the Company and the Government to make the necessary provisions.

We quote the author's plan of an Indian religious establishment:

“A regular ecclesiastical establishment for British India may be organized without difficulty. Two bishops might suffice, if India were less remote from Britain: but the inconvenience resulting from sudden demise, and from the long interval of succession from England, renders it necessary that there should be three or more men of episcopal dignity; an archbishop and metropolitan of India, to preside at the seat of the supreme government in Bengal; and one bishop at each of the two subordinate presidencies, Madras and Bombay. These three dioceses should embrace respectively all our continental possessions in the East. To these must be added a bishopric for Ceylon, to comprehend all the adjacent islands, and also New Holland and the islands in the Pacific Ocean. The number of rectors and curates in each diocese must be regulated by the number of military stations, and of towns and islands containing European inhabitants; with an especial attention to this circumstance, that provision may be made for keeping the establishment *full*, without constant reference to England.”

This arrangement would render the government of India almost wholly ecclesiastical, and would be consigning one hundred millions of Heathens and Mussulmans to the controul and management of British clerical councils. We respect the intentions of Professor Buchanan, but we must be permitted to differ from his views in matters of policy and legislation.—It is observed by this writer, referring to India,

“This is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, “Whether religion be necessary for a state;” whether a remote commercial empire having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength amidst Pagan superstitions, and a voluptuous and unprincipled people?”

Do not the returns for the whole usufruct of the land find their way to the treasury? Is it not the more correct opinion that the government are the lords of the whole soil, and the occupiers in all their various degrees only renters? We cannot see in this state of things any consideration which so strongly invites the introduction of tythes. Would the Professor have parochial divisions created through the whole peninsula, a christian clergy planted in them without a christian flock, and Hindoostan made a counterpart to Ireland?

Mr. B. states it by way of reproach that, of all the christian powers who have had a footing in India, we have done the least towards establishing our faith in that country:—but, we repeat, may it not be inquired whether we do not owe to the very policy which is here condemned our unparalleled success, and the incredible height of power to which we have reached? If we reverence the principle by which the author is actuated, we cannot help earnestly wishing that he may not succeed in inducing us to depart from the moderation and circumspection, which we have hitherto observed in regard to the delicate matters to which he refers.

The subsequent reasoning is introduced in order to shew that the situation of India is favourable to a scheme of proselyting:

‘Natives of all ranks in Hindoostan, at their courts and in their bazars, behold an awful contrast between *their* base and illiberal maxims, and *our* just and generous principles. Of this they discourse to each other, and enquire about the cause, but we *will* not tell them. We are ashamed to confess that these principles flow from our religion. We would indeed rather acknowledge any other source.

‘The action of our principles upon them is nevertheless constant; and some aid of religious consideration, on our part, would make it effective. They are a divided people. They have no common interest. There is no such thing as a hierarchy of Brahminical faith in Hindoostan, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity, church government, synods, or assemblies. Some Brahmins are supported by hereditary lands granted to a family or attached to a temple, and pass their time in passive ignorance, without concern about public affairs. Brahmins having no endowment, engage in lay offices, as shopkeepers, money-lenders, clerks, and writers; or in other inferior and servile occupations. Others seek a religious character, and prosecute study at some of the Hindoo schools, of which there are a great number in Hindoostan. These are, in general, supported by the contributions of their students, or by public alms. The chief of these schools are Benares, Nuddeea, and Ougein. Benares has acquired a higher celebrity for general learning than the other schools. But a Brahmin of Nuddeea or of Calcutta, acknowledges no jurisdiction of a Brahmin at Benares, or of any other Brahmin in Hindoostan. The Brahminical system, from Cape Comorin to Tibet, is purely republican, or rather

rather anarchical. The Brahmins of one province often differ in their creed and customs from those in another. Of the chief Brahmins in the college of Fort William, there are few (not being of the same district) who will give the same account of their faith, or refer to the same sacred books. So much do the opinions of some of those now in the college differ, that they will not so much as worship or eat with each other. The Brahmins in general cannot read their sacred books. Their ignorance of writing and of the geography of the country is such, that there is no general communication among them, political or religious.'

We are also told that

'In no other country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. It has been calculated that there are an hundred casts of religion in India. Hence the Hindoo maxims, so grateful to the philosophers, that the Deity is pleased with the variety, and that every religion or no religion is right.'

It were much to be desired that we had sufficient influence to induce the Hindus to relinquish some immoral and inhuman customs which mix with their religious rights. This is a subject extremely worthy of attention, but the attempt would require infinite caution and delicacy.

We have already acknowledged that this tract contains much information with regard to the civil and moral state of India, and on that account well rewards us for its perusal. While, however, it satisfies us that a few more clergymen are wanted in India, in order to dispense the consolations of religion among the British residents, we shall continue to think that the work of proselyting ought to be left to the effects of private zeal combined with the gradual operations of Providence; and we deprecate, as prejudicial to the peace of India and to the security of our empire in that country, the establishment of such a plan as is here proposed.

ART. VIII. *An Essay on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World; to which the University of Glasgow adjudged Dr. Buchanan's Prize.* By John Mitchell, A. M., Minister of the Gospel, Anderston. 4to. pp. 242. 15s. Boards. Cadell and Davies.

It is stated in an advertisement prefixed to this essay, that the author of the tract reviewed in our last article gave to the University of Glasgow, in 1804, among other sums, one hundred pounds for an English prose dissertation, "on the best means of

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of civilizing the subjects of the British Empire in India ; and of diffusing the light of the Christian Religion throughout the Eastern World ;" and the prize, it appears, was decreed by the learned body in favour of the present performance. If we regard only its composition, the information which it displays, and the liberal sentiments which it breathes, we see no ground for complaining of the adjudication : but if the decision is to be considered as ratifying the plans which the essay proposes, we should find it very difficult to reconcile such a judgment with the wisdom and prudence for which we give credit to that respectable University. We apprehend, however, that a compliance with the terms of the proposition for a premium involves no acquiescence in its doctrines, nor in those of the prize composition.

The subject is in speculation highly curious, and it is besides of the first practical importance. Never was a topic started which required higher general qualifications for its proper discussion : but no man can hope to arrive at very satisfactory results in regard to it, who has not an extensive personal acquaintance with the East. Whether, on the principles of the singular and anomalous government exercised by the British in India, the civilization of the natives would be politic, may perhaps be doubted : but if on this point we feel some hesitation, we are most confident that, under an administration of that country founded on a more enlarged and magnanimous policy, measures for the advancement of the natives would be as conducive to our interest, as unquestionably they are required by a sense of duty. While, however, our councils at home continue to be deranged by cabals the most contemptible, and the nation occupies itself about clamours the most puerile and absurd, little can be expected to be done in regard to these vast and mighty interests, on which our welfare and power so much depend.

Though the maxims of moderation and of a cautious policy are extolled in the pages now before us, and though the writer steers clear of every species of fanaticism, the changes which he advises appear to us to be too considerable, and the course which he would follow to attain them much too precipitate. Our preceding article, and the object proposed by the institution of the prize, will enable the reader to form a judgment of the general aim and scope of this essay : but we shall particularize, for his satisfaction, a few of the matters which are proposed in it.

In describing the requisite qualifications of a Governor-general of India, Mr. M. states that

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“He ought to possess, in an uncommon degree, those enlarged and accurate views of the science of government, of the philosophy of human nature, of national and local peculiarities, which may enable him to avail himself, in the best manner, of men and measures, to break in upon long established usages with the least annoyance; and to new-mould a system most artfully contrived, most closely connected, and upheld by innumerable prejudices, without noise and without violence.”

“We are inclined to think that it would be in the highest degree impolitic to attempt such alterations as are here contemplated, even with the skill which is here recommended.

The suggestion made in the following passage we are far from condemning: but we believe that in Leadenhall-street it would be deemed little short of treason:

“Were some of the vacant or thinly-peopled spots of Hindostan occupied by British planters; were suitable encouragement given to sober, peaceful, industrious emigrants, to settle on its fertile plains, which, on equal terms, would doubtless be preferred to the dreary wilds of the new world; were the colonists inured to arms; were an engagement of military service, similar to what the ancient feudal system exacted, to be stipulated as one provision of the tenure, by which they should hold their lands; each of these scattered colonies would prove a kind of open camp, each might repel predatory troops, and each, in succession, by continually interrupting the progress of the more powerful armaments of regular warfare, would prevent them from over-running the country, until a force sufficient to save the empire could be collected. In short, they would act as advanced posts of a great army, spread abroad upon the face of the country, the commander in chief of which would hold his head quarters at the seat of government.”

Another innovation proposed will not be deemed equally offensive:

“It is submitted, whether the seat of government in the Deccan, where the chief danger now lies, and where the bounds of the empire have of late been most enlarged, should not be removed from Madras on the coast, to Seringapatam, a central city, capable of being strongly fortified, and the ancient residence of majesty. An exactly organized system of communication, betwixt the capital and the remote parts of the empire, would contribute also, in a high degree, to the same desirable end. The *luculus ordo* of detail, the methodised, systematic plan, is as indispensable in the constitution and administration of a government, as in the composition of a discourse. To insure the effect, the observance of unity of design and distribution is not less necessary, in the higher departments of political economy, than in the plot and incidents of a well wrought tragedy.”

This intrepid projector is of opinion that

“A general convention of states, consisting of persons of distinguished authority and influence in each, (suppose the chiefs of the hereditary

beneficiary rulers,) assembled, from time to time, with the sanction, and under the eye, of the British government, to deliberate about such matters of common concern as may be laid before them, might be productive of various beneficial consequences. It would assist in obliterating appearances of subjugation, which must be ever galling in some degree to the vanquished. It would highly gratify the feelings of the rulers, and the partialities of the people, who, in general, retain a high respect for their native governors. It would cause the latter to appreciate the advantages of union, and give them a stake, in point of gratitude, of honour, and of interest, in the support of that establishment, by which they should be thus embodied. It would attach the hearts of the natives, and secure their submission to the constituted authorities, by giving it the appearance of obedience to their own rulers. It would concentrate the administration of the empire, and give it that compacted form of which it might be susceptible, and which, as we have before suggested, would be highly conducive to its security and interests. And, above all, it would enable the presiding powers to avail themselves of the wisdom of the native princes in forming their plans of reformation, and of a more signified and perfect co-operation in conducting them to a happy consummation.'

Mr. M. is prepared to confer this civil authority on our Heathen and Mohammedan subjects!—Our boundaries will not permit us to detail the particulars of the dangerous projects of reform which are here communicated, in order to supersede the distinction of casts, and the usage of polygamy.—The manner, however, in which the author states our obligations to advance the useful and elegant arts, among our Indian subjects, shews a highly liberal, benevolent, and manly turn of mind. We think, also, that where *Directorial* influence is not felt, the subjoined proposal will not be deemed unreasonable:

'Provide solicitously against the entrance of disaffected foreigners into the country, or the dissemination of principles of faction and rebellion: secure adequate compensation for the privileges and accommodations conceded to the fair trader; but, having done this, all to be done that ought to be attempted: the trade should be left, in other respects, entirely free. Were it thrown open, at least to all the subjects of the mother country, upon condition of their paying an equivalent to the Company, the latter would probably gain more by the increase of territorial revenue and of commercial impost, than by all the advantages which the present monopoly can confer. Confessedly, the Company cannot take off more than a third of the present produce of Hindostan, and why should the other two thirds be lost, by restrictions injurious at once to them, to Britain, and to India? Individuals, it has always been remarked, manage their particular concerns more actively and economically than copartneries; and the observation applies with accumulated force to a commercial association, so extensive, and the grand scene of whose concerns lies so remote,

more,

note, as that of the East India Company. The market of Hindostan being open to the fair trader at a reasonable rate, no temptation would be held out to that illicit trade, which, in similar circumstances, and there is reason to believe even in this case, has intercepted much of that profit which would otherwise have been reaped by the Company and by the State. By the increased energy, ingenuity, and competition of the Indian manufacturer, the country market would be lowered; and the commodities being sold, in Europe and in Britain, at a cheaper rate, the demand would be augmented: two objects, which it is the aim of political economy to unite, and which, were they gained, by dismissing speculation would render the trade both more securely gainful to the merchant, and more extensively beneficial to the public. Grateful, too, for the generosity of their new masters, easy and happy under a benign administration, raised in the scale of nations by an enlightened and liberal policy, the Hindoos would rally around the English government, and, cordially attached to the new order of things, would form their own barrier; so that the present expensive armaments, naval and military, which are necessary to the security of the empire, would become, in a great measure, superfluous.'

The following scheme for advancing Indian civilization merits the most serious attention:

'At this moment a seminary for teaching our countrymen, in Britain, the knowledge of the spoken languages of Hindostan, with accounts and mathematics, is projected; and, if carried into effect, may contribute in some degree to the diffusion of science. But to erect and endow schools and academies, in suitable places throughout our eastern possessions, to which able teachers, natives or Europeans, may be appointed, and by which the knowledge of the arts and sciences may become accessible to all our eastern subjects, is an expedient, more direct and efficient, which will readily suggest itself to every one on first consideration. How these seminaries are to be supported, whether by the contributions of the students, or the aids of the state, or by both together; and, if the interposition of the second be necessary, whether the Braminical colleges might not be so occupied, and their ample revenues transferred altogether, or at least in part, to the support of this more important national object,—are questions, which cannot be decided without a minute knowledge of circumstances local and political, and of which the determination must rest with the wisdom of the governors. Since the lands of the priests are not only entailed upon the order, and considered as sacred by the people, but exempted from taxation; it is probable any attempt to alienate or assess them, would, at least for a time, be highly obnoxious, if not greatly hazardous. In addition to these institutions, endowed as may seem most expedient, much aid may be derived from the art of printing. Every one knows how much the press has contributed, in latter ages, to the improvement of Europe, and the illumination of the world. Let then small British tracts, especially those that indicate the state of society in Europe, in its most pleasing and instructive views, be published in the native languages.

guages. Or, to encourage the study of the English, and thus, the more effectually to incorporate the natives with their rulers, these treatises may be retained in their original dress. By these means, besides diffusing useful information, such a habit of reading and reflection may be created, as will contribute to relieve the languors of life, to stir up the mental indolence of the Hindoos, and engage them to concur in the salutary views of government. This is no new scheme. It has been already tried. The annals of Hindostan present us with an illustrious precedent. Akber, one of the best emperors that ever sat on the throne of the East, ordered his Vizier, Abul Fazel, to translate into a familiar style the *Hætopades*, or *Amicable Instructor*, (a book of great celebrity) that his subjects might be improved by the lessons on science and on ethics which it contained.'

We now arrive at the part of the essay in which the subject coincides with that which is treated by the reverend and learned founder of the prize; and we are happy in observing that the views of the Essayist are more reasonable and practicable than those of the Memorialist. Mr. Mitchell gives no countenance to the introduction of an overbearing hierarchy, but recommends a course directly opposite. He invites all parties to co-operate in the conversion of the Hindoos; and he applauds the commendable and successful efforts of an European sect in this cause, the Baptists, of which the Professor takes no notice. The more wise and enlightened essayist dreads an over-forward and officious interference on the part of the civil government; and he proposes a mode which is the very reverse of a civil religious establishment. He wishes that

'A common council of the friends of Christianity, a grand evangelical society, should be formed, which, while it would not exclude but invite the assistance of other societies abroad who are employed in the same general cause, might have the Indian missions under its particular superintendence. That this society should be numerous, is not necessary: and indeed it may be feared, that many eligible persons, resident in India, might not easily be found. A few will promise more cordial union, and will be sufficient to watch over the execution of the plans. Let them be such as choose voluntarily to associate for this purpose, and contribute their counsels and labours gratis, that malevolence may not have cause to throw any imputation upon the liberality of their motives. Let them be men, whose characters will be a security, to government and the country, for the rectitude of their measures; and whose exemplary goodness may reflect lustre on the undertaking. Let them be united in sentiment and spirit,—in the faith, and hope, and practice, of the Gospel. Let them meet, if possible, in some central situation, and be intrusted (under a suitable responsibility) with the application of the funds devoted to this noble purpose. And let it be determined, that they shall regulate the religious concerns of the mission, uncontrolled by aught except the sacred prescriptions of the word of God. the enlightened

lightened dictates of their own minds, and the sense of that important duty they owe to God,—their country,—and the human race. Theirs be the glorious, but duly-limited task, not of encroaching upon the rights of conscience, not of interfering with powers strictly ecclesiastical, not of exercising civil authority ; but of creating funds and watching over their expenditure ; of arranging plans, of selecting proper persons, of suggesting to them their stations and labours, of providing accommodations, of extending protection, of opening facilities for missionary exertion, &c. Above all, it is of the highest importance that this should appear to be a truly Christian association'—

' Liberal, though well principled, will be that association, whose character we have been delineating, whose powers we have been attempting to define. Far from them be the spirit of a jealous and exclusive corporation,—of a selfish monopoly. The harvest is great while the labourers must of necessity be comparatively few. Sufficiently ample is the sphere of action for every evangelical auxiliary ; nor, if matters are judiciously arranged, can there be any hazard of their interfering with one another. The cause is common to all Christians ; and the success of each, while it does not lessen the triumphs of another, will enhance the joy of all who are actuated by the temper and views of our benevolent religion. Nothing but prejudice the most illiberal, or an arrangement the most injudicious, can prevent this primary association from availing themselves of the labours of other societies or individuals, who, corresponding in their views of the religion of Jesus, may be already embarked, or may be disposed yet to engage, in this holy and benevolent enterprise. For cordial co-operation, as well as ultimate success, a coincidence of religious sentiment, feeling, and views, is necessary. The disputes betwixt the Jesuits on the one side, and the Dominicans and Franciscans on the other, occasioned the expulsion of both from China, after they had made considerable progress in proselyting the natives, and attained high favour with the court. And, for the security of the government, as well as the dignity of the mission, persons whose characters, principles, and abilities, are not sufficiently accredited, ought to be accounted inadmissible. But, with these limitations, all who are "willing to give themselves to the Lord" in this field of honourable and useful activity, should be heartily welcomed. This Christian union will be productive of many obvious advantages. A certain holy emulation will thus be excited, and the different societies and labourers "will provoke one another to love and to good works." The expences, being shared by others, and drawn in part from foreign sources, will be lessened to the chief institution. Consistency of plan, harmony of operation, will thus be secured : and, while the attempt is carried on systematically and jointly, it is likely to prove more efficient, than if it had been conducted only by one society, or by several societies without any concurrence of views or correspondence of exertion. Already in Hindostan there are missionaries from the Society in England for propagating Christian knowledge, from the Association for the conversion of the Heathens more recently formed in the capital of the empire, from the

Danes, and above all from the Particular Baptists, whose humble and unostentatious, but active and well-directed labours, seem to have occasioned a mighty sensation among the subjects of the British empire in the North. Let none of these who may prove himself, by his principles and conduct, worthy of the privilege, be excluded from the work, or forgotten in laying the scheme of the grand project, by which it may henceforth be conducted on a scale somewhat suitable to its own magnificence.'

Mr. M. very properly intimates that a civil establishment is not to be contemplated till the bulk of the people shall have been converted :

'When,' he says, 'the great mass of the people shall have been detached from their present superstitions, and enlightened in the principles of the Christian faith ; when the spirit of religious inquiry shall have become general, and a considerable body of the natives shall have embraced the new religion. then other measures may be adopted for carrying on and consummating the blessed work of this holy revolution. The rest of the seventh day may be enjoined by public authority, so that at length "the land may enjoy her Sabbaths." Either at the expence of government, or by the voluntary contributions of the converts to Christianity, churches may be erected every where, according to a regular and approved plan, for the conveniency of social worship. The stated dispensation of public ordinances may be instituted ; and the congregations of the faithful organized and affiliated upon the scriptural model. Thus, as in primitive times, the whole body of the disciples of Jesus in India, will, by degrees, assume the appearance of a grand, religious association ; and the magnificence of the result will correspond to the benevolence of the project.'

On this passage, Mr. Mitchell has given the following note :

'The author is not ashamed to avow himself a presbyterian ; and he conceives, that much might be said to recommend the system he has espoused to the adoption of Christians ; and he must wish to see it prevail. At the same time he respects the convictions of others—the institution of church-government, though very important in itself, must, in the arrangements for establishing Christianity in any country, be subsequent (as is supposed in the text) to the dispensation of the Gospel there,—and, while it is the duty of the ministers of the Word to teach and to inculcate authoritatively all the doctrines and all the laws of Jesus Christ, while it is incumbent upon all to co-operate in framing the church upon the evangelical model, it is also the privilege of the people, and in the case before us, of the converts to Christianity, to select (under a high responsibility to their great Master) that form of church order which shall appear to them most agreeable to the Scriptures.'

It is impossible not to applaud the manliness, liberality, and good sense of this writer. If we are to wait, as is here (we think) properly intimated, till 'the great mass of the people shall

shall have been detached from their present superstitions,' we conjecture that none who are now in existence will be perplexed by the important deliberation, whether the plan of the Calcutta professor, or that of the present author, is to be adopted;—whether the religious establishment of India is to resemble that of the Southern or the Northern part of our island;—whether it is to be presbyterian or episcopalian;—or whether a new established religion may not erect its front in the East, under the auspices of those who are the most early and active in the work of conversion. Possessing a large portion of each of the three nations which form the United Kingdom, divided besides into numerous sects, and having millions of Heathen and Mohammedan subjects, is this a country in which rulers should inculcate bigotry, and inflame religious differences? Never did an empire exist in which liberal and enlarged views on these subjects were so indispensable in magistrates.

Protesting peremptorily against the schemes of Professor Buchanan's memoir, we pay a willing tribute to the more discreet and more liberal plans of proselyting suggested in the present essay; for while we desire not less ardently than that zealous and able author, the diffusion of our benign religion, *our* zeal does not carry us to the length of overlooking times, and seasons, and circumstances, even in this most laudable of undertakings. How far government shall institute and sanction measures for this great and good design is a matter for most grave deliberation, to be decided with extreme caution and circumspection; and in order to judge to what extent we may safely proceed, it is requisite to possess deep political science, long experience in public affairs, and an intimate acquaintance with the country and its inhabitants.

ART. IX. *The Stranger in America, &c. &c.* By Charles William Janson, Esq., late of the State of Rhode Island, Counsellor at Law. 4to. pp. 59. and Twelve Engravings. 2l. 2s. Boards. Cundee. 1807.

"I was a stranger, and they took me in," says Mr. Janson of the Americans. By way of having his revenge, in his delineation of the country and people of the New World, he assiduously labours to prevent his readers, whether they remain at home or are disposed to emigrate, from being strangers to America, and subject to the same delusion by which he suffered. This undertaking seems very public-spirited: but, as zeal is sometimes tempted to exceed the bounds of impartiality, it is necessary for us to be on our guard, lest we in our turn be "taken in," and have the same trick *played off* on us,

of which the author himself complains. Indeed, persons who have been hurt or disappointed are apt to yield to their feelings, and, in spite of themselves, to transfuse a tinge of bile over their history.

We believe, however, that Mr. Janson means to be as accurate as he has certainly been indefatigable, and we perceive no reason for questioning the general fidelity of his narrative. He professes to notice whatever he deems worthy of observation; "to paint the manners living as they rise;" and to speak the truth without malice, as well as without extenuation. So far he is intitled to our attention; and when we are informed that he spent more than thirteen years in the United States, he cannot be regarded in the light of a cursory stranger, who picks up information as one of Astley's riders recovers his whip from the ground, at full speed, and who might have passed *through* America and yet have remained in a great measure a stranger to America. Mr. J. is not of this description. Abundant time was employed by him in observation; and the materials which he has collected will prove that he was not an idle nor an unreflecting spectator. He is perhaps correct in stating that the country which he explored is 'uncongenial to English habits, and to the tone of an Englishman's constitution;' but we are reluctant in admitting that 'there is a rooted aversion in the hearts of the Americans against the inhabitants of Britain.' An English *gentleman's* habits are, we are ready to allow, ill suited to the roughness and inurbanity of republican manners; and it is not improbable that the behaviour of the author might have appeared proud and haughty among democratic settlers and merchants. Certain it is that a mutual disgust was excited; and if the Americans were deficient in civilities to him, he has amply repaid them in their own coin. Though he failed in his land speculation, and in his mercantile project, we may promise him success as an author; and we hope that, while his pages afford a caution to the European, the American will learn to mend his manners from the wholesome chastisement which they occasionally bestow. By trans-atlantic readers, however, Mr. J. will be reckoned a disappointed man, and many parts of his book will be condemned as merely calculated for the meridian of England: but, if it be not written in the dispassionate style of the philosophic traveller, it contains a mass of valuable information, and presents such a view of the United States as the philosopher, who knows how to winnow the chaff from the wheat, will not be displeased to obtain.

This volume is truly miscellaneous. It contains an account of the soil, climate, and inhabitants; it describes the town

and

were the population of this immensely extended republic proportioned only to that of Great Britain, instead of five or six millions, it ought to contain two hundred and thirty-nine millions of inhabitants.

‘Notwithstanding this vast disproportion between the population and the territory of the United States, the Americans are still farther extending their limits. Considering the opposite interests of the northern and southern states, it is surprising that the federal constitution has so long maintained itself, and triumphed over contending parties. Some of the best informed men are, however, of opinion, that the compact will not hold much longer, and that the next election of a president will sever the states, and leave New-York or Pennsylvania the boundary between them. The northern states are firm federalists; that is, of Washington’s system: in the south, they are violent democrats, bawlers for liberty in the very midst of slavery. The latter have twice elected Mr. Jefferson as president; and it is conjectured that, should the federals fail in their majority at the next election, it will be the *tocsin* of disunion.’

To the climate of America, which experiences the extreme of degrees of heat and cold, the author particularly objects; and if we decide on this head by the rule of our voluptuous monarch Charles II. viz. “that *that* country is the best to live in, in which a man may be most days of the year and most hours of the day in the open air,” England is decidedly preferable to any State of the Union.—Of the Province of Maine, now subject to the State of Massachusetts, the author affords a favourable picture: but even here the climate is not on the whole inviting:

‘It is, at this time, a flourishing country, abounding with the best timber, of which large quantities are exported to the British dominions. The climate, however, like almost every other part of the United States, is unfavorable to the English constitution. To strangers, the heat in the summer is almost insupportable, while the severity of winter is scarcely to be endured. The spring and autumn are, certainly, delightful; the month of November, which is proverbially fatal to Englishmen, is, in America, one of the most delightful in the year. The sun has then declined to such a point, that his rays diffuse a most comfortable temperature, the frosts of winter being no farther advanced than to act as a bracer to the relaxed constitution. In this month, I could, without the least inconvenience, pass the whole day, from morning until sun-set, either in the active sports of the field, or seated upon the rocks, angling for the various species of fish, with which the coast of New England abounds.’

The extent and productions of this district are particularly described:

‘The growing importance of Maine will soon produce a political separation from Massachusetts; when it will, in all probability, raise itself to the rank of an independent state. It is three hundred miles long, and two hundred and four miles in breadth, lying between 43
and

and 45 degrees, north latitude, and extending to the British dominions. The climate is healthy to the natives, but subject to extremes of heat and cold. The inhabitants often live to a great age. The land produces Indian corn, rye, barley, oats, pease, beans, potatoes in astonishing quantities; and of fruit, apples, pears, plums, peaches, cherries, &c. The butter made here is said to excel that of every other part of New England, owing to the sweetness of the grass. This is a wonderful country for timber, abounding in stately and extensive forests, and the lumber trade is consequently very lucrative. The numerous rivers afford abundance of salmon, and the sea coast furnishes such quantities of cod, that their fisheries are very extensive and profitable. The country produces deer of various kinds, beavers, otters, sables, bears, wolves, rabbits, mountain-cats, porcupines, and other animals. The sportsman may find sufficient amusement among the partridges, squirrels, and an infinite variety of water fowl. There are no venomous serpents to the eastward of Kennebeck river. The people, as in every other part of New England, are very inquisitive to strangers.

‘The principal town in the province of Maine, is Portland. It has grown into consequence within a few years; being till 1786, a part of Falmouth. The town of Portland is beautifully situated on a neck of land, at high water nearly insulated by the sea, which renders it healthy and pleasant. I have not met with a more agreeable place in America, and have ever thought this town claimed a preference, in many respects, to all others which I have visited on this vast continent. The harbour is always open, very commodious, and the trade and inhabitants rapidly increasing. A spirit of enterprise and industry prevails in Portland, which cannot fail, with its natural advantages, to render it a populous and wealthy place.’

Nature is known to exhibit her usual features on a grand scale, on the continent of America; and the traveller must unavoidably be struck with the magnitude of her lakes and mountains. Mr. J. notices Lakes Superior and Huron as the largest bodies of fresh water in the world; and in speaking of the Straits which connect the American Lakes, he mentions a very singular circumstance. ‘It is remarkable that although there is no diurnal flood or ebb to be perceived in the waters of these streights, yet from an exact attention to their state, a periodical alteration has been discovered. It has been observed that they rise by gradual, but imperceptible degrees, till in seven years and a half they have reached the height of about three feet; and in the same space of time they gradually fall away to their former state, so that in fifteen years they complete this inexplicable revolution.’

Whenever the author adverts to the state of religion in America, he places it in no favourable point of view; and he particularly reports that it is at a very low ebb in the Carolinas. ‘At Charleston (says he) they make some shew of religion on the sabbath, but, perhaps, with as little devotion as in the other parts

parts of the state. Of Georgia, I cannot, from my own observation, say much ; but there is every reason to believe that, with respect to religion, it is nearly on a par with the Carolinas ; *gouging* being in equal vogue in the four southern states.* In a subsequent page, he informs us that the marriage ceremony is performed by the justice of the peace, ' who *biccups* over a few lines ;' and that ' the baptism and burial services are dispensed with.' In other places, however, we read of the ridiculous strictness with which the sabbath is observed ; ' the ranting methodists have their Lord's Anointed ;' and though there be no particular Establishment in America, and of course no privileged clergy, he disputes Dr. Currie's assertion, which is strictly correct, " that there are no ecclesiastical orders in that country." To ridicule the Baptists, he tells the following idle story :

' A spectator declared, that one of his relations, an elderly man, had suddenly become a frequenter of the Baptist meetings, and offered himself a candidate for a place among the elect. The penance necessary to endure is severe, and the probation arduous, before the repentant sinner can pass the ordeal of the ministers and elders. The old man had, it seems, obtained the blessed sanction, and a distant day was appointed for his regeneration by baptism. Upon reflection, finding that it would happen in the greatest severity of winter, at the next meeting he petitioned that the ceremony might take place in warmer weather ; alledging, that it would certainly prove his death to be put under water in time of frost and snow. The congregation murmured, while the priest, without a reply, read his sentence of excommunication, with the most severe anathemas on his head as an unbeliever, possessing neither faith nor the holy spirit ; and never could he recover the effects of his indiscretion, or be again admitted into the number of the elect.'

Among the anecdotes of the American war, the history of the amiable Lady Harriet Acland is detailed in an affecting manner : but this has been frequently presented to the British reader.

At Philadelphia, Mr. Janson appears to have passed a considerable time ; and of this city we have not only an ample description, but also a plan, and several views. It is stated to be well built, and to contain nearly 80,000 inhabitants ; which amount, notwithstanding the ravages of the *yellow fever**, is

* The author experienced this malady, and he thus describes its effects :

' The yellow fever was then raging, and I was at that moment under its baleful influence. To describe the misery of the sufferer afflicted with this horrible disease, is impossible. The symptoms by which

is double the extent of its population at the declaration of independence. Of its market, which is the boast of the Philadelphians, we shall insert Mr. J.'s account :

‘ It is a covered building, 420 of my steps, in length, exclusive of the intersections of streets, and I calculated my step to be a yard ; but only five (*qu. fifteen*) feet in breadth, including the butchers’ benches and blocks. It is well supplied ; and its regularity and cleanliness indicate good living and wholesome regulations. No article can be offered for sale here without first being submitted to the inspection of one of the clerks of the market, who seizes unwholesome articles, and a fine is inflicted upon the owner. The fish-market, from its distance to the sea, is but indifferently supplied, though much pains is taken to procure a regular supply. Light carts are constantly coming in from New York, and Burlington in New Jersey, with the most deli-

which I was attacked were sudden. I had supped with an appetite, slept as well as the heat would permit, and was rising at my usual time in the morning, when I felt a most singular sensation, accompanied by a chill. I lay down again, and soon felt a nausea at my stomach, which produced vomiting of bile, in color and quantity which astonished me. This relieved me so much, that I ascribed the cause of my sickness to a foul stomach, and had dressed myself before I perceived new symptoms. A lassitude hung about me, and was accompanied with a depression of my faculties, an acute pain at the back of the head, and an aching through my limbs. Medical assistance was now procured, but on the third day I felt so weary that I could not remain a minute in the same posture ; a sensation not to be described—worse to be endured than acute pain, and more irksome than the smart of a festering wound. During this time the fever had made great progress, and the thirst it occasioned could not be appeased, though I drank large quantities of the juice of limes, with water, which was permitted by my physician. My stomach, however, soon refused the grateful beverage ; the vomiting continued often so long, and with such violence, that I was exhausted, and found a temporary relief in the deprivation of my mental faculties. In this state I suffered several days, the greatest part of which I was insensible of my situation, and the intervals of reason were horrible. My bones felt as if they were disjointed ; a burning pain was seated in the spine, while the throbbing and tormenting sensation in my head drove me again into a state of delirium. The treatment of my physician was judicious ; by his aid, and that of a good constitution, I struggled through the dreadful disorder. I was copiously bled in the first instance, and blisters were applied to my legs, my feet, and the back of my neck. This regimen, with the good effect produced by strong doses of calomel, and afterwards of bark, effected my cure. During this severe trial, in my intervals of reason I readily complied with the prescriptions of my doctor, and the directions of my black nurse : but was informed, that in my delirium I was most refractory, and evinced great bodily strength in attempting to escape from the chamber—a common symptom in the yellow fever.’

cote fish of the ocean, and packed in ice during the summer. The beef is good, but the mutton and veal far inferior to that of England and Ireland. Butter and poultry are excellent; and there is a profusion of vegetables. Butchers' meat, on an average, is ten to twelve cents (5d. to 6d.) per pound; but poultry is not one-third of the London price, and of a superior quality. Fowls of all kinds are within the compass of the purchase of the labourer. A turkey of sixteen pounds weight may often be bought in Philadelphia for a dollar, but I have seen them sold of this size, both in New England and in Virginia, for three shillings, and even still less, British money. Wild turkeys are sometimes brought to market of the enormous weight of twenty-five pounds and upwards; but these birds retire from the country as it becomes more settled. Geese, ducks, fowls, rabbits, (there are no hares in the United States) are of a proportionate price. Quails, which they call partridges, are brought alive in large quantities, and sold for about two and sixpence per dozen. Negroes, and sometimes white people, bring opossums, which could not readily be distinguished from roast pig, when dressed in the same manner; squirrels, which are by many preferred to the rabbit, and sometimes racoons. The latter I never could be prevailed upon to taste; indeed, it is not held in any estimation, partaking too much of the species of the fox, though, I believe it is not carnivorous. Excellent butter is supplied by the German settlers, at about an English shilling per pound, and eggs at sixpence per dozen. The pork throughout the United States is excellent, and, from the quantity of mast, it is raised in abundance. Large herds of swine, which ran off at my approach, have often suddenly surprised me when on a shooting party in the woods. They range at large, and stray sometimes many miles from their owner, who, however, is anxious to accustom them to resort to his plantation. To effect this, he blows the conch-shell, which may be heard at a great distance. At this signal the hogs that are well trained set off at full speed; and, from its being sounded at one particular spot, the animals soon appear, and are rewarded with Indian-corn, which they prefer to all other food. About the end of November begins the pork season. Neighbouring planters and farmers unite, and form a large party in quest of the herds of swine, that are entirely wild, which they pursue and shoot with a single ball in the head. Each person knows his hogs by marks which are given them when young. This pork, by the quantity, is generally in price from five to six dollars per hundred weight. It is very fat, but the flesh is not firm, from the animal feeding chiefly upon the acorn; this they call mast fed pork.

With this large provision for the body, Philadelphia enjoys also abundant literary food. The library and museum are on respectable foundations.

If on some subjects the Americans may profit by the example of the mother-country, on others the parent may learn from her children. In the article of Criminal Punishments, the conduct of the American Government is highly judicious, and merits universal adoption. It is a common complaint with

us that convicts are rendered worse by confinement ; and that, when they are returned to society, they are incapable of any lawful pursuit. The American method obviates both of these evils.—We observe, also, with pleasure, that capital punishments are rarely inflicted :

‘ Though both the penal and common laws of England are generally adopted in the United States, the punishments differ materially ; but it will be admitted that they are sufficiently proportioned to the crimes. In very few cases indeed, in any state, is the punishment of death inflicted. Legislative bodies consider, that the laws of man should seldom extend to the extermination of that life which was given by the Almighty ! In Pennsylvania, of late years, capital punishments are remitted in all cases I believe except treason, or murder in the first degree ; and, in the latter case, death is seldom inflicted ; but the culprit is sentenced to solitary confinement in a dark cell for a number of years, or perhaps for life. In the second degree, light is admitted into the cell of the prisoner, and his confinement is limited to seven or fourteen years. For burglary, which rarely occurs, the punishment is also solitary confinement. Such as are under conviction of theft and petty larceny are made to work in their cells, at the trade to which they were bred. Prisoners for inferior misdemeanors, midnight disturbers, vagabonds, and such as are detected begging or fighting, are kept at labour together.’—

‘ It is curious and pleasing to see and reflect upon the various useful occupations these people, hitherto dangerous to society, are obliged to follow in the prisons of America. Manufactures of most kinds are there carried on. Taylors, shoe-makers, and persons of other trades, have separate rooms ; and such of the prisoners who have not followed any useful branch in particular, are instructed to make nails by machines, of which large quantities are constantly manufacturing. The produce not only maintains the labourers, but leaves a considerable profit to the state. Thus, prisoners who are a great expence to the English nation, living in idleness, and plotting and teaching each other mischief, and new methods and devices for plundering the public, are there rendered valuable members of society. The punishment, so far from hardening them in turpitude, reforms them, and they generally, on their liberation, return to those habits of industry which, from compulsion, have become second nature. The task assigned them is so moderate, that each individual can with ease earn a daily surplus ; and in this case, an account is taken of it, and it is delivered in cash to the respective claimants on liberation. Thus, the most industrious often accumulate a sufficiency to enable them once more to begin an honest business.’

We need not swell our page with remarks on this instructive passage. What a lesson is it to Great Britain !

The traveller's account of his visit to the city of Washington affords no high idea of the flourishing state of this seat of the Government. He represents that the buildings are at a stand ; and that spaces marked out for its streets are now so much in their

native wildness, 'that quails are often shot within a hundred yards of the capitol;' yet he afterward tells us 'that the very dregs of prostitution appear to have been emptied into the federal city,' which is a circumstance indicative of a large population.

The great tracts of country to the west, over which the Americans are extending themselves, do not escape the observation of this intelligent traveller. Of that immense district which is watered by the Missouri, a description is here given, with an account of the expedition appointed to explore it. We can copy only a part of the detail:

'The banks of the Missouri are alternately woods and *prairies*, (meadows and they seem to encrease annually from the fires which are kindled every autumn, by the savages, or white hunters, either by chance, or with a design of facilitating their hunting. The water is muddy, and contains a fine sand, which soon precipitates; but this circumstance takes nothing from its salubrity. Its course is generally west by north west.

'The flats are covered with trees of an enormous size. Out of the trunk of one sycamore tree a canoe has been made, able to carry eighteen thousand pounds weight. The poplar and the maple are also found here in abundance, as well as the wild cherry, the red and white elm, the linden tree, the Indian chesnut, the water willow, the white and red mulberry. On the shores of the Missouri are found, in abundance, the white and black oak for ship-building—the pine, the cedar, and the triacanthos; which, like the English quick-thorn, forms impenetrable hedges.

'The plants are still more numerous. The Indians are well acquainted with the virtues of many of them. They make use of them to heal their wounds, and to poison their arrows. They have one, which is said to be a certain and prompt cure for the venereal disease;—another, which renders them for a few moments insensible to the heat of fire. By using it, they will seize a red hot iron, or a burning coal, without injury. With different woods they dye their garments of beautiful colours.

'The lands on the Missouri are capable of yielding all the productions of the temperate, and even some of those of the warm climates—wheat, maize, and every other species of grain and esculent roots. Hemp seems here to be indigenous; even cotton succeeds, though not so well as in more southerly countries; its culture, however, yields a real advantage to the inhabitants, who find in the crop of a field of two acres, a harvest sufficient for the cloathing of their families.

'The *prairies* afford excellent pasture. Different kinds of clay are found here, among which it is believed, is the real *kaolin*, to which the porcelain of China owes its reputation. Numberless caves on the river, abound in salt-petre.

'The stones are generally calcareous and grit. There is one peculiar to the banks of this river. It is of a blood red color, compact, and soft under the chissel, but it becomes hard in the air, and is susceptible

ceptible of a most beautiful polish. The Indians make use of it for calumets; but, from the extent of its layers, it might be employed for more important purposes. They have also quarries of marble, streaked with red; and a species of plaister, similar to that which the Americans bring in large quantities from the British dominions on the river St. Croix. Volcanic stones are likewise found in the Missouri country, which clearly denote the ancient existence of volcanoes, though none were heard of by the exploring party.

‘ Mines of lead, iron, and coal have already been discovered on the borders of the Missouri; and there are, no doubt, some of tin, copper, silver, and even of gold, according to the accounts of the Indians, who have found some particles of these metals.’

Mr. Janson presents us with strictures on the Law, the Drama, on Printing, on Land-Jobbing, the Mode of clearing Land, and stocking a Farm, &c. in America. He endeavours to ridicule the American Elections: but if a Columbian, after having visited this country, were to write the *Stranger in England*, we fear that he would find more occasion for exercising his talents on us respecting the subject of Elections, than an English traveller could discover on the other side of the Atlantic.

No writer can express himself more energetically against the Slave Trade than Mr. Janson; and he adverts to its political influence as a circumstance which deserves the notice of the Americans:

‘ In this boasted land of freedom there are, according to calculation, nearly one million slaves for life; besides some thousand European emigrants, sold for a certain term of years, to defray the expence of bringing them across the Atlantic. After what has been already said on this subject, the reader will be yet more surprised when he learns that this unfortunate race of men are actually represented in congress, being enumerated with the white men in a certain ratio. Thus Virginia, with 40,160 *free* people *less* than Massachusetts, sends five representatives, and five electors for a president and a vice president, *more* than Massachusetts; and this great influence arises from the *enumeration of the slaves* in Virginia, while Massachusetts admits *no kind of slavery*.’

In the advice to Emigrants, the Artist is cautioned against the indulgence of golden visions on the American shore; and the reason on which this caution is founded is just. ‘ In a country presenting agriculture and trade in their most advantageous points of view, there is still less encouragement for the arts and sciences. Few individuals have yet amassed a fortune sufficient to enable them to indulge in elegant luxuries, and where that may have occurred, the possessor of mean origin remains still sordid, or is devoid of taste. Except the public buildings, there is little employment for the artizan.’

An Appendix contains abstracts of a Report on the American Roads, and of a Report from the Secretary of the Treasury on the Revenue and Expenditure of the United States. Their public expences for 1805 were

	DOLLS.	CTS.
• Civil List, including the civil expences of the territory of New Orleans	611,914	50
Miscellaneous expences.	310,982	31
Intercourse with foreign nations	263,550	
Military establishment	942,992	48
Naval establishment, including 71,340 dollars, 76 cents, as an appropriation for the crew of the frigate Philadelphia	1,240,445	29

The Salary of the President is only 25,000 dollars

— of the Vice-President 10,000 —

The 12 plates consist of a plan and view of Philadelphia,—two views of the High-street, and one of Second-street of Do.—of the Theatre and Water-works of Do.—of the Bank of the United States—of Boston—Hell-Gate—Mount Vernon—and the President's House at the city of Washington. These engravings are neatly executed.

As a firm believer in the truth of the Gospel, Mr. Janson feels virtuous indignation at the scurrilous attack on it by the author of "the Age of Reason:" but was it decorous to call him 'the accursed Thomas Paine?'

In protracting this article, we could advert to a variety of curious and amusing details which would be gratifying to the reader: but we have already extended it to a sufficient length; and from the specimens which we have given, a tolerable opinion may be formed of this book of trans-atlantic travels.

ART. X. *A Chemical Catechism for the Use of Young People:* with copious Notes for the Assistance of the Teacher; to which are added a Vocabulary of Chemical Terms, useful Tables, and a Chapter of amusing Experiments. By S. Parkes, Manufacturing Chemist. 8vo. 12s. Boards. Symonds, &c. 1806.

THE form of question and answer is not, in our opinion, applicable to those subjects which consist principally of matters of fact; and we think that it is still more objectionable when, as in the present instance, the answers are intended to be committed to memory. Except at a very early period of life, the knowlege of any science is better obtained by the attentive perusal of an elementary treatise; which will oblige the pupil, when examined by his tutor, to express in his own words the meaning of what he has read, and will thus exercise his

his judgment as well as his memory. Catechisms of all descriptions are generally repeated by rote; and if the youth be happy enough to go through his answers without mistake, he is little anxious respecting the sense which they should convey. Admitting even that it were necessary to teach the principles of chemistry in this particular form, we cannot say that the dialogue in the volume before us is well managed. The answers are not in general sufficiently simple, nor sufficiently striking to be easily remembered. They sometimes involve hypotheses which are not afterward adequately explained; and they occasionally contain remarks that are not sanctioned by the present state of chemical knowledge.

After this free expression of our sentiments respecting what may be regarded as the main part of Mr. Parkes's publication, we shall as readily admit that the work is not without considerable merit. To the text is appended a large collection of notes, full of information of various kinds, partly extracted from other authors, and partly original. Some of these notes are to be regarded as illustrations of the text, but others have little connection with it, though in themselves valuable and interesting.—The volume is divided into 13 chapters, in which are treated the following subjects; atmospheric air, caloric, water, earths, alkalies, acids, salts, simple combustibles, metals, oxids, combustion, attraction, repulsion, and chemical affinity. The method is, on the whole, sufficiently proper; and the subjects are so arranged that the different parts of the science gradually open on the student, so that he is led on from the more simple to the more abstruse principles.

To the body of the work is prefixed 'an address to parents, on the importance of the early cultivation of the understanding; and on the advantages of giving youth a taste for chemical inquiries.' Mr. Parkes conceives that an attention to chemistry is one of the best methods of strengthening the faculties, in consequence of the interest which it must excite in the young mind, and the various useful purposes to which it may be shewn to be subservient. We have, however, some doubts on this point; because we fear that the beautiful theory of modern chemistry, from which chiefly arises the high interest that the science excites in those who have paid some attention to it, (an interest of which we are ourselves most fully sensible) would be neither relished nor understood by children. It depends on an extensive generalization of facts, to the comprehension of which their minds would certainly not be adequate; and as to the mere curiosity that might be gratified by looking at experiments, we must remark that there are other branches of natural philosophy, in which the changes occurring

to the eye are much more striking. Those wonderful decompositions which the chemist has it in his power to accomplish are generally performed on a very small scale, and with a simple apparatus; while the minute results which he obtains are more calculated to impress the judgment than the senses. The latter part of the author's address, pointing out the various arts to which chemical knowledge may be advantageously applied, is interesting and spirited.

The 'select instructive experiments' which are enumerated form a valuable addition to the book, and are judiciously chosen. The only objection that we shall make to them is, that several of them appear of a hazardous nature. Desirous, probably, of exciting curiosity as much as possible, Mr. Parkes has too frequently introduced explosive or detonating substances, the management of which requires the greatest caution, and the most experienced dexterity. We should not deem it safe for a tyro in chemistry, even of advanced age, to repeat all the processes described by Mr. Parkes; much less would we trust such substances as phosphorus and the fulminating powder in the hands of 'young people.'

We have already mentioned that the notes contain a considerable portion of valuable information, of a very miscellaneous nature: but we are sorry that Mr. Parkes has been induced to advert to one subject which he evidently does not understand: his attachment to his favourite science has led him to adopt all the extravagances of the pneumatic medicine. He recommends that ammoniac should be given in cases 'where the humors are too much oxygenized;' and he informs us that 'nitrogen gas has been medicinally administered with success in cases of increased irritability, such as inflammations,' &c.—We shall conclude this article with some quotations from the notes, which will give a more favourable specimen of the work:

'Muriatic acid attacks oxide of iron with more rapidity than the sulphuric. It dissolves tin and lead. At a boiling heat it oxidizes copper.

'Muriatic acid removes the stains of common ink, but it does not affect printers-ink. It is therefore recommended for cleaning old books and prints. Half an ounce of red-lead being added to three ounces of common muriatic acid, will render it fit for this purpose. (Parkinson.) Where writings have been effaced for fraudulent purposes with this acid, sulphuret of ammonia and prussiate of potash will revive the writing, and discover the artifice. Very old writing may be revived in this way. If indigo and oxide of manganese be added to common ink, it will prevent its being effaced by oxygenized muriatic acid.

'The citric acid is proper for removing ink stains from linen, but they are best removed when recent. If they remain long on the cloth,

cloth, the iron of the ink acquires that degree of oxidizement which renders it insoluble in acids. When ink stains are thus become what are called *iron moulds*, they may be removed by oxalic acid, or by first washing them with a solution of sulphuret of potash to absorb the oxygen, and then applying the acid of lemon as usual'—

'Some animals have very peculiar phosphorescent qualities. The light of the glow-worm is well known, but the *phosoma atlanticum* has not been described by naturalists. M. Peron, on his voyage from Europe to the Isle of France, observed this animal between 3 and 4 degrees north latitude. Its phosphorescent quality, so truly prodigious, renders it one of the most beautiful of zoophytes known: and its organization ranks it amongst the most singular. When it was first discovered, the darkness was intense, the wind blew with violence, and the progress of the vessel was rapid. All at once there appeared, at some distance, as it were a vast sheet of phosphorous floating on the waves; and it occupied a great space before the vessel. The vessel soon passed through this inflamed part of the sea; and they discovered that this prodigious light was occasioned entirely by an immense number of small animals, which swam at different depths, and appeared to assume various forms. Those which were deepest looked like great red-hot cannon balls; whilst those on the surface resembled cylinders of red-hot iron. Some of them were soon caught, and were found to vary in size from three to seven inches. All the exterior surface of the animal was bristled with thick oblong tubercles, shining like so many diamonds; and these seemed to be the principal seat of its wonderful phosphorescence. In the inside also there appeared a multitude of little oblong narrow glands, which possessed the phosphoric virtue in a high degree. The colour of these animals, when in repose, is of an opal yellow mixed with green; but on the slightest movement of those spontaneous contractions which it exercises, or those which the observer can at pleasure cause by the least irritation, the animal inflames, and becomes instantly like red-hot iron, and of a most brilliant brightness. As it loses its phosphorescence it passes through a number of tints successively, which are extremely agreeable, light, and varied, such as red, aurora, orange, green, and azure blue: this last shade is particularly lively and pure. A further account of this curious creature may be seen in the Journal de Physique.'

Mr. Parkes designates himself 'a manufacturing chemist.' It is evident that the objections to his publication, which we have already offered, do not apply to his operative skill, which we have neither inclination nor authority for questioning.

ART. XI. *Lectures on Belles Lettres and Logic.* By the late William Barron, F.R.S. Ed., and Professor of Belles Lettres and Logic in the University of St. Andrew's. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co. 1806.

BY cultivating the principles of a correct taste, we may be said to expand and purify our sensations; and in consequence

quence of an habitual association of them with the mind, we bring those faculties of the body, by means of which we obtain delight from material objects, to act in concert with the intellect. In this view, the study of the *beaux arts* must contribute to elevate us in the rank of sentient beings; and if the pleasures hence arising tend to refine our nature, the *belles lettres*, with which they are intimately connected, must have a still greater influence in softening and *moralizing* the animal man. Pure science makes us wise: but it is literature which gives us a polish, and opens sources of enjoyment to which ignorant savages are total strangers.

The *Belles Lettres*, therefore, form an indispensable part of liberal education; and various books have been written to assist the student in analyzing the productions of genius, and in guiding the judgment in the several departments of taste. To be absolutely original in this walk is scarcely to be expected; and to diffuse even a semblance of novelty over works of this kind requires a patient reading of antient and modern classics. La Harpe and Blair may save the more recent lecturer much trouble; and the temptation is so great that we are not surprised at their being often plundered. Were it not stated that the lectures of Mr. Barron were intended by him for publication, we should have supposed, from their resemblance to Blair's volumes, that the late Professor designed them merely for the private use of his pupils; without meaning to subject them to be compared by the public critic with the work to which he has been so evidently indebted, and with which the comparison cannot be made but to his own disadvantage. Even in the Introduction, we discover a similarity, though it is artfully disguised. Blair says;

“It is indeed impossible to contrive an art, and very pernicious it were if it could be contrived, which should give the stamp of merit to any composition rich or splendid in expression, but barren or erroneous in thought. They are the wretched attempts towards an art of this kind, which have so often disgraced oratory, and debased it below its true standard. The graces of composition have been employed to disguise or to supply the want of matter; and the temporary applause of the ignorant has been courted, instead of the lasting approbation of the discerning. But such imposture can never maintain its ground long. Knowledge and science must furnish the materials that form the body and substance of any valuable composition. Rhetoric serves to add the polish; and we know that none but firm and solid bodies can be polished well.”

Nothing can be more elegantly and nervously expressed than this passage. Mr. Barron takes up the same sentiment, but he is more diffuse in its illustration:

‘Let

‘ Let it not, however, be imagined, while I recommend careful attention to manner, and exhibit the happy fruits of industry, that I mean to applaud, or even to tolerate, those puerile niceties and trifling ornaments in style and manner, by which many writers and speakers in all ages have pretended to obtain fame. All attempts of this sort are unworthy of a composer of true genius, and should meet from the critic with nothing but contempt. The primary excellence of a production of genuine merit, and which may expect to possess the approbation of futurity, is to hold forth to the reader matter solid, important and instructive. It is only a secondary object, however necessary, to elucidate that matter in a style simple, perspicuous, and elegant, adorned indeed, but void of affectation, or the appearance of art. Let the performer of genius never attempt to attract attention by the brilliancy of his manner, rather than *by the solidity of his matter*. Never let him aim to disguise trivial or common sentiments with the pomp of language and studied ornaments, nor to dazzle, or even to please, rather than to inform. Let him relinquish such mean arts to declaimers and sophists, who are captivated with the unmeaning applause of the superficial and unthinking part of mankind. Let him study to please, but to please chiefly by instructing. Let the excellence of his manner discover its propriety and artifice to good judges, never let it push itself forward to intercept the view of his principal object.’

The similarity of the sentence which immediately follows this extract from Mr. Barron's Introduction, to that which as immediately follows the passage quoted from Dr. Blair, clearly shews the use which the former made of the work of the latter. We shall place the two paragraphs in juxta-position :

Dr. Blair. “ Of those who peruse the following Lectures, some in consequence either of their profession or of their prevailing inclination, may have the view of being employed in composition, or in public speaking. Others, without any prospect of this kind, may wish only to improve their taste with respect to writing and discourse, and to acquire principles which will enable them to judge for themselves in that part of literature called the Belles Lettres.”

Mr. Barron. ‘ But the utility of speaking and writing which I attempt to recommend, is not confined to the particular class of men who may be led by their stations in life to put them in public practice. They are studies in which all ranks in society are more or less interested ; because they are the chief means of communication in all the arts and sciences, in all the business and social intercourse of life.’

Again, Blair says : “ True Rhetoric and sound Logic are very nearly allied ;” and Barron observes : ‘ The rules of criticism are no more than the deductions of sound Logic.’ The beginning of Lecture 35 in Blair and of Lecture 38 in Barron (both with the same title) have too striking a similarity to be the effect of accident.

A glance at the table of contents in both works will discover that, if Mr. Barron has not servilely copied the arrangement of

his prototype, he has derived great assistance from it; and that the "*Lectures on Rhetoric and Belles Lettres*" superseded the necessity, in a great measure, of the publication now before us. We have not here, indeed, any Lectures which correspond with those on Taste, Criticism, and the Sublime, which take the lead in Blair's work: but Mr. Barron commences, after a preliminary address on the advantages of culture in the arts of speaking and writing, with 'the Progress of Language,' corresponding with Blair's 7th Lecture on the same subject. Here the Professor delivers his sentiments on the origin and formation of Language:

'Language, whether written or spoken, is the great instrument of communicating knowledge. An examination, therefore, of its structure, will form a proper introduction to our inquiries concerning eloquence.

'Spoken language may be defined to be, the art of communicating thought by means of certain articulate sounds, which have been adopted for that purpose by the common consent of society. They are called articulate, on account of the distinctness and variety with which they are pronounced, and because they are in a great measure confined to the human species. They are obviously acquired by imitation, and although there is nothing, perhaps, in the conformation of the organs of inferior animals, that precludes the possibility of their imitating the sounds of speech, yet they are, almost all of them, destitute either of the capacity or the inclination to make any progress of importance in this art. The sounds of language are called articulate for another reason, namely, to distinguish them from the natural, but more violent expressions of emotion and passion, which are universally understood, and are nearly the same in all ages and nations. Some of these natural expressions make a part of language, and are arranged under the class of words commonly called interjections. Others of them, such as the sounds significant of pain, can scarcely be said to belong to language. They are the immediate voice of nature herself diffused through the species, and even communicated to some of the inferior animals. The natural interjections are nearly the same in most languages; but articulate sounds, or words, are all arbitrary, and consequently are different in different languages.

'When we consider written language as a symbol of spoken, and spoken language as a representation of ideas, and observe at the same time how little relation subsists between letters and sounds, and again between sounds and ideas, we are astonished at the artifice with which language has been constructed, and that it should accomplish so completely the purposes of communication. Some inquirers, misled by the admiration excited by this singular effort of ingenuity, have been tempted to consider it as supernatural, and have ventured to assign inspiration as the only supposeable origin of language. But the whole history of its progress, and the result of daily observation, oppose this supposition, if they do not even expose it to ridicule. The progress of language manifestly keeps pace with the progress of society, both in point of knowledge and civilization; and in examining

ing them conjointly, they mutually throw much illustration on one another.'

If to this passage any objection will be made, it is in that part which so decidedly pronounces against the opinion, that mankind owe the origin of language to inspiration; we find nothing in the book of Genesis to justify such a suggestion, while the diversity of languages serves completely to refute it. We may with equal reason attribute to this source the origin of music, dying, printing, spinning, &c.

The next lecture considers Inversions, which form such a prominent feature in the Greek and Latin languages, and is on the whole tolerably correct.

Mr. Barron presents us with three lectures on the Principles of Grammar; and one on Adverbs, Prepositions, Conjunctions, and Interjections, which correspond with those of his predecessor on the Structure of Language.

While the following extract from the fourth lecture will manifest the confused reasoning in which the author is frequently bewildered when he loses sight of his guide, it will also furnish a favourable specimen of his style:

'The elegant languages of Greece and Rome employed the male and female genders to denote real difference of sex; but by an arrangement somewhat extraordinary, they constituted a third or neuter gender, altogether without foundation in nature. Powerful as the influence of custom is over language, it seldom deviates very far from nature without necessity; and by a little attention to the structure of these languages, we perceive a reason for this phenomenon. One of two expedients seems to have been necessary; either to confine the genders of language to the two of nature,—to allow two terminations to adjectives, suited to these genders, and consequently to arrange all the substantives expressive of substances destitute of sex, under those of male or female; or, to place the males under one gender, the females under another, to form a third of those substantives which were naturally neither male nor female, and to allow three terminations to adjectives, adapted to this classification of substantives. These circumstances, it is obvious, rendered the deviation from nature necessary, and it is difficult to determine which of these expedients was the least exceptionable. The latter was thought preferable by the Greeks and Romans; the former has been adopted by the Italians, the French, and the Spaniards. In the languages of Greece and Rome, accordingly, three genders are introduced, and almost all their adjectives are formed with their terminations corresponding to these genders; in which they have been followed by the modern Greeks. In the languages of Italy, France, and Spain, two genders only have been admitted; all their neuter nouns have been made either masculine or feminine, and two genders have been allotted to their adjectives, suited to the classification of their substantives.

'The English language possesses the merit of being an exact copy of nature in respect of gender; and it has acquired this merit, by allow-

ing no distinction of gender to its adjectives. Though the rejection of gender in our adjectives may appear to impair the concord and relations of our words, and, consequently, to circumscribe the variety of our arrangements, yet the propriety of our practice in this respect is founded on reason. What are adjectives? They are a class of words which explain and ascertain the signification of substantives, by denoting some qualities or properties which belong to them. The adjectives black, white, great, little, round, square, express attributes only of the substantives to which they are conjoined, and have no useful or communicable meaning abstracted from their principals.'

In treating of Articles in the succeeding lecture, the Professor attempts to establish a curious distinction:

'In respect of articles, our own is, perhaps, the most perfect language in the world. The Greek, the French, the Italian, and the Spanish, possess only the definite article. The Greeks, indeed, supplied the place of the indefinite article, by the absence of the definite; the Italians, the Spaniards, and the French, by the adjective *one*.'

Here the advantage in avoiding occasional ambiguity, which our forefathers gained by dividing their *one* into *one*, *a*, or *an*, as they wished to designate an object with a greater or less degree of numerical strictness, is magnified into the exclusive possession of the indefinite article; an absurdity into which it might have been supposed that no one in the least acquainted with these languages would have fallen. It is fortunate for the German grammarians that Mr. Barron was apparently unacquainted with their language; since the great and little *E*; with which they endeavour to distinguish their *Ein*, adjective, and *ein*, article, would scarcely have saved the latter from this extensive proscription.

Professor B. has entered rather largely into the theory of modes, tenses, &c. respecting which he affords as much (or, more properly speaking as little) information as the most part of his predecessors. Perhaps we have no greater desideratum in philosophical grammar than a just account of the origin and formation of the modes and tenses of verbs; with respect to which, a simple and rational theory would be equally gratifying to the philologist and the practical linguist.

The succeeding Lectures are distinguished from their prototypes in Blair chiefly by their arrangement, one peculiarity of which consists in regularly introducing an important subject towards the end of one Lecture, and finishing it at the beginning of another; a mode of distribution which appears with as little grace as in the broken narrative of Scheherazade, and without offering the same excuse.

It not unfrequently happens that the author places the opinions of others in a false or obscure point of view, and then pronounces them to be unsatisfactory and absurd:

'All

‘ All the ancient rhetoricians have treated of the nature of periods ; but there is either something uncommonly refined in the topic, or they have been less successful in this quarter than in any other department of their subject. Even Aristotle's definition, which has been adopted and applauded by Demetrius Phalereus, must be acknowledged to be obscure and unsatisfactory. “What I call a period,” says he, in his third book of rhetoric, “is a portion of composition, which has a beginning and an end, and fills a space which may be comprehended in one view.”

‘ That a period is a portion of composition, will readily be admitted ; but what information concerning its specific properties is to be derived from the predicate of the definition, which acquaints us, that it has a beginning and an end, and fills a space comprehensible in one view ? There are many objects in nature, to which this definition may be applied with equal propriety. It may describe a word, a line, a page, as well as a period ; and it will communicate equal information about them all. It is to be regretted, that this profound critic and philosopher was sometimes more ambitious to advance what was uncommon, than what was instructive ; more intent to excite the admiration of his reader, than to extend his knowledge.’

These strictures are neither candid nor well founded. The passage in question is, *Λέγω δε περίοδον λέξιν ἔχουσαν ἀρχὴν καὶ τελευτὴν καθ’ αὐτὴν, καὶ μέγεθος εὐτύνοπλον* *; the sense of which must be understood to be, “I call a period a portion of speech possessing a complete meaning within itself, and presenting an object which is discernible at one view.” Cicero, and particularly Quintilian, are also objects of animadversion : but indeed their explanations are less satisfactory than that of the Stagyrte.

The doctrine of figures is on the whole correctly treated : but, like the rest of the work, it suffers from defective method.

In his Lectures on style, the author nearly follows the divisions of Blair, but is not so happy in defining his terms. An elegant style he describes as follows :

‘ Elegance of style is a combination of all those qualities which are most generally approved in writing. It assumes different qualities, or larger portions of the same qualities, according as the performance is addressed to the understanding and the imagination, or to the understanding, the imagination, and the passions, in conjunction. I consider all elegant compositions which attempt not to affect the passions, as addressed to the understanding and the imagination, on account of the important information they contain, and the ornaments with which they are embellished ; for without embellishment the elegant relapses into the concise or the simple, which, renouncing the gratification of the imagination, solicit only the attention of the under-

* Aristot. Rhet. Lib. III. Cap. 9.

standing. I consider all elegant compositions which interest the passions as addressed to the understanding, the imagination, and the passions in conjunction; the matter, as before, engaging the understanding, and the matter and the embellishments captivating the imagination and the passion.'

After this the author proceeds to adduce examples of elegant composition, and to point out the faults to which an attempt to attain that style is most liable.

The arrangement observed in the second division of this work, which treats of public speaking, is formed still more closely on Blair; though a variety of minute details are added, some of which may be found valuable in practice. In this class we do not include the instruction for a whining delivery, which is held out as rather a captivating manner, notwithstanding the general dissuasive that follows:

'Singing is perhaps derived from the same causes as the cadencies of oratory. Fatigue and loud speaking give it birth; ease, and perhaps the reputed sanctity of it, tempt its continuance. Of all expedients to render loud speaking easy, a song seems to be the most successful. It consists of a short musical cadence, and every sentence is delivered nearly in the same circuit of sound. The speaker resigns every variety of elocution, to conform all his tones to the music of the same short song. The apparent melody, however, of the song, not to mention the sincerity and piety of which the vulgar generally account it a characteristic, recommends it to unpolished ears, and makes them often prefer it to a manner more natural and expressive. All the speaker has to do, is to pause regularly at the termination of his note, and to commence it with a full respiration. It is, besides, an effectual preservative against all improper rapidity in pronunciation which is extremely fatiguing to the speaker, is very consumptive of his matter, is an error into which he is extremely apt to fall when he warms with his subject, and has not committed to writing all he has to speak. In a word, let a preacher possess a good song and a firm confidence, and he will, with little trouble to himself, satisfy the most insatiable audience, both in point of loudness and length. I need not, however, observe, that the speaker who indulges in this manner has bid a final adieu to eminence. He may captivate the vulgar, but the utmost allowance he can expect is to be tolerated by men of taste.'

Volume II. commences with the 3d and last part of the Lectures on Belles Lettres, which embraces written Language. Here also the author seldom quits the footsteps of his predecessor, and his deviations are still more seldom successful. Instead of pointing out as the peculiar province of epic Poetry the narrative of some heroic enterprize with appropriate dignity of style, he supposes, with Bossu, that the chief object in all legitimate compositions in this class is to inculcate some important moral lessons to which purpose every other part of the poem is subordinate. An attentive observation of the conduct
of

of men, actuated by powerful interests, and under the influence of violent passions, is undoubtedly well calculated to suggest many important reflections; and when the genius of the poet has enabled him to paint warm from nature, the lesson is scarcely less instructive: but this appears to be the sole ground of the hypothesis in question.

In examining the respective merits of the principal writers in this department, Mr. Barron again does little more than copy Blair. The character assigned to the *Orlando Furioso* betrays a very superficial acquaintance with that wild but splendid performance.

Since the Lectures on Belles Lettres are not calculated to create any high idea of the powers of the author as a correct reasoner, it was with much surprize and pleasure that we found in the Lectures on Logic a great degree of ease and perspicuity of language, united to simplicity and regularity of plan. We however, occasionally recognized the writer of the preceding Lectures. The following passage was probably intended to convey a different precept from that which the words seem to imply. Having remarked the unreasonableness of drawing universal conclusions from our observation of human actions, which are frequently dictated by passion and caprice, he adds:

‘A man, who wishes to gain real influence in the world, will never rest resolutions on speculation. He will mix with mankind, and *accommodate his opinions to characters and circumstances*, and if these lead not to decision, he will patiently suspend judgment, and remain inactive; or he will act so *ambiguously*, that he may avail himself of better information when it shall occur.’

The last five Lectures might perhaps have been shortened without much inconvenience. Their minute details respecting the syllogistic mode of reasoning, though interesting and instructive, belong rather to the history of the science than to the science itself, from which they are now discarded; while the prolix enumeration of all the branches of knowledge appears to be altogether superfluous.

From an advertisement prefixed, we learn that these lectures were read during twenty-five sessions in the University of St. Andrew's; and that a sudden illness, which about three years ago put a period to the author's existence, prevented him from superintending their progress through the press.—Had the Professor lived, it seems hardly probable that he would have permitted the Lectures on Belles Lettres to meet the public eye without acknowledging the assistance derived from Dr. Blair, and without revising if not new modelling the whole work.—An Index should have been subjoined by the Editor.

ART. XII. *A practical Treatise on the Diseases of the Stomach, and of Digestion; including the History and Treatment of those Affections of the Liver and Digestive Organs, which occur in Persons who return from the East or West Indies; with Observations on various Medicines, and particularly on the improper Use of Emetics.* By A.D. Stone, M.D. 8vo. pp. 300. 6s. Boards. Cadell and Davies. 18c6.

THE author of this work has divided it into three parts, treating of physiology and anatomy, history of diseases of the stomach, and treatment of diseases. In the section on the anatomy of the stomach, we have some observations on the number of coats which this organ possesses; which, he thinks, ought to be reduced to one only, viz. the villous, the peritoneal being no more than the common covering of all the abdominal viscera, and the muscular fibres not existing in a sufficiently compact state to intitle them to the appellation of a coat. Dr. Stone also contends that the villous, or, as he considers it, the proper coat of the stomach is not composed of cellular membrane, because it does not possess any elasticity, a property which he deems essential to this substance. The controversy is entirely verbal, depending on the definition which is assigned to cellular membrane: but we must acknowledge that it appears to us more natural to class all the membranous parts under the same title, as they exactly agree in their chemical nature, and are essentially different from any other parts of the body.

Dr. Stone's physiological remarks are devoted to the consideration of the process of digestion, and the nature of the bile: but on this subject his ideas appear to us ill-defined and obscure. He seems to imagine that the first step in the process of digestion consists in the action of an acid, with which the aliment meets in the stomach, and that the process is completed by the soda which exists in the bile. In illustration of this hypothesis, some experiments on milk are related; which we regard as both uninteresting in the detail, and of little value as affording any foundation for physiological reasoning. We confess that we have seldom seen a more trifling or abortive attempt at experimental investigation.

An account of the different diseases to which the stomach is liable occupies the second part of the work. The first complaint mentioned is acidity, which the author supposes to be produced by the alkaline matter in the bile not existing in sufficient quantity to neutralize the acid that is formed in the stomach. We have a minute account of the morbid symptoms produced by repletion, a disorder that frequently prevails among persons of a studious turn; and likewise among that set of artists who are obliged, from the nature of their employment, to bear on
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the chest or stomach, as is particularly the case with shoemakers. A disease much resembling apoplexy, and which is generally considered as such, is occasionally produced by repletion: but Dr. S. imagines that it is essentially different from this complaint, and that the brain is only symptomatically affected. A diagnosis, it is said, may be formed from the appearance of the eyes: if the pupils contract equally, and especially if there be no appearance of palsy on either side of the body, we may conclude that the stomach alone requires attention. This is an important practical observation.

Under the head of poisons, the author offers some remarks on digitalis, a medicine against which he appears to entertain the most decided prejudice. Although he admits that it increases the flow of urine, and carries off dropsical swellings, yet he adds:

‘It unquestionably appears from reasoning that a medicine, of which the direct effect is to lessen the muscular action of the arterial system, is contra-indicated in dropsy; and for myself, I can truly affirm that, by the exhibition of other medicines, particularly by the various preparations of squill, by oxymel Colchici, and by the combination of these with Mercury, I have exceeded my most sanguine expectations, and have seen dropsical patients restored to health, which in several instances has been permanent, even where danger was imminent. It has also occurred to my observation, that few of those, who have taken digitalis freely, have survived a twelvemonth.’

We feel ourselves under the necessity of informing the author that no medical reasoning, however plausible, deserves the least attention, which is contrary to experience; and that such vague and sweeping remarks, as those quoted above, pass for nothing in the mind of the accurate inquirer after truth.

We do not observe any thing particularly valuable in the chapter on the state of the stomach after a residence in hot climates, or that which is produced by hard drinking. The disease called pyrosis seems to be confounded with cardialgia by Dr. Stone, when he says that it is particularly troublesome to pregnant woman; and his opinion, that in this case it chiefly depends on the torpor induced on the abdominal viscera by the increased bulk of the uterus, is a very unsatisfactory explanation.

The chapter on hypochondriasis contains some good remarks on this most distressing malady, the symptoms of which are so various as almost to baffle any attempt at description. Dr. Stone observes that those which are ‘the most constant and remarkable are the continued acidity of stomach, with affection of the head, and constipation.’ At the same time, he says ‘that melancholia may in a great measure depend upon original affection

tion of the viscera concerned in digestion, that it may exist with none or little affection of these viscera, and sometimes that it may produce such affection.'

The treatment of the diseases of the stomach is separated from the account of the symptoms, and forms the third part of the work; an arrangement which, we think, is on every account objectionable. Dr. Stone commences by a section on emetics; a species of remedy which he is of opinion has been at all times employed much too frequently and indiscriminately. In this general sentiment we are disposed to coincide; and it derives a considerable degree of probability from the circumstance that the administration of emetics has certainly become less frequent in proportion to the improvement in medical science. We suspect, however, that the author exceedingly magnifies the evils arising from the use of emetics; and we attribute the circumstance of their being less frequently employed, in modern practice, to their being deemed useless rather than mischievous. Any mechanical injury to the structure or organization of the stomach, an effect which Dr. Stone appears to consider as not unfrequently produced by emetics, we cannot but regard as a very rare occurrence.—An equally singular antipathy is manifested in the chapter on the treatment of the stomach and abdominal viscera after residence in hot climates; in which he descants, at some length, on the dangerous properties of castor oil. He derives his objection to the use of this remedy from the circumstance that its purgative quality resides, not in the oil itself, but in an acrid substance contained in the nut; which, according to the method employed in the extraction of the oil, may exist in it in a greater or less proportion. The fact mentioned by Dr. S. is admitted: but, in reply, we may allege a most extensive range of experience in favor of the remedy, perhaps as extensive as that of any other article in the *materia medica*; from which we learn that these fancied evils do not exist.

In the treatment of those complaints of the stomach which are consequent on a residence in hot climates, the author seems to consider the exhibition of mercury as, in all cases, indispensable; probably from an idea that the liver is always more or less affected; and he judges it to be equally proper, both when there is an excessive secretion of bile, and when there is a deficiency of this fluid. Purgatives are evidently indicated, but they require considerable caution in their administration, and must be frequently varied, according to the effect which they produce on the system, and to any peculiarity in the constitution; the cure is to be completed by tonics and bitters. Dr. Stone also thinks that mercury is always proper in that disease
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of the digestive organs which is produced by hard drinking. From the comparatively small size of the hepatic artery, he supposes that the liver must partake less in the general affection of the system when under the influence of mercury, than most other parts of the body; and hence he infers that the medicine should be liberally applied. We do not altogether see the force of this reasoning, and we apprehend that experience is frequently unfavorable to Dr. Stone's speculations. We believe that the liver is not uniformly schirrous in this complaint; and that, where it is in an indurated state, other affections are sometimes combined with it, which render the employment of mercury a hazardous, if not fatal expedient.

On the whole, although we are willing to allow that Dr. Stone's publication is not devoid of merit, we are obliged to report that its defects counterbalance its excellences. The principal object that ought to be held in view, in a work treating of the diseases of the stomach and neighbouring viscera, is the establishment of accurate diagnoses between affections, which, although considerably similar in their symptoms, sometimes depend on different causes, and even require opposite modes of treatment. For this nicety of discrimination, however, we look in vain in the work before us; and, in its stead, we find crude pathological speculations, unsupported by any fair deduction from the laws of the animal economy, and inconsiderate censures passed on particular medicines and modes of practice, derived from some hasty and unfounded hypotheses.

ART. XIII. *A Speech on the Character of the Right Hon. William Pitt*, delivered in Trinity College Chapel, Cambridge, Dec. 17, 1806; being Comemoration Day. By William Edward Pretyman Tomline. Second Edition. 4to. pp. 23. 2s. 6d. Cadell and Davies. 1806.

AT Rome, it is said, there is a fixed period within which the Beatitude is never conferred. The obvious design of this rule is to prevent the Sacred College from falling into the disgrace of mistaking a pretender for a real saint, and of confounding ingenious tricks with genuine miracles. We had understood that Academic panegyric was subject to a similar regulation, in the distinguished establishment in which the eulogium before us was pronounced. How it happened, in the present instance, to be disregarded, is to us wholly unknown: but if this usage might in any case yield to circumstances, it may be contended that no occasion could occur in which a departure from it would be more proper; since it does
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not admit of a question that Cambridge is under eminent obligations to the personage here celebrated; or that her sons shared largely in the patronage of which he was long the sole dispenser. He liberally rewarded those who were so fortunate as to secure his favour: but they were personal and political services which he considered, and of the ample returns which he made for slight exertions in this department, the elevation of the reverend Head,* to whom this Discourse is dedicated, furnishes a memorable instance.

If, however, the favours heaped by Mr. Pitt on the University indicated little of disinterestedness, it must equally perhaps be admitted that the devotion which she paid in return originated from motives in no degree more exalted. To the patriotism and talents which rendered his unpreferred youth distinguishing, she scornfully refused her *eligits*: but when the Prime Minister became her suitor, her coyness disappeared, she readily surrendered herself to his wishes, and at his request allowed his friend to share in her favours. This connection was the dictate of prudence rather than the result of affection; but the wooer, though juvenile, was discreet; and though there were little of real love on either side, the appearances and demonstrations of it were kept up unabated to the last. It was not until her widowhood, that the sensibility of *alma mater* was displayed in all its fervour: but in her weeds the accents of her sorrow, and the transports of her grief, attracted notice from every corner of the empire. A tribute was decreed to her late favourite which far surpassed all that she had ever done in honor of the most pious of her founders, or the most illustrious of her scientific and lettered sons: a sum large enough to endow a lucrative professorship was raised; and she called on a foreign region to furnish an artist, whose genius was alone deemed adequate to commemorate the long and happy union between the illustrious parties.

To the detailed notice which we propose to take of this speech, we are induced by a persuasion that it has undergone a careful and minute revival from a learned and accomplished prelate; who, we rest assured, neither permitted any trait to remain in this sketch of which he disapproved, nor omitted to supply any which he deemed necessary to complete the design: who was intimately connected with the original of the portrait; and to whom the youthful artist is most closely bound by the nearest hereditary ties.—While, however, academic rumour and our own clear convictions restrain us from assigning all the credit of this laboured production to Mr.

* Dr. Mansell, Master of Trinity College.

Tomline, let us not be supposed to deny that he conceived the design; nor even that many of the happier and bolder lines have been traced by his *unguided* pencil.

The speech informs us that

‘ Mr. Pitt came to the University unusually young. Though his constitution was naturally weak, and from the age of six to fifteen the course of his education was frequently interrupted by actual illness, he had acquired, under the immediate eye of his illustrious Father, a degree of knowledge never surpassed at that early period of life. During a residence of more than double the time commonly passed here by persons of his rank, he was equally remarkable for the most diligent application to study, and for the most exact conformity to the discipline of his college: he spent not an idle day, nor was he guilty of a single irregularity. He made the greatest proficiency in all those branches of knowledge to which Academical honors are assigned; and at the same time he became intimately acquainted with every other subject which might contribute to qualify him for the profession of the law, his original destination, and for those important offices in the state to which his birth and talents gave him a right to aspire. His legal practice was of short duration: but sufficiently long to prove, that had he continued it, he must rapidly have risen to the highest stations in that honorable and laborious profession.’

It was a rare and distinguishing trait of Mr. Pitt, (as is here observed,) that ‘ at once, and from the first, he displayed a brilliancy of eloquence, a maturity of understanding, and a correctness of judgment, which excited the utmost astonishment in those who had been accustomed to consider these qualities, even in an inferior degree, as the late acquisition of age and experience;’ and we add that to him the description given of a renowned character of antiquity was eminently applicable;

“ *Scilicet ingenium et rerum prudentia velox
Ante pilas venit. Dicenda, tacendaque calles.*” (PERS.)

We agree with the orator that the difficulties, with which Mr. Pitt had to struggle on his accession to office, were very formidable; if, as it is here well expressed, ‘ we reflect upon the *inefficiency of his coadjutors*, and upon the splendid talents, powerful eloquence, and commanding influence of his opponents;’ and we believe it to be equally true ‘ that the energy of his mind ever rose with the occasion, that dangers never depressed, and difficulties never embarrassed him.’

General praise is here bestowed on the East India bill; while the financial measures, and particularly the plan of the Sinking Fund, are more largely noticed, and receive those encomiums which none who are conversant with the principles of national prosperity will deny to them. We are told that

‘ Various projects for preventing a national bankruptcy were communicated to him by ingenious and speculative men: but after a

careful and impartial examination he rejected them all, as inadequate or impracticable. Instead of any of these visionary schemes, which would rather have aggravated than lessened the evil, he adopted that plain and simple mode, *the suggestion of his own mind*, the wisdom and efficacy of which have been incontrovertibly proved by the experience of more than twenty years. In the course of this long period, its operation has been uniform and regular; no revival, no alteration, has been necessary; no improvement, either in the principle, or in the application of the principle, has been even attempted. In the progress of this measure through the House of Commons, its merits were so obvious, as to extort the commendation and support of those who acted in systematic opposition to government; and this unanimous concurrence in Parliament was prophetic of that universal admiration which it has since obtained, among all political parties and all descriptions of men.'

This statement ought to be considered as founded on good authority: but we believe that we are justified in asserting, *& contra*, that the principle and the plan were furnished by that eminent calculator of the day, Dr. Price. It is purely for the sake of historical accuracy that we advert to this fact. The merit of a minister, we conceive, consists less in devising beneficial plans, than in adopting and carrying them into effect, from whatever quarter they originate.

Mr. T. then proceeds to remark:

'The active and comprehensive mind of this truly wonderful man was not content with relieving his Country from the pressure of present burthens; he formed another plan, so exclusively his own, that the idea seems never to have entered the thoughts of any other person. By this plan it was made absolutely impossible to contract any new debt, without at the same time providing the means of discharging it within a moderate number of years. Having by his former sinking fund removed all danger arising from the existing debt incurred by past wars, by this new sinking fund, which was so contrived that it must necessarily increase with the increasing debt, he obviated, as far as the nature of the thing will admit, the danger to be apprehended from the expences of all future wars to the latest period of time. Can a more perfect system of finance be conceived by the imagination of man? Can human foresight be directed to a more useful political purpose? To the united effect of these two measures we are indebted for the power of carrying on that contest in which we have now been engaged for nearly fourteen years, in defence of the liberty and independence of our country.

'That nothing might be wanting to our internal welfare, he was studious to improve our resources, by giving every possible encouragement to trade, navigation, and manufactures; and to the wisdom and policy of his regulations upon those important points, the commercial part of the community has been ever ready to bear the amplest testimony. Never perhaps was there a more favourable change in the general situation of any Country, than in the first nine years of Mr. Pitt's administration. The dejection and gloom which hung over this

this kingdom at the beginning of that period, were gradually dispelled and were succeeded by a degree of prosperity far beyond the most sanguine expectations.'

We admit that history will incorporate with itself every syllable of this passage, and it certainly exhibits its illustrious subject in a point of view highly gratifying. Had his career ended at this period, he would have descended to posterity as a splendid public character a benefactor of his country, and a choice favorite of fortune: but like a great potentate of the last and preceding centuries, it was his fate, after a morning and a meridian of great effulgence, to have his evening agitated by fearful storms, and finally to set beneath a dark and threatening horizon.

Our interference in the affairs of Holland is next noticed. That measure experienced at the time the approbation of all parties at home: but facts have since shewn that it was inauspicious. It made the Anti-Stattholderians our irreconcilable enemies, threw them into the arms of France, and generated in them that desperate hatred which made them behold with satisfaction the eventual subjugation of their country. Had we exerted our power to establish a good understanding between the parties, instead of giving to one of them the ascendancy, this incalculable evil might have been avoided.

The speaker compliments Mr. Pitt on his insight into the nature and tendency of the French Revolution: but our own sentiments are widely at variance with this statement. It is our decided opinion that Mr. Pitt grossly misapprehended that awful event, erred egregiously in his estimate of it, and completely mistook the treatment which it required. On this occasion, he is to be classed with those who, *cum obesse vellent, profuerunt*. He added to the inveteracy and strength of the malady which he undertook to eradicate; and the effects of his prescriptions proved invariably the reverse of those which he predicted. Foreign pressure was not the remedy for which the mischief called. It was within her own precincts that a statesman ought to have found employment for France; he ought to have maintained a balance between the parties into which she was divided, to have assisted the La. Fayettees against the Brissots, and the Brissots against the Robespierres; and most impolitic was it exclusively to countenance the impracticable and half frantic devotees of the *ancien regime*. He, however, deemed it contamination to be in contact with any of the revolutionary parties; and thus he sacrificed policy to sickly sentiment, and made private feeling the rule of his political conduct. He acted, indeed, in unison with the passions of the day, and steered his course before the gale of popular clamour: but thus

he plunged into the war in all the wild spirit of knight errantry, and sought to act a principal when a secondary part was his province. The effects of this precipitate interference in aggrandizing France, and in increasing our own burthens, do not require to be detailed: they are too generally felt to need description. The event fully shews that Mr. Pitt was thrown on a crisis to which he was not equal; and his failure on this occasion proves that, however transcendant his abilities were in other respects, and however well fitted he might be for all the rest of the higher duties of a statesman, his superiority did not discover itself in regulating the foreign relations of a great empire. In pronouncing the inaptitude of Mr. Pitt for this province, we feel the utmost confidence that our sentence will be ratified by the decision of posterity.

In justifying the late war, the eulogist observes:

‘He called forth the resources of the Country, and applied them with wisdom and success. He discontinued the practice of private loans and beneficial contracts, which had not only been a great loss to the nation, but the source of considerable influence to former ministers; and adopted new and far less expensive modes of conducting these branches of the public service. Having increased our army, and raised our naval strength to a degree it had never before reached, he shewed the greatest judgment in selecting proper officers to command the different expeditions. Our victories at sea have been splendid beyond example: and our armies, whenever they have been engaged alone, have uniformly triumphed over the enemy. To Mr. Pitt we owe that admirable system for the internal defence of the Kingdom, which the patriotism and courage of the people enabled him to carry into full effect. This important measure while it restrained the disaffected at home, displayed to our enemy such a spirit of loyalty, and such a body of military force, that he has never ventured to execute his boasted threat of invasion.’

That Mr. Pitt ‘called forth the the resources of the country,’ we feelingly admit; that ‘he applied them with wisdom,’ his admirers may contend, but how can it be said ‘with success?’ At the time, we heard much of “negative successes,” and were told that “we had gained all that we had not lost:” but with this language the ears of posterity will never be insulted. Success in the old fashioned sense of the term, the sense which it bore in the days of Marlborough and Chatham, ill applies to the war of the late Premier.

To the praise which the speech bestows on the Union with Ireland, we give our full assent: but that measure, great, and wise, and meritorious as we hold it to have been, will avail little unless it is duly followed up. Most deeply do we regret that we seem destined to look to the reverse of advances in this respect.

Mr.

Mr. Tomline next refers to Mr. Pitt's secession from office. On that subject we profess ourselves to be somewhat sceptical; for the cause which he chose to assign for his retirement does not address itself to our judgment as the sole motive of his conduct on that occasion. The task of making peace, which in the actual circumstances he could not have much longer delayed, if it did not determine, we have no doubt greatly reconciled him to his plan of temporary abdication. He was glad to avoid the humiliation of ratifying terms so different from those which he long and confidently held out to the public as indispensable. "*Indemnity for the past, and security for the future,*" could not be the fruits of the war which he had waged. By his subsequent conduct, it appears evident that he regarded the new minister as his mere *locum tenens*; and when the latter refused to re-admit him into power on his own terms, what was his behaviour? The opprobrious language which Mr. Pitt then applied to him and his colleagues, when contrasted with the panegyric which he passed on them at their entrance into office, fixes a stain on his memory which no art, no hardihood, no industry, on the part of his defenders and admirers, will ever be able to expunge.

The great measure of emancipating catholics and dissenters, though not very consistent with the former professions of Mr. Pitt, was highly honourable to him, since it shewed that he was capable of correcting early erroneous opinions, and of adopting political views suited to the necessities of the times. We wish that the speech had imparted some particulars of his plan for this purpose to which it alludes: we think that the public at this moment has a right to such a communication; and we trust that it will not be withholden.

Adverting to Mr. Pitt's behaviour to Mr. Addington, while the latter was minister, the orator ascribes to the former 'a disinterestedness of which there is no other instance in the history of political parties.' It is here forgotten that Mr. Addington was much more indebted to the co-operation of Mr. Fox than to that of Mr. Pitt. 'Such was the friendship of the latter, that, while out of office, he rarely attended in his place in parliament; such was his 'disinterestedness,' that, on the first invitation from his antient rival, he united with him to overturn his extolled and favourite protégé; and, farther to shew this 'disinterestedness,' he turned to his own exclusive account all the benefits of this co-operation. It is here also asserted, 'that he did not obstruct the measures of the new administration, which must have instantly sunk under the weight of his opposition.' How favourable to the purposes of

panegyric is a treacherous memory! Can it be denied that the disinterested ex-minister divided against his old friends, in a memorable minority of fifty-six?

The administration of Mr. Addington and his colleagues is treated with considerable severity. It is asserted that

'The ministers soon betrayed their own weakness and incompetency. At this moment the commanding superiority of Mr. Pitt was universally felt, and unequivocally acknowledged: all former difference of opinion, all political animosity, was instantly buried in oblivion: the perilous situation of the country required the union of all the talents it possessed; and all parties, and all descriptions of persons concurred in expressing a wish to see Mr. Pitt at the head of this union. It is always considered as a strong testimony in favour of one of the most distinguished characters of antiquity, that his countrymen agreed in giving him their second vote of merit: but here all rivalry was laid aside, all competition was silenced; and the first place was with one voice yielded to Mr. Pitt. This deference was an infallible proof of what was really thought of his talents by his rivals and opponents, and of the principles upon which he had acted in the most arduous contest in which any nation was ever engaged. The failure of this plan to concentrate abilities and unite the divisions of party, exhibited the greatness of his character, if possible, in a still stronger point of view: for when disappointed of the assistance of the ablest and most powerful of those whom he had expected to be his colleagues in office, he not only resisted all opposition at home, and added considerably to our naval and military force, but also surmounted those obstacles which had hitherto prevented a junction of the different Powers upon the Continent. By his efforts, that Confederacy was formed, which, had it been properly directed, might have contributed to the deliverance of Europe; and its want of success was owing to causes over which he could have no controul. The merit of this last measure of Mr. Pitt's government is but too evident from the consequences its failure has produced; and the treaties will ever remain a monument of his political wisdom, and of the high estimation in which he was held in foreign courts.'

Properly to comment on this passage would require a volume. It is agreed, on all hands, that Mr. Pitt refused to be bound not to come into office except in conjunction with Mr. Fox and Lord Grenville: but, claiming to be thus free, he expressed his unqualified approbation of an administration uniting all parties, and undertook to recommend it to the sovereign. That he did recommend it, no one doubts: but in what manner he fulfilled this part of his engagement remains, we believe, very much a secret. The rest is well known. Availing himself of a crisis which he was as little capable of effecting by his sole exertions as his present eulogist, he hesitated not to secure to himself all the benefits of it; and his conduct towards his co-adjutors

adjutors on this occasion, with the act of forming the imbecile cabinet at the head of which he placed himself, we regard as the unpardonable sin of his political life. The line of conduct which he pursued in this emergency, in our opinion, as much impeaches his patriotism, and affects his honour, as it arraigns his judgment. To his other errors, great as we hold some of them to have been, we can extend forgiveness; while this last offence, as it appears to us, admits of no apology. We feel no satisfaction in dwelling on this dark part of Mr. Pitt's history. *Invita in hoc loco versatur oratio.*—Of the Confederacy which, like every other of his measures, is here highly extolled, we shall only observe that it was more a mercantile transaction than a political achievement. It was a money-bargain for the humiliation of a vast empire. It reversed the order of things, and assigned to gold the province of moral causes. The minister of finance was seen in it throughout, but we look in vain for any stroke in it which indicates the statesman. The consequences of the measure were anticipated by his illustrious rival, and distinctly pointed out to him: but neither these sage warnings, nor the experience of former failures, could make him pause; and he hurried on with ruinous haste. The event is notorious; his fame suffered; his country was depressed; his life fell a sacrifice; and his party was laid low.

Uniting with the admirers of Mr. Pitt in extolling him as a financier, a parliamentary leader, and a director of public opinion, we have already intimated our denial of his claim to skill and ability as a superintendant of the foreign concerns of a state. All his interferences on the continent were ill conceived, and all proved unsuccessful; they formed a series of expedients governed by no principle, and in which no system is visible. He sought remedies for the particular mischiefs, but never directed his efforts to the source from which they proceeded. While, however, in the management of foreign relations he even fell short of mediocrity, the solidity of his financial measures, his enlightened views in regard to commerce, his ascendancy over public opinion, that great measure of the Union with Ireland, and the grand plan of uniting all the subjects of the empire by common civil ties in the cause of the country, prove him to have possessed the highest qualifications for a domestic ruler. Equally well constituted, it might be shewn, was his great rival, for the functions of a minister of foreign affairs. We sometimes compliment ourselves with the denomination of a wise people; and had the executive and the nation possessed authority and energy sufficient to have employed these two extraordinary men in their respective proper lines, instead of suffering their

mighty talents to jar in eternal collision, to what degree might the prosperity and glory of the country have been advanced? Having failed in this obvious policy, however, let us abate somewhat of our conceit of national superiority.

Alluding as we have already done to the share said to be taken by a learned prelate in the delineation before us, it may reasonably be expected, from the connection, that we should quote some passages which refer principally to the character of Mr. Pitt rather as a man than a minister. We transcribe, therefore, the ensuing paragraphs; and we think that they clearly indicate the fact which we have stated. Indeed, if we detach them from this source, we divest them of their authority; and in ascribing them to the pencil of friendship, we account for and excuse the flattering colours which are employed.

‘ Mr. Pitt’s severe and long-continued attention to the momentous concerns of the state, in no respect diminished his regard for literature, or abated the pleasure he derived from books. In his early years he had as it were an intuitive perception of the sense of an author; he at once unravelled the most involved construction, and caught the most obscure allusion. It was said by the instructor of his childhood, “He seemed not to learn, but to recollect.” This youthful quickness, aided by unremitting application and a most retentive memory, was followed in maturer age by an accuracy, a depth, and extent of learning, which have been rarely equalled even in professed scholars. Such indeed was his fondness for classical reading throughout life, that he never failed to have at hand a Homer or a Demosthenes, a Virgil or a Horace. This was his favorite amusement when alone and at leisure.

‘ But with all his devotion to business and love of study, never was there a man who more fully enjoyed the society of his friends. Here he unbent his whole soul; here he displayed a vivacity of imagination, a brilliancy of wit, a certain ease, simplicity, playfulness and good humor, a delicacy of sentiment, and an attention to the feelings of others, which made him as much the object of private affection as he was of public confidence. His heart was formed for the sensibilities of friendship; and his manner, temper, and disposition were such, that it was impossible to know, and not to love him. Though in his public speeches he sometimes used the keenest invectives and most pointed sarcasms, in private he always spoke of his political opponents with mildness and candor; nor did he express himself with harshness even of those who deserted his cause upon the most unjustifiable grounds, or for the most dishonorable reasons: nay, such was the facility of his temper, that he was always desirous of finding an excuse or a palliation for the most unwarrantable conduct; and he was ever ready, perhaps too ready, upon the slightest acknowledgment, to receive again into his confidence those who had treated him with insincerity or ingratitude. No pressure of business, no untoward circumstance, no unfortunate event, disconcerted his natural cheerfulness. Retentment, peevishness, and despond-

despondency, were feelings to which his mind was an utter stranger. He was uniformly supported under the various trials to which his situation exposed him, by a consciousness of having discharged his duty, and by a religious principle which never forsook him. To this influence we are to attribute that unshaken equanimity, which was the constant theme of admiration to those who had an opportunity of observing it, not merely in the busy moments of official occupation or the ordinary intercourse of social life, but in the retired hours of confidential and unreserved conversation. Through the most gloomy prospect, he always saw a ray of hope; under the most calamitous occurrence, he always pointed out some cause for comfort; and under the most unprovoked injury, he remained placid and undisturbed. No temptation, no inducement, no expectation of advantage, no apprehension of inconvenience, no fear of offence, not even the desire of gratifying those to whom he was most warmly attached or with whom he was most closely connected, could prevail upon him to do what he believed to be wrong, or divert him from doing what he believed to be right. Where morality or duty was concerned, his easiness of temper was changed into inflexible firmness. He dealt not in studied civilities or unmeaning professions; he made not a trade of courtesy: he was equally above those little arts and contrivances by which the applause of the people is too often courted. He had a certain *μεγαλοψυχία*, a lofty spirit, an honorable disdain of every low and interested condescension, which with those who were unacquainted with his real character, or who chose to misunderstand it, sometimes subjected him to the imputation of pride. But while acting upon higher motives and with a far more noble object in view than private or public favor, he gained the unsolicited support and disinterested attachment of numerous individuals, and a degree and a continuance of popularity and confidence which no minister ever before enjoyed.'

Though we profess to think most highly of Mr. Pitt's oratorical powers, we cannot help regarding as extravagant the following description of them:

'His merits as an orator baffle all description. He must have been heard, or no adequate conception can be formed of his unvalued talents. To the vigor and fire of Demosthenes, to the polished copiousness of Cicero, to the exuberant imagination of Burke, to the logical acuteness of Fox, he added a quickness and extent of comprehension, a sublimity of thought, a perspicuity of arrangement, a correctness of language, and an accuracy of judgment, which were peculiarly his own.'

Strongly coloured, however, as are the immediately succeeding sentences, they require little qualification to reduce them to correctness:

'His ideas appeared to flow with spontaneous promptitude: there was no pause, no repetition. Never could the alteration of a single word be wished; never was the train of reasoning interrupted by irrelevant digression, or his hearers wearied with minute prolixity.

He amplified the most barren, elucidated the most abstruse, and excited attention to the most uninteresting subjects. The energy and dignity of his manner gave irresistible influence to his commanding, yet always unpremeditated, speeches. His statements of his own measures were clear and forcible; but the powers of his eloquence were still more conspicuous in his animated replies to his antagonists. Concentrating into one view whatever had been advanced on the contrary side, he left no argument unanswered, no objection unrefuted; he removed every unfavourable impression from minds not blinded by party prejudice; he extorted reluctant admiration from his opponents, and astonished even those whom he did not convince."

We cannot refrain from offering some additional observations on Mr. Pitt's claims as an orator: but we have not the presumption to attempt a full and accurate estimate of them, and shall content ourselves with throwing out some observations that may assist others to execute the undertaking.

Mr. Pitt's early speeches are highly declamatory; while those of his more mature years stand distinguished, where the subject admits of it, for a strain of argumentation most peculiarly forcible. By a matchless strength of reasoning, rather than by original or striking thoughts, those addresses are characterized to which he owed his parliamentary ascendancy. In the arts or rather the artifices of oratory, he, perhaps, never had an equal. When it was his lot to endeavour "to make the worse appear the better reason," he was able to roll out sentence after sentence, which never failed to charm the ear, though the understanding could affix no meaning to them; and never did any man know so well how to be unintelligible. His speech proceeded, his air was confident, his tones were lofty, his diction was splendid, but the most discerning were unable to collect any information from the eloquent sounds to which they listened with admiration. By nothing did he more astonish than by the facility with which he threw into method the exquisite matter which formed the speeches of his illustrious rival. It was a practice common to both, when re-stating the positions of an opponent, to strengthen rather than weaken them: but, in the case of arguments which did not admit of refutation, it was the successful though hacknied stratagem of Mr. Pitt to advert to collateral matters, and either to confine the controversy to them, or not to recur to the strong points of his adversary's case till attention had become wearied, and till the audience was little on its guard against the sophisms and subterfuges to which it was necessary to have recourse. It was a peculiarity of his oratory to be most striking and impressive in the beginning of a speech, which often occasioned the close to be comparatively flat

flat and languid. This was a great fault; and it is singular enough that neither his own reflections, nor hints from friends, ever suggested to him the expediency of a contrary course. When circumstances happened to make him sparing of his energies at his outset, and he increased in force as he advanced, the effect was indeed grand. Nothing could be more imposing than his short speeches; and in these he had no rival.

Between the two great men who so fairly balanced each other, while they so far excelled the rest of mankind, and who were so long the ornaments of the senate and the country, we shall not institute a laboured comparison: but we cannot avoid referring to a few points of contrast. The superiority of Mr. Pitt in the arts of oratory admits of no question: but, as to the substance, we think that the advantage was as clearly with his opponent. Mr. Pitt's pre-eminence was chiefly founded on rhetorical accomplishments, while that of Mr. Fox arose out of the excellence of his matter. By the young and the less cultivated, Mr. Pitt was held to be the superior: but the more matured and the more refined gave the preference to Mr. Fox. When we heard Mr. Pitt, we acknowledged the superlative orator: when we listened to Mr. Fox, the soul was more engaged, and we felt persuaded that, if Wisdom herself had undertaken to speak to men, she would have borrowed the words and the ideas of the British senator.

All the qualities of Mr. Pitt's nature were grand, and to these he added many of the amiable. He stood certainly in the first class of human beings. Ambition, a high sense of honour*, and personal purity, were the predominant principles of his conduct: but, like men of similar extraordinary powers, he fell into the error of regarding the state as more made for him than he for the state. His political virtue was not of the rigid sort; for expediency was his rule of action; and if we try him by the maxims of strict patriotism, his pretensions appear to be by no means high, since, in order to acquire and to retain power scarcely any sacrifices were by him deemed too costly. To speak of the shelter which he afforded to Indian corruption, of his chicane in regard to parliamentary reform and the slave trade, of his protection of delinquency at home, and of the formation of his last cabinet, would be to advert to lesser blemishes, of which the catalogue will be found very large. The extravagant praises of the moment weigh but lightly in our balance. They are calculated to serve a purpose.

* On his point, however, we must refer to the remarks in p. 87. of this article.

Let us grant that he was a splendid object : but let us not be dazzled by the glare which surrounds him ; and while we bear willing testimony to his excellencies, let us not shut our eyes upon his faults. When we hear him represented as the most consummate and most upright of statesmen, we cannot unite in this testimony until we sever from the character of the statesman the controul of foreign affairs ; until we efface from memory his lavish distribution of the honours of the state, and his profuse expenditure of the public treasures ; until we forget his aggrandizement of our enemy ; and until we are become insensible to the rude shocks which, during his government, were given to some of the vital principles of the British constitution.

MONTHLY CATALOGUE,

For MAY, 1807.

NATURAL HISTORY.

Art. 74. *Werneria, (Part the Second) or, Short Characters of Earths and Minerals :* according to Klaproth, Kirwan, Vauquelin, and Haüy. With Tables of their Genera, Species, Primitive Crystals, Specific Gravity, and component Parts. By Terræ Filius Philagricola, (Rev. Stephen Weston.) 12mo. pp. 1c6. 4s. 6d. Boards. C. and R. Baldwin. 18c6.

We announced the first part of this singular performance, in the 49th volume of our New Series, p. 99. and the remarks which we then hazarded seem to be equally applicable to the present continuation, which celebrates the metals. A few of the more recently discovered of the latter are dismissed in humble prose : but the information thus conveyed will not be less acceptable to the scientific reader. From the annotations on silver, we are tempted to extract the ensuing passage :

‘ Silver is furnished from the mines of Peru and Mexico. It is found too at Kongsberg in Norway, at Furstemberg, and Johngeorgenstadt, and Freyberg in Germany, at which last place the amalgamation is performed in infinitely less time, and with less loss of mercury than in America, where it takes a month, with a loss in each operation of 5lbs of mercury in the hundred weight, and yet a part of the silver is left in the ore. At Freyberg the operation is finished in 24 hours, with the loss only of half an ounce of mercury. and a small quantity of silver is obtained, not indicated in the cupellation of the assayer. The greatest mass of this metal is said by Albinus, in his Chronicle of the Mines of Misnia, to have been found at Schneeberg in 1478 ; it weighed by computation about four hundred quintals.—Albert de Saxe, who went down into the mine to see this monster, dined upon the enormous block, and observed to the company, that the emperor Frederic is a powerful monarch, but he does not

not keep so rich a table as I do. Agricola, who wrote after the death of Albert upon the spot, says, that he never found any one who knew the exact weight of this rock of silver. This metal, when fused and suffered to cool slowly, produces arborisations like gold, composed of octohedrons heaped on one another, and piled pyramidally. Silver gets completely tarnished when exposed to sulphureous and inflammable vapours. The French crowns hid in the latrines during the revolution came out quite black. The sound of silver is clearer and more open than that of other metals, and more pleasing to the ear, and noticed as more agreeable by the poets.

‘ And the press’d watch return’d a silver sound.’ *Pope.*

Though the author has undoubtedly the merit of reducing many important mineralogical facts into a narrow compass, we cannot highly compliment him on the improved harmony of his numbers. What ear, that is at all familiar with English versification, can tolerate such harsh and prosaic lines as the following ?

- ‘ Unchang’d in colour, but add to iron.’
- ‘ ’Tis from this dense opacity metals.’
- ‘ Draw out, but separate, not adhering.’
- ‘ Without metallic brilliance, as certain
Bits of silver red, and the brown oxyd
Of crystal – Tin.’
- ‘ Or air expos’d, but by agitation.’
- ‘ With different acids when to an oxyd
Brought, it readily combines, if set free
From these, whate’er’s thrown down with sulphur mix’d.’
- ‘ Than gold less ductile, and than iron less hard.’
- ‘ And as iron too almost as hard to fuse.’
- ‘ Cobalt less than bismuth weighs, ready is.’

The earths, which are shortly explained in the supplement to the first part, are, *Moroxit, Allochroit, Anthophyllit, Fawcit, Hepatit, Actinose Hepatit, Cryolite, Coccolite, Sablit, Spodumene, Nepheline, Aphrixit, Bergmannit, Conit, Datholite, Zirconit, and Muriacite* — The tables are constructed with neatness and precision, according to the methods of the German, French, and English mineralogists.

RELIGIOUS.

Art. 15. *The beneficial Effects of the Christian Temper on Domestic Happiness.* 8vo. pp. 91. 2s. Hatchard. 1807.

This tract is intended as a kind of Supplement to the Bishop of London’s work on “the beneficial Effects of Christianity on the temporal concerns of Mankind,” (see the last Number of our Review, p. 366.) the author being desirous not only of asserting the divine spirit of the Gospel for the conviction of infidels, but of bringing home to *christians themselves* some practical considerations which arise out of the subject. He first displays the duties of a Christian in the domestic relations of Parents and Children, Brothers and Sisters, Husbands and Wives. In justice to the Ladies, he allows that ‘the scale of virtue generally preponderates on the female side :’ but, as this is
not

not always the case, he deems it not amiss to offer this general summary of the duties of a Christian Wife :

‘ Constant subjection to her Husband, in every thing which is not inconsistent with her duty to her **MARRIAGE** ; the highest respect for his character and conduct, to the utmost extent she can preserve it ; forbearance with his faults, follies, and failings ; mildness and cheerfulness in her manners and conversation ; and a minute attention to every article connected with his happiness, comfort, and interests ; regular precepts and example, to train his children and servants in the paths of holiness, and daily prayers to Heaven for his welfare, and grace to perform the duties of a good and Christian Wife.’

Addressing himself to **Husbands**, the author tells them that men are in the habit of expecting too great perfection in their wives : but they must be very unreasonable indeed if they expect more than he instructs them it is their duty to display — That **Husbands**, however, may not be deficient on their part, the following exhortation is subjoined :

‘ Let a Husband therefore who would possess himself, and communicate to his Wife, that happiness with which **PROVIDENCE** has blessed the married state, attend to all those rules of Christian equity, which subdue selfishness in the human breast ; let him consider his Wife as a part of himself ; and make her comfort, interest, and character, equally dear to him with his own ; let him treat her with tenderness, gentleness, and attention, administering his reproofs with candour and indulgence, and with the sole view of her happiness and improvement ; always feeling and expressing the highest value for her virtues, and approbation of her good conduct. — Let him comfort her in sickness and distress, protect her from injury and calumny, and conscientiously discharge the duties he promised at the altar in the presence of **THE ALMIGHTY**, to love, comfort, and cherish her.’

Having dismissed these domestic duties, the author proceeds to consider the Christian character in its relation to society at large ; represents humility as an essential ingredient ; and exhibits its magnanimity of conduct under injuries and oppressions, and its superior consolations in the view of death. Thus it is shewn, in accordance with the assertion of the Apostle, that “ Godliness, on the Christian plan, has the promise of the life that now is as well as of that which is to come.”

Art. 16. *The Lord Jesus Christ's Sermon on the Mount.* With a Course of Questions and Answers, explaining that valuable passage of Scripture, and intended chiefly for the Instruction of young Persons. By the Rev. John Eyton. 12mo. 1s. Hatchard. &c.

Publications for the use of young persons are now become so exceedingly numerous, that a very good reason ought to be assigned for adding to their number. Mr. Eyton appears to have been actuated by a laudable desire of benefiting the rising generation : but we do not think that his pamphlet was necessary ; nor that his explanations of our Saviour's Sermon on the Mount are either adapted to the pure undoctinal morality of the discourse, or suited to form the first

first elements of religious instruction. Young persons need not to be initiated into the language of controversial divinity.

Art. 17. *A faithful Account of an important Trial in the Court of Conscience.* By J. Jamieson, D.D. F.R. and A.SS. Edin. 12mo. 2s. 6d. sewed Williams and Smith.

"*I have used similitudes,*" says John Bunyan in his *Pilgrim's Progress*, and Dr. Jamieson may apply the same motto to this 'faithful account,' &c. in which, according to old-fashioned Allegory, we are told of Mr. *Pecchator*, who, being brought on a charge of High Treason, in the Court of Conscience, has the following persons nominated as the jury to try the indictment:—Mr. *Self-command* of Heart-street, Mr. *Try-all* of Leaven-lane, Mr. *Weigh well* of Balance-place, Mr. *Long silent* of Peace-row, Mr. *New-awake* of Storm-hill, Mr. *Sense of-guilt* of Menace-court, Mr. *Recollection* of Old-street, Mr. *Micaiah* of Ahab square, Mr. *Sharp-arrow* of Law-place, Mr. *Fear-death* of Golgotha, Mr. *Flee-from-wrath* of Jordan-vale, and Mr. *Judgment-to-come* of Allsouls-town.' The witnesses produced on the trial are personages of the same allegorical cast; and they who have a taste for such kind of reading may be amused by Dr. J.'s dexterity in thus depicting the *guilt, conviction, and conversion* of a sinner, or of a *Saul* transformed to a *Paul*; but, having out-grown our partiality for the *Pilgrim's Progress*, we now put away writings of this description as *childish things*.

Art. 18. *The Christian Mirror*, exhibiting some of the Excellencies and Defects of the Religious World. Large 12mo. pp. 285. 5s. Boards. Williams and Smith.

Twenty-seven essays, in prose and verse, here invite the attention of the reader. The author aims at an imitation of the *Spectators*, so justly celebrated in English literature; and though he proceeds not *æquis passibus*, he displays sense and just observation, united with lively and entertaining remarks. We cannot but approve of his design, to divert us from the mere forms, pretences, and appearances of religion, and lead us to regard its real, genuine, and prevailing influence on the heart and behaviour: yet the whole has more of the methodistical cast than is acceptable to us.—To give some idea, however, of the author's manner, let us extract the following lines from the first or introductory paper:

'A friend of mine, remarkable for the wholesome, not disgusting, plainness of his manners, and respected for the solidity of his judgment, was one day in company with persons of a more fashionable turn, who entertained themselves by discussing the question—"whether it is most difficult to enter into company, or to leave it, with a becoming grace?"—The opposite sides of this question were supported by their respective advocates, until at length, unable to settle the point, they agreed to refer it to my friend; who observed, that he had never considered the subject; adding with a shrewd look, peculiar to himself, "I have been always persuaded that the manner of entering into companies, or taking leave of them, would not be of so much importance as to render myself agreeable and useful to them while we were together."

We

We might fix on corresponding illustrations of the familiar kind : but this is sufficient to convey an idea of the writer's custom and method.—In one essay, we find him very properly censuring the practice of *punning*, in the phraseology of Scripture, and reprehending preachers who endeavour to surprize the audience by very uncouth texts ; to which might be added strange or vulgar expressions, chiefly confined in the present day to the more illiterate among our numerous sects, or to that methodistical class for whom he particularly pleads. In another place, he castigates, with becoming ardour, the levity too frequently observable in the assemblies of public worship. In his farther progress, we have a tolerable attempt at allegory, of which christianity is the subject : but when the writer proceeds to insert particular names of later date, and adds to the list Whitfield and Wesley, as principal workmen or master-builders, we perceive the strong symptoms of a particular bias, and attend him with little satisfaction.

Art. 19. *Hore Psalmodyæ* ; or a popular view of the Psalms of David, as Evidence of the Divine Origin of the Jewish and Christian Religions : to which are prefixed Two Essays, I. On Religion—II. On Libertinism. 12mo. 2s. 6d. Hatchard. 1807.

The author of this modest volume announces himself to be a layman, who presumes not to rank with biblical scholars, but merely attempts the edification of the general reader. As far as practical utility is concerned, this work merits our recommendation ; since it enforces on the attention of the Christian the beautifully prominent features of the book of Psalms respecting the Unity, Spirituality, Holiness, and Providence of the Deity, and notices the supposed references which it contains to the Christian dispensation. The passages on which comments are offered are taken from the old version, which is to be lamented, since the Bible Version is so much more elegant and correct.

In the first essay prefixed to this volume, the author exhibits those ideas of Religion in general, and of the nature and importance of Christianity, which prove him to have reflected seriously and soundly on these momentous subjects ; and in the last he is the strenuous advocate of a virtuous connection between the sexes : reprohating fornication and concubinage as equally fatal to the comfort, the happiness, and the morals of society.

This layman's mode of interpreting Scripture language is more rational and defensible than that of some divines. We shall quote a passage in reference to a subject on which we have recently adverted :

‘ If in one place, a doctrine is proposed in language so figurative, that a literal interpretation would render it absurd ; if in another, the doctrine, taken without limitation, would offend our sense of common justice and obvious truth, or militate against other declarations of Scripture, the figure must be considered a figure, the general language must be qualified, and both be construed by honest common sense, with due advertance to local allusions and modes of speaking ; to the circumstances and occasion of the speech ; and above all, to the general import and tendency of the Gospel itself.

‘ I would

‘ I would instance in the cases of those images in which the future rewards and punishments of mankind are announced : These are, from their subject, eminently interesting and awful ; but they are as remarkably figurative and general. As these images themselves essentially vary, some conveying ideas of perpetual consciousness and acute suffering, while others express extinction of thought and being ; and some are so absolutely metaphorical, as to describe the *place* of punishment by the local appellation of *Gehenna*, (a spot in the neighbourhood of Jerusalem, formerly dedicated to the idol of Moloch ;) as the duty enjoined or scene described, in conjunction with these threats, is also conveyed in language undeniably figurative, as these images suppose no *gradation* of reward or punishment, (expressly stated, however, in other parts of the New Testament) and omit the obvious *limitations* and exceptions (elsewhere intimated ; arising from ignorance, surprise, repentance, forgiveness of injuries, &c. ; common sense surely requires us to construe the images, in which a future state is drawn, with a latitude of interpretation proportioned to that we allow to the imagery in which the duty or scene immediately connected with them is displayed. No one, for example, supposes we are actually bound to cut off our hands, or pluck out our eyes, (though, *literally*, this is enjoined) or that such a precise conversation will be held between the Saviour and mankind at the Day of Judgment, as described in the passages alluded to ; — equally figurative therefore may we consider the language that ensues, regarding the precise nature of a future state ; from which we can only with certainty gather (in connection with other parts of Scripture, and conformably to Reason) that happiness awaits the good, and misery the wicked, *in proportion* to their respective merits and crimes : And that perfect justice, tempered with perfect mercy, will pass the final sentence on each.’

If Mr. Winter be not convinced by our friendly expostulations that he has overstrained the meaning of Scripture in his late sermon on the Everlasting Torments of Hell, (see our last volume, pages 335. 4;7.) we recommend this layman’s explanation to his attention.

Art. 20. *The Old Testament illustrated*: being Explications of remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers, and the proper Understanding of which may be rendered conducive to a farther Acquaintance with the Christian Dispensation : in a Series of Lectures to Young Persons. By Samuel Parker. 12mo. pp. 380. 6s. Boards. Vidler.

The editor of this work steps forth in the character of a humble compiler : but this is nevertheless a character which requires industry, judgment, and impartiality, whatever may be the chosen topic, and they are peculiarly necessary on the subjects here brought under discussion. The venerable Jewish Scriptures are sometimes treated with supercilious neglect, by those who are destitute of ability to justify such disregard. The objections which may be made have employed learned and skilful pens, either for their removal or their mitigation ; and such are the marks of veracity and fidelity which these

ancient writings still bear, such their simplicity, and such their excellent tendency and design, that they have a rational claim to respectful attention, and may maintain their general credibility and authority, even though some difficulties and objections should arise which are now invincible and unanswerable. In perusing the contents of this compilation, the reader will not be amused by mere slight and trivial remarks, but will meet with such as are calculated to lessen if not entirely to remove his difficulties, and to yield much satisfaction to an intelligent and candid inquirer. We observe that in commenting on the regress of the shadow on the Sun dial of Ahaz, a particular notice is taken of the ingenious remarks of Rosenmüller, to which we were led to give some attention by a sermon lately published by the Rev. G. A. Thomas, I.L.D.* It is supposed that 'by the refraction of a cloud, the shadow of the gnomon was turned back to the hour and half preceding.' After his reference to different writers, Mr. Parker himself adds: 'Though, my young friends, we cannot *certainly* say, what was the cause of the regress of the shadow, yet it does not seem reasonable to think that there was any change in the earth's rotation to produce it. This would probably have been attended with inconvenience to the inhabitants of the earth. Besides, a change in the shadow of the sun seems all which may be fairly inferred from the history, and all which was necessary, whatever may be deemed the *peculiar cause* of that change.'—In the appendix, we find some farther remarks on Abraham's offering of his Son: they are occasioned 'by a little work written by a Jew†, who insists that if the passage is rightly considered it will soon appear that the Lord never ordered Abraham to sacrifice his son Isaac.'—We cannot, at present, derive any permanent satisfaction from the assertions or criticism of this writer: but there is probably some mistake respecting *the age of Isaac*, at the time when Abraham was requested to consent to such a testimony of his resignation to all the commands of Heaven.

P O E T R Y.

Art. 21. *The Wild Harp's Murmurs, or Rustic Strains.* By D. Service. 12mo. pp. 92. 4s. Boards. Longman and Co.

The author of the present collection belongs to that numerous class of versifiers who, unfortunately for themselves and for the public, mistake the art of rhyming for poetry.—In the former, Mr. S. is tolerably expert: but he appears to be an entire stranger to that genius and taste, without which the latter can have no existence.

Art. 22. *Grille Agonistes.* A dramatic Poem. 8vo. 1s. 6d. Hatchard. 1807.

This satirical squib at the late administration opens with a soliloquy of Lord G. (the scene, Dropmore Park,) in which, half delirious, he vents the complainings of his mortified soul. Ho—ck then introduces himself, and endeavours to soothe his noble friend's grief:

* See M. Rev. for May, 1804, vol. 44, N.S. p. 109, 110.

† Israel Lyons, sen. Teacher of the Hebrew tongue in the University of Cambridge, 1768.

but, like a Job's comforter, he only 'makes the matter worse;' and the Ex-ministers are so heartily disgusted with each other, that mutual reproaches exclude all compliment and civility. The poetry is often as rough as the dialogue, in which the interlocutors "make sport" by throwing dirt at each other. Ho—ck is so exasperated by the reflections cast on himself and party as Jacobinical, that he makes g. gallop after g. in giving out his gall:

'Go, greedy, grasping, graceless Gr—lle go.'

The poet contends that he has only restored these noble peers to their former hatred of each other.

We need scarcely say that this effusion is partly an imitation of Milton's Samson Agonistes: but if we think little of the writer's *political* boldness, how shall we characterize his *poetic* daring? The reader may accept a specimen.

'GR—LLE.—I rais'd ye up, and, to my cost and hurt,
Soil'd, nay, begrim'd with democratic dirt,
Wash'd all your faces, par'd your nasty nails,
(Heav'n knows what pains I took with Laud———le's!)
Made ye hold up your heads, turn out your toes,
And, though all cropt, appear in full-dress clo'es;
Then led ye, marshall'd with my sole support,
Long banish'd, once more, to behold the court.
'Twas said, I grant, your talents might be tried,
But all the confidence was on my side;
For who, but I, could thus have cramm'd ye down
The gulping throats of country, court, and town?
Against my better judgment, your wild plans
I follow'd, and they prov'd—*Catamarans*;
Then held the match myself, and dropt the spark
That blew us all up in one fated bark.
Yet, ere this hap'd, F—x met the foe's advance,
And treating once more was the dupe of France;
Help'd her with means to execute and push on
Her deep designs upon the Russ and Prussian.
Shifting his ground, and shewing what deceit 'tis
T' expect from thieves a *Uti Possidetis*,
He quite o'erlook'd this basis just and grand,
"We hold the Sea, if you possess the Land."
Say was it wise, nay commonly discreet,
Amongst us to let Wynd—m have a seat?
He, who has set together by the ears,
Army, militia, mass, and volunteers:
Bad as it was, who made the matter worse,
By *in* or *ill* disposing all our force;
Who, like the conjurer Cadmus, (Earth their mother,)
Saw all his new recruits destroy each other;
Such olios cook'd of ables, and unables,
Of willing conscripts, watch'd by constables,
That Bedlam, hearing of her Wynd—m tell,
Astonish'd, stares upon his vacant cell.'

T R A V E L S.

Art. 23. *A Descriptive Tour to the Lakes of Cumberland and Westmoreland, in the Autumn of 1804.* 12mo. pp. 172. 4s. sewed. Ostell. 1806.

Perhaps no species of writing sooner palls on the mind of the reader than continuous description; and few descriptions are more insipid than those which are deficient in expression and faithful discrimination of features. Notwithstanding the moderate size of his volume, this anonymous Rambler has certainly contrived to fatigue us by the frequency of unappropriate scenery; various portions of which might, with equal justice, be applied to the romantic landscape of any hilly country. When his observations, however, refer to human character, we are conscious of the interest which they are calculated to excite.

In a profound marginal note, it is gravely insinuated that *Wrynose* may be deduced from *Oueanos*, on account of its height; and that *Skiddaw* probably owes its origin to *Σκία*, for “shadows, clouds, and darkness rest upon it.”—This is twisting and overshadowing poor tortured etymology with a vengeance.

Of the author's style, we have to remark that it is generally trim and correct, but that it sometimes borders on quaintness or inflation. He writes pages of fine expressions and well poised sentences with apparent ease: but when we have perused them, the shadowy ideas which they had conjured up have taken wing, and, instead of transporting us for a season to verdant banks and fairy bowers, immediately restore us to the dull reality of our own huge and antique table, scarcely equal to sustain its load. Though our tourist has not unmercifully added to the latter, we beg leave to remind him that the abundance of Guides and Tours to the Lakes of Cumberland might have superseded his labour, without materially affecting the interests of the public.

P O L I T I C S.

Art. 24. *Substance of the Speech of Lord Viscount Sidmouth, upon the Motion of the Marquis of Stafford, in the House of Lords, April 13, 1807.* 8vo. 1s. 6d. Hatchard.

This Speech merits notice on account of its including what may be called a history of the Catholic bill in the Cabinet, and of the measures which led to the late changes in administration: but it should be read in conjunction with the speeches of Lords Grenville and Howick, who have been equally unreserved in their communications on the same delicate subject. We do not understand Lord Sidmouth, when he says that the King was restrained from acceding to the proposed measure by his view of the obligations imposed on him in his Coronation oath, and yet afterward he denies the assertion of another noble Lord, that “the obstacle to the wishes of the Catholics was to be found in the honourable and conscientious feelings of the King.”

Art. 25. *Observations on the Doctrines advanced during the late Elections, in a Letter to Samuel Whitbread, Esq. from Henry Clifford, Esq.* 8vo. pp. 103. 3s. 6d. Budd. 1807.

We

We have here a correct and learned statement of the attempts to lessen the influence of the crown in the House of Commons: but, mixed with and by the side of this investigation, are to be found propositions of frantic extravagance. At the epoch of writing this pamphlet, (in February last,) the author and many others were industriously exerting themselves to strip of public confidence the persons then in power: they are now private men; and this gentleman and his associates have perhaps succeeded beyond their wishes. Whether they exult in their achievement, and whether they are prepared to transfer to the new administration, the confidence of which they assisted to bereave the late servants of the crown, we shall learn from the report of time. We do not think that the consideration of the country abroad, economy at home, or the security of our liberties, have been much advanced by the co-operation which these vehement friends of freedom gave, undesignedly, to those who at present sway our public councils. In most instances, the overthrow of liberty has been owing to the unnatural union of its own zealous and injudicious partizans with those who were covertly meditating designs against it. Will nations ever deserve the epithet of wise! We cannot discern that our own has any right to arrogate to itself that distinction. The American-cry, and the French-Revolution-cry, have occasioned the unparalleled burthens which press with such weight on our shoulders; and we may be assured that the luxury of the Popery-cry, which is not the least wanton of the three, will prove in the end to have been a very costly one. The symptoms of it already appear.

Art. 26. *Observations on (what is called) the Catholic Bill.* With a Copy of the Bill. By a Lawyer. 8vo. 1s. Hatchard.

Measures for promoting unity and co-operation are always found to be wise in practice, but are subject from their very nature to great opposition. The Catholic Bill, which has occasioned so much confusion in the state, had for its object the consolidation of the national force for the national defence; yet it has excited an alarm as if it threatened the immediate subversion of the Constitution. The senseless cry of "No Popery" has been raised and disseminated with disgraceful zeal, and in some places the effects have been alarming. The 'Lawyer' before us objects to the bill, not on the ground of favouring Popery, but because it tended to *new-model* the army and navy by opening them 'to persons who have no religion at all, and by making them a class of persons wholly distinct from those in civil offices.' He insinuates that the true end of the Bill, which he terms most *Antichristian*,) is 'to seduce the Catholic and the Presbyterian into a *comprehension*, which may possibly end in destroying their Church together with our own' Are these fears well founded? Or could the authors of the bill be suspected of such intentions? Is it necessary that a person must be of the same religion with his Majesty, in order to be loyal to him, or to fight for him? Or does not the present state of the navy and army prove the contrary? The view which this Lawyer gives of the Bill, as 'releasing the army and navy from the practice and profession of Christianity', is in our judgment most preposterous. Must a man have no religion because, on his admission to a civil or military office, he is not obliged to declare his

faith? As well may we say that a young man, on being bound apprentice, is released from the practice and profession of Christianity, because his religious creed is not inserted in his indentures. In short, none of the reasoning in this pamphlet appears to us well founded; yet it is not unpopular. *Tant pis.*

Art. 27. *A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace. with England.* 12mo. 6d. Hatchard.

Talleyrand is the chief speaker in this little dialogue; and he advises his Imperial master to endeavour to obtain a peace with England, as the most effectual means of hostility, and of ultimately accomplishing his inveterate purposes against this country. It is urged that Peace, while it would enable France to rebuild her navy, regain her colonies, and restore her commerce, would be fatal to the revenues, trade, and prosperity of England; and that, when France had recovered from her naval disasters, 'a third Punic war would complete the destruction of the modern Carthage.'—This is certainly one view of the subject: but, if it be admitted in its whole extent, the smiles of peace can never return. Though, however, some truth exists in these representations, they are counteracted by others of a different nature. With peace the whole of Europe may assume another attitude; France may relax in martial spirit, and, by alliances, her power may be curtailed; our enemies may learn the policy of peace; and the states of Europe may concur in measures less destructive of human happiness than those which have lately been pursued. All politicians are aware of the difficulties which at present obstruct the return of tranquillity; and should a future opening for negotiation occur, it is to be hoped that our ministers, being apprized of the situation of the two countries, will not sheath the sword inconsiderately, nor sleep at their posts even in a period of peace.

M E D I C I N E, &c.

Art. 28. *A Treatise on Hernia Humoralis, or Swelled Testicle; to which are added Remarks on Opacity of the Cornea, elucidated by Cases.* By Thomas Luxmoore, Member of the Royal College of Surgeons, &c. &c. 12mo. 3s. sewed. Highley. 1806.

After an account of the anatomy of the testicle, and the parts connected with it, the author considers the nature of the inflammatory affection to which the term of *Hernia Humoralis* has been applied. In his opinion, it consists in a simple inflammation of the part, unattended with any thing specific in its nature, and which may be produced by any cause irritating the testis, or the urethra. When it occurs after the disappearance of a gonorrhœa, he supposes that it depends on the action of those circumstances which have stopped the discharge. It is not easy to determine in what way the disease is propagated from the urethra to the testicle; he thinks that it cannot be caused by its gradually passing along the ducts, because frequently one of the testicles only is affected, and the inflammation often passes rapidly from one to the other of them. He therefore refers it to that acknowledged although unaccountable principle in the human constitution, by which the metastasis of a disease is effected from one part to another with which it has no obvious connection,

nection.—For the cure of swelled testicle, Mr Laxmoore regards general bleeding as in most cases absolutely necessary; and when from any particular circumstance it is contra-indicated, he advises the use of digitalis. Emetics have been of undoubted service; although it is confessed that their operation cannot be explained. With respect to the local treatment, the author prefers scarification to leeches, and recommends the application of cold in the commencement of the complaint: but he apprehends that it may afterward be injurious. The use of opium and mercury he condemns.

The opacity of the cornea, which forms the subject of the second part of the treatise, is caused by an effusion of lymph, which generally takes place between the cornea and the conjuction. The grand object in the cure is to promote the absorption of the lymph; and this is to be most effectually accomplished by diminishing the action of the arteries: for which purpose, Mr. L. strongly recommends topical bleeding, which is best performed by free incisions on the inside of the eyelids. In this operation consists the peculiarity of Mr. Luxmoore's practice; and it appears to be so far founded on rational principles, as to deserve a full trial of its effects. The cure is farther promoted by the use of stimulating and astringent applications; such as preparations of white vitriol, tincture of opium, camphor, corrosive sublimate, and the lunar caustic; and together with these topical means, advantage may be obtained from an alterative course of calomel and antimony.

Art. 29. Observations, &c. on the Epidemic Disease which lately prevailed at Gibraltar: intended to illustrate the Nature of Contagious Fevers in general. By Seguin Henry Jackson, M. D. &c. &c. 8vo. 5s. boards. Murray. 1805.

Dr. Jackson was induced to turn his attention to the subject of fever, in consequence of the disease which lately produced such fatal effects at Gibraltar. In the course of his inquiries, he was led to regard it in a point of view somewhat different from that in which it has been generally placed, and to form some new opinions respecting the nature of fever in general. It is the object of the present work to develop these doctrines, and he proposes to do this in the following order:

The first part will embrace general observations on the science of medicine, and on the present opinions of febrile and sensorial pathology. The second part will comprise such communications, with occasional remarks, as have already been received on the particular subject of the late Gibraltar fever. The third part will consist of commentaries on those communications, and on the treatment of the said disorder, in the light both of an ordinary pestilential distemper, and in the way the author has conceived of it, namely, as an epidemic phrenitis, or brain fever. The fourth part will particularly have in view practical observations on the whole; with indications appropriate to the future prevention and cure of such a truly local, or phlegmasial, disease. Of this plan the profession and the public are to be the judges. To their adjudication it is most humbly submitted; and if by the practice and reflections of others hereafter, the opinions now thrown out should be established,

blished, by future trials and experience, the author will feel much satisfaction at having ventured to submit them to the gradual consideration of posterity.'

The present publication extends only to the first part of the above plan, on which account we shall not enter into a detailed view of its merits. From the above quotation, the sentiments of the author may be collected on two important points; first, that he considers the Gibraltar fever as not contagious, and 2dly, that he regards the disease as ultimately depending on an inflamed state of the brain, or its membranes. In the first idea he is supported by many great authorities, but the second opinion appears to us altogether novel. We deem it premature, however, to make any remarks on these points while the treatise is in so imperfect a state; since their proof must, in a great measure, depend on the documents which the author may adduce in the 2d part.

At present, then, confining our observations to the composition of the work, of which the part that is already published affords a sufficient specimen, we are obliged to confess that this specimen does not appear to us very favorable. The style is obscure, and the arrangement confused. Dr. Jackson does not possess the art of abstracting the sentiments of the authors to whom he refers, and of placing them before his readers in a concise and perspicuous form; an art which is absolutely necessary for a writer whose object is not to give original information, but to comment on the productions of others. From this defect, Dr. J. appears in several instances to contradict himself: in one section he seems to be a Cullenian, and in the next he writes like a disciple of Brown. He is also too fond of bringing in extraneous matter, which has no relation to the point in discussion, and is in itself frequently uninteresting. These faults, however, are not of the first magnitude; they do not affect the merit of his reasoning, nor the value of the facts which he may hereafter adduce in support of it. We are indeed disposed to augur favorably of the author's diligence in the investigation of his subject, and of his candor in examining the different controverted points that must necessarily fall under his discussion; so that, although we cannot highly commend the portion which we have already perused, we look forwards with a degree of interest to the remaining parts of the treatise.

Art. 30. On Epilepsy, and the Use of the Viscus Quercinus, or Mielor of the Oak, in the Cure of that Disease. By Henry Fraser, M. D. &c. 8vo. 2s. 6d. sewed Highley. 1806.

We opened this volume with considerable scepticism, which, we confess, has not been diminished by a perusal of it. Among the numerous remedies that have been offered to the public as specifics for the cure of different diseases, so very few have maintained their reputation, that we are naturally apprehensive of similar failure in every new instance. Besides this general feeling of distrust, the present case affords especial grounds for caution in forming our determination. Epilepsy, although one of the most intractable diseases which invades the human frame when in its genuine state, is counterfeited by other affections of a much less formidable nature:

whence it happens that we have numerous histories, supported by the best testimony, of epileptic patients being cured by remedies which are either insignificant, or which can at best only operate through the medium of the imagination. We have also strong grounds for objecting to the nature of the substance recommended in this treatise. We can have little reason to expect powerful effects from a vegetable substance, which has but weak sensible properties, and no immediate operation on any of the animal functions. If we mistake not, this rule may be adopted almost without exception; and it must require a powerful argument to induce us to depart from so strong an analogy. Nevertheless, medicine is, to a certain extent, an experimental science; and it would be in the highest degree unphilosophical to permit any preconceived opinion to weigh against a fair induction from fact.

Dr. Fraser states that, after having examined with attention the accounts of epilepsy which are given by a variety of authors, he has found none so accurate as that of Dr. Cullen; which he accordingly takes as the basis of his work. He shews his judgment by this procedure. Cullen was an original genius, who drew his descriptions of disease from the book of nature; and, except in a few instances, when he was perverted by hypothesis he may be followed without reserve. We do not think, however, that the same praise can be extended to his theories; which, though perhaps less exceptionable than those of his predecessors, will probably share the same fate. Dr. F. no doubt entertains a different opinion, since he confidently proceeds to theorise on the subject of epilepsy, and, without reserve, applies the Cullenian hypothesis of excitement and collapse to the explanation of its phenomena. He contends that epilepsy consists in a state of collapse, because, previously to the fit, the nervous system is in the opposite state of excitement, and it is invariably found that these conditions alternate with each other: but the proof which he adduces of the existence of the previous excitement, as far as we can perceive, is derived solely from the operation of opium on the epileptic constitution; and we need not stop to point out the inconclusiveness of this kind of reasoning.—The author then takes a view of the different causes to which the disease has been attributed; speculates again on the operation of these causes in the production of the paroxysm; and then gives a detail of the various remedies, animal, vegetable, and mineral, which have been employed for its cure. Most of them were brought forwards under the sanction of high names, and with confident assurance of their efficacy; yet they have all failed to fulfil the expectations that were raised in their favor. Such a catalogue of disappointments might have appalled a man less courageous than Dr. Fraser.

At length, when we arrive near the conclusion of the tract, we come to that which must be regarded as its main object, the recommendation of the *viscus quercinus*. We are informed, in rather a summary manner, that it has been tried in eleven cases, that nine were cured, one terminated fatally, and the other received no material benefit. Of these cases, the account is so vague, that the facts depend altogether on the *ipse dixit* of the author; and, though we are far from wishing to insinuate the slightest personal disrespect, we must

confess

confess that, on such subjects, the bare assertion of an individual is not sufficient to obtain our unqualified confidence.

The style of this pamphlet exhibits a florid eloquence which bears a strong resemblance to the productions of a juvenile pen; and this youthful appearance is farther supported by the profusion of learned quotations, with which we are absolutely overwhelmed: for we should infer that a person who had seen much practice, or had his time much occupied by his profession, would not have had the opportunity of searching through so many musty volumes, or, if by chance he had toiled through them, would have been thoroughly convinced that they had little value.

MISCELLANEOUS.

Art. 31. *A Letter to the Editor of the Times.* By Mr. Horne Tooke. 8vo. 1s. Johnson.

Mr. Tooke's name may attract a degree of curiosity towards this pamphlet which it is not calculated to gratify. It relates merely to the recent duel between Sir F. Burdett and Mr. Paull, and refers to circumstances preceding that event, rather than to the transaction itself; of which Mr. Tooke professes ignorance, except as to the strange mode, adopted by Mr. Paull, of calling Sir Francis out of his bed in the middle of the night. — Mr. Tooke is very severe on Mr. Paull, whom he represents as forcing himself into the friendship and political party of Sir F. B. with interested views. Mr. Paull has retaliated in the newspapers, personally, and through his friends; and *vituperation* is the order of the day. Should Mr. P., however, be once more on his legs, the *indelible character* of Mr. H. T., as well as his years, will no doubt excuse him from a walk at sun rise in Coombe Wood.

Art. 32 *Letters, Animadversions, &c.* respecting the New, or Christ's Church in the City of Bath; and the Practice pursued there of deducting a Third Part from every Collection raised at it for the Use of two Charitable Institutions in the said City. 8vo. Pamphlet. Bath.

This title does not clearly express the fact on which the letters contained in the pamphlet animadvert. The ground of complaint is that, whenever at the New or Free Church, erected to accommodate the Poor, collections are made for the benefit of two charitable Institutions (the General Hospital and Lying-in Hospital) in Bath, this Church deducts *a third part* for its own use. Dr. Falconer justly reprobates this practice, calling it 'preaching the Gospel to the poor at the expence of the sick;' and Dr. Gardner concurs with him in this opinion. In Mr. John Bowles, however, this singular conduct finds a strenuous advocate, but his mode of reasoning does not appear to have given satisfaction. This gentleman's defence of Mr. Daubeney has provoked some pointed animadversions from Dr. Shephard, Dr. and Mr. T. Falconer, and Mr. Warner. Though the Governors of the General Hospital do not object to the mode of Contribution at Christ's Church, the public will feel an awkwardness in the practice, and must be desirous of having a less objectionable method pursued. — The contents of this pamphlet have been extracted from the Bath Chronicle.

Art.

Art. 33. *Interesting Conversations on Moral and Religious Subjects*; interspersed with Narrative: by a Lady. Large 12mo. pp. 268. 18. Boards. Williams and Smith.

If amusement be the reader's object, he may find it here; for here are conversation parties, rural walks, tea tables, card tables, balls, &c.; and if more serious thoughts should please him, here also he may find, in heterogeneous association, a sermon, and dialogues controversial and religious. The fair author, indeed, seems apprehensive that she shall, in this respect, be charged with a degree of inconsistency: but she rests her defence on a consideration of 'the various avenues by which the human heart is accessible, and the prevailing dispositions of those persons for whom the work is particularly designed.'

We must confess that this is by no means the performance, as some might conclude, of an ignorant, conceited, or unqualified author;—it is executed with attention and skill, and rendered interesting and entertaining beyond what might have been expected. The characters are on the whole sustained with propriety and satisfaction; and all is brought, in a kind of natural and easy way, to a successful conclusion in behalf of that party which it is the writer's design to favour and recommend. The drift of the volume may not be immediately apprehended: the reader, perhaps, for a moment at least, may be at a loss to determine whether it is Unitarianism or Calvinism which is here intended to sue for our regard;—and strangers to the production may be rather astonished that it should have either of these objects in view. We should ourselves have been in this number, had we not been obliged to peruse it; and though we speak candidly and favourably of the performance, we cannot approve of the sectarian zeal, let it attach to whom it will, which confines truth and piety, and almost if not entirely salvation, to itself, while others are left to perish.—Such is high Calvinism; though the present work attempts to mollify its forbidding and terrifying appearances.

Had not the title page assigned the book to a Lady, we should have inclined to attribute it to Mr. Rowland Hill, although it ranks higher than the generality of his performances.—We may point out a mistake or two:—P. 121. Mr. Good asks his companion, 'why he calls Cowper *his* favourite,' when it does not appear that Cowper's name had been before mentioned.—P. 174. Mrs. Meanwell speaks of changing her *religion*, which is certainly an improper and a vulgar mode of expression: her *religion* had been and still was the *Christian*; although she might now have different views concerning some of its instructions, from those which she had formerly admitted.—In p. 199. reference is made to Matth. vii 14. concerning which, judicious commentators have remarked; "this *straitness* is not meant as belonging to the way itself, but as occasioned by the persons whose vices and prejudices do generally hinder them from entering into the way."

Art. 34. *A Practical Treatise on Brewing*, adapted to the Use of Private Families and Publicans who brew their own Ale. With proper Directions for conducting each Process with certainty. The Directions are selected from experiments made with upwards of

of 150 Brewings; wherein is shewn the Use of the Thermometer and Hydrometer. To which are added, Rules for conducting the Brewing without those Instruments. And wherein is manifested the Loss that may be sustained by improper Mashing. By A. Shore, who has been Butler to Sir T. Broughton, Bart. near 20 Years. 12mo. 6s. Boards. Longman and Co.

Reviewers, who cannot always, in these hard times, obtain the generous juice of the grape, have often lamented that more attention is not bestowed in manufacturing as perfect a fluid as may be possible from malt and hops; and that, while so much pains are taken to procure good wine, the natural beverage of the country not only receives no improvement, but is suffered to be so scandalously deteriorated, that a man might travel through half the kingdom without meeting with any of that "nut-brown ale" in which our forefathers delighted. The high price of malt and hops, with the disappointments experienced in brewing, has discouraged private families from attempting to make their own ale and beer, and has thrown them into the hands of the public brewer; who furnishes them with a beverage that consists of mixtures with which they are unacquainted.

We do not undertake to say that Mr. Shore's treatise contains *perfect* directions, but he has given laudable attention to the subject, has offered observations on brewing which appear to us to deserve notice, and has supplied rules which will be useful to the inexperienced practitioner. His book has also the merit of being concise.—After having noticed the fact that twenty-seven millions of bushels of malt are annually consumed in this country, he expresses his surprise that 'while gentlemen of all ranks are exerting themselves in agricultural pursuits, so little attention should be paid to an art which takes so large a proportion of the produce of the land, a great part of which is absolutely wasted.' In confirmation of this assertion, he remarks that, by unskilful brewing, one third of the malt is left in the grains; and in his detail he informs us of the great savings which he has effected.

The rules contained in this practical treatise are arranged under the heads of Brewing, Malt, Hops, Water, Mashing, Boiling, Fermentation, Gauge of the Casks, &c. and Management in the Cellar. Mr. Shore recommends the use of a thermometer in mashing; and he observes that the proper degree of heat for the first mashing is confined between 170 and 183 degrees: but to those who have not this instrument his direction is that, for the first mashing, one gallon of spring water be added to every four gallons of boiling water. When the saccharine matter has been thoroughly extracted from the malt, the next difficulty which occurs is the mode of obtaining a perfect fermentation, the acquired heat of which is between 74 and 79 degrees. Mr. Shore, who is an experienced brewer, gives also rules for the management of beer in casks.

Art. 15. *A few Thoughts on the Creation, Generation, Growth, and Evolution of the Human Body and Soul: on the Spiritual and Immortal Nature of the Soul of Man: and on the Resurrection of the Body, at the Last Day, in a spiritual, incorruptible, and glorified State.* 8vo. pp. 171. 3s. 6d. sewed. Hatchard.

Great

Great modesty is affected by this writer as he enters on the discussion of the difficult and momentous subjects mentioned in the title: but, before he concludes, he feels a proud satisfaction in the success of his undertaking. In the introductory remarks, he wishes that 'some enlightened divine, who is much better able to consider the subject, would *finally settle* these important doctrines;' at the end, however, of the fourth section, he seems to think that he has, in some respects, saved this enlightened divine the trouble of finally settling a part of the controversy; for he adds, 'I may venture to assert, that if that excellent man Dr. Taylor was now alive, he would rejoice, yea greatly rejoice, to see the subject (i. e. the separate existence of the soul) placed in that clear point of view, in which it is now permitted to appear.'

From this proud review, which the author makes of his own labours, the reader may be led to suppose that some wonderful discoveries had been effected, and that the reasoning faculties had been exerted with unprecedented felicity: but a perusal of the essay will not realize such lofty expectations. The author's qualifications for metaphysical warfare are very moderate. Among his arguments in favour of the doctrine of the existence of the soul in a state of separate consciousness, after its separation from the body at death, the mention of the appearance of Moses, with the soul of Elias on the mount of Transfiguration, occupies a very prominent station. He asserts that Adam was made a living animal, and that the soul was subsequently communicated: yet he maintains that now bodies and souls are generated together; 'that parents are capable of generating children, each having a body and a soul; that the former extends as it evolves to the size and shape of the latter; and that the configuration of the human unembodied soul is similar to that of the body.' He asks, 'why may not the soul possess (indivisibly) an head, heart, and limbs of an indivisible and spiritual nature, analogous to those of the body?' We shall not undertake to reply, but shall only say that such a method of resisting Materialism is not likely to obtain any great success.

When as a critic this author attempts, in a note at p. 23, to explain the meaning of the word *Behemoth*, and tells his readers that the term occurs in Psalm 50., we must tell *him* that he is under a mistake.

SINGLE SERMONS.

Art. 36. Preached in the Parish Church of Richmond, in Surrey, October 12, 1806. By Charles Symmons, D.D. 8vo. Pamphlet, not sold.

In whatever light we regard this composition, we can speak only of it in terms of commendation: for the elegant tribute here paid to the memory of the late illustrious Charles James Fox reflects the highest credit on the feelings and understanding of the writer. An extract or two will speak more strongly in favour of this sermon, than any account of it which we can give; and though our limits will not permit us to insert the impressive general observations by which the eloquent preacher is conducted to the passages which we quote, our readers

readers will but do him justice if they suppose them to be introduced in a manner that is perfectly easy and natural.

‘ If the acknowledgment of these interesting truths would be forced from us by a view of the human world in any of its ordinary aspects, how strong and how affecting must be our conviction of them in seasons eventful and fateful like the present. Within the period of a few months, and at a crisis of fearful and portentous moment, Death has been peculiarly and awfully conversant with the illustrious of our land. In this short interval of time, we have seen the Minister, who for many successive years had presided over our councils, expire in the vigour of his age ; and we have seen also the hero, who had led our fleets in an uninterrupted course of victory, fall in the great moment of triumph, and leave behind him only a name. The moon has circled only a few times round our earth since India shed the tear of bitter regret upon the ashes of our Cornwallis ; and England and the world are now summoned to deplore their irretrievable loss in the genius and the beneficence of Fox. Yes, my Christian friends, not many hours have elapsed since we heard the solemn words of the text pronounced over the mortal remains of, perhaps, the first statesman, if we respect the illumination of the head and the amplitude of the heart, to whom our island has yet given birth. Yes, my friends ! the spectacle has only just passed from our eyes of the myriads of a great people standing in dumb sorrow to offer the last affecting testimony of their gratitude and love to their friend and their benefactor. Yes, my friends ! the proud metropolis of Britain is scarcely yet recovered into activity, since the hearse of its patriot minister threw gloom over its streets, and we saw it, with all its tumult and all its idleness, hushed and humbled by the imperious affliction. Grief sat upon the general countenance ; and, while the dust was committing to the dust, we beheld whatever was most exalted and dignified, in our country, by rank, by talents, or by virtues, weeping at the pathetic spectacle, which was presented to them of human instability, and weeping also for the miserable disappointment of their own fondly cherished hopes of patriotism or of friendship. The scene was inexpressibly awful and impressive : the Genius of England appeared to hover over it in the majesty of sorrow, and the marble of the great Chatham, immediately overlooking the hallowed grave, seemed animated into speech ; and, with the shades of the mighty dead, whose ashes crowded the venerable fane, in still and moving accents to say to his new associate, “ Art thou, also, become weak as we ? Art thou become like unto us ? ” My Christian brethren ! the influence of the scene still vibrates in my nerves ; and it is not easy for me to detach my thought from that friend of man, whose body I then saw delivered to the ground. Pardon me, therefore, if I indulge myself for a few minutes by pausing on a subject which adheres very closely to my heart. The consecrated place, in which I now stand, shall never be prostituted by me to the purposes of flattery : and who, my friends, would flatter the dead ? The hand, which can no longer be extended in benefit, will not be touched by the lip of the sycophant ; and when we kindle incense upon the grave,

grave, the offering may be made to principle or to feeling, but never can it be intended as propitiatory of fortune.'—

'With all his plans, for the public good, disappointed; deserted by the crowd of his political adherents; with his heart and his motives slandered, and even his darling popularity stolen from him by the successful enterprizes of fraud, his philanthropy and his love of his country remained undiminished. No opposition, no injuries could excite him into acrimony, or infuse a drop of venom into his veins to taint the pure balminess of his blood. When a friend, on whom he hung with almost idolatrous regard, broke from him in the paroxysm of political madness, and with curious cruelty explored in his attack on him every avenue to pain, far from repelling enmity with enmity, he discovered his sensibilities of wrong only with tears and with entreaties; and he subsequently wept, with a pertinacity of affection almost without example, over the sepulchre of that very man who had unrelentingly spurned all his offers of reconciliation, and who, with reference to him, had expired in the bitterness of resentment'—

'Truth compels us to acknowledge that he had faults; but they were faults unallied to malignity or to meanness: they were the genuine offspring of his warm and sanguine nature; and they flowed from the same fertile region from which many of his virtues drew their source: they were faults which have been discovered in some of the most elevated and the most amiable of our imperfect kind: they were faults, in short, which if we must deplore, we find it impossible to resent.'

The late editor and vindicator of *Milton* appears with consistency in the sentiments of this discourse.

Art. 37. Preached at Rochdale, April 13, 1806, on Occasion of the Death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that Place. To which is added an Appendix, containing some Account of the Life and Character of Mr. Threlkeld, and particularly of the Powers of Memory and of the Treasures of Knowledge possessed by him. By Thomas Barnes, D.D. Fellow of the American Philosophical Society. 8vo. 1s. 6d. Printed at Manchester.

Of this sermon we need only say that it offers some pertinent and practical remarks, adapted to the occasion, on 2 Cor. iv. 7. In the Appendix, which is the most interesting part of the pamphlet, Dr. Barnes notices the distinguishing features in the character of Mr. T. Threlkeld, who was born at Halifax in Yorkshire, April 12, (N.S.) 1739, and died April 6. 1806. Very uncommon powers of memory were possessed by Mr. T. 'He was,' says Dr. B. 'a perfect living Concordance to the Scriptures. You could not mention three words, except perhaps those words of *mere connection* which occur in hundreds of passages, to which he could not immediately, without hesitation, assign the *Chapter* and *Verse* where they were to be found. And, inversely, upon mentioning the Chapter and Verse, he could repeat the *Words*. It was, as might be expected, a favourite amusement of his fellow Students to try his powers, and they were never known to fail him in a single instance. This Faculty continued with him

him unimpaired, to the day of his death : For, astonishing as the assertion may appear, it is believed by all his friends to be literally true, that he never through his whole life forgot one single number, or date, combined with any name or fact, when they had been once joined together, and laid up in his Memory. When once there, they were engraved as upon marble."

With nine or ten languages he was well acquainted; and 'in History Mr. T. had, with an accuracy, an extent, and a quickness equal to what we have seen in the English Bible, and in the Languages, he joined so perfectly *names, places, and events* with the *Year, the Month, and the Day* to which they severally belonged, that they lay in his mind in regular order, and in inseparable connection, ready to be produced in a moment, in any Company, and upon any occasion." In Biography and Heraldry, the same faculty of recollection was singularly displayed : but Dr. B. adds that Mr. T. was not inclined to quote a long passage of fine poetry, or of splendid eloquence, and that on subjects of Taste and Belles Lettres he did not excel. It appears that this gentleman could collect materials, but could not employ them ; for of his amazing treasures of memory he made no use. Such a faculty, without judgment, is no subject of envy. Mr. T. rather trifled than reflected ; and he would have been more agreeable and more useful in the world, could he have exchanged the half of his extraordinary memory for the same quantity of common talents.

CORRESPONDENCE.

Our learned readers, who have inquired concerning the Leipzig *ÆSCHYLUS*, are informed that they will find an ample account of its merits (or rather demerits) in the *Appendix* to our last volume, which is published with this Number of the Review.

The *Reveries of Constantia* have never yet reached our eyes, and her letter was to us the first information of their having appeared "in form substantial." Their provincial birth has kept them from our knowledge till it is almost too late for us to christen them ; and indeed the present times of bustle and of contest are altogether unfavourable to these bantlings of meditation.

A *Constant Reader's* long letter arrived too late for notice, in our last Number ; and we must now decline the discussion of it. We cannot say that the writer has effected any change in our sentiments, or reconciled us to the idea of *endless torments*, by intimating that 'the eternity of the sinner's misery may be requisite to promote the eternal happiness of the just man made perfect.' Such a notion is surely absurd.

✻ The APPENDIX to Vol. LII. of the M. R. is published with this Review, and contains FOREIGN LITERATURE, as usual, with the Title and Index, &c.



THE MONTHLY REVIEW,

For JUNE, 1807.

ART. I. Sir R. C. Hoare's *Translation of the Itinerary, &c. of Giraldu Cambrensis.*

[*Art. concluded from p. 12.*]

IT is truly observed by Sir Richard Hoare, that though the tour of Wales has lately become very fashionable, and though numerous volumes relative to the principality have been published, little new and important information can be obtained from the generality of these accounts; since each includes so much repetition of matter that occurred in preceding works. The modern tourist, however, may derive satisfaction from authentic details respecting the manners, architecture, and situation of Wales at the remote period of six hundred years past; and in these points of view the relations of Giraldu de Barri are desirable objects of consultation. In our last number, we commenced a survey of these curious monuments; and we resume with pleasure our report of them.

The county of Penbroch, now called Pembroke, introduces this description of the native place of Giraldu:

The castle called Maenor Pyrr, that is, the mansion of Pyrrus, who also possessed the island of Caldey, which the Welsh call Inys Pyrr, or the Island of Pyrrus, is distant about three miles from Penbroch. It is excellently well defended by turrets and bulwarks, and is situated on the summit of a hill extending on the western side towards the sea-port, having on the northern and southern sides a fine fish-pond under its walls, as conspicuous for its grand appearance as for the depth of its waters, and a beautiful orchard on the same side, inclosed on one part by a vineyard, and on the other by a wood, remarkable for the projection of its rocks, and the height of its hazel-trees. On the right-hand of the promontory, between the castle and the church, near the site of a very large lake and mill, a rivulet of never-failing water flows through a valley, rendered sandy by the violence of the winds. Towards the west, the Severn sea, bending its course to Ireland, enters a hollow bay at some distance from the castle; and the southern rocks, if extended a little further towards the north, would render it a most excellent harbour for shipping. From this point of sight, you will see almost all the ships from Great Britain,

Britain, which the east wind drives upon the Irish coast, daringly brave the inconstant waves and raging sea. This country is well supplied with corn, sea-fish, and imported wines; and what is preferable to every other advantage, from its vicinity to Ireland is tempered by a salubrious air. Demetia, therefore, with its seven cantreds, is the most beautiful as well as the most powerful district of Wales; Penbroch, the finest province of Demetia; and the place I have just described, the most delightful part of Penbroch. It is evident, therefore, that Maenor Pyrr is the pleasantest spot in Wales; and the author may be pardoned for having thus extolled his native soil, his genial territory, with a profusion of praise and admiration.'

The reports of later travellers do not sanction the preference here given to Pembroke and Maenor Pyrr, or Manorbeer, as it is styled in the modern tours.

Giraldus's account of his favourite St. David's is a comparatively advantageous specimen of the present narrative, which we shall submit to our readers:

'We are informed by the British historians, that Dubricius Archbishop of Caerleon, sensible of the infirmities of age, or rather being desirous of leading a life of contemplation, resigned his honours to David, who is said to have been uncle to King Arthur; and by his interest the see was translated to Menevia, although Caerleon, as we have observed in the first book, was much better adapted for the episcopal see. For Menevia is situated in a most remote corner of land upon the Irish ocean, the soil stoney and barren, neither clothed with woods, distinguished by rivers, nor adorned by meadows, ever exposed to the winds and tempests, and continually subject to the hostile attacks of the Flemings on one side, and of the Welsh on the other. For the holy men who settled here chose purposely such a retired habitation, that by avoiding the noise of the world, and preferring an heremitical to a pastoral life, they might more freely provide for "that part which shall not be taken away:" for David was remarkable for his sanctity and religion, as the history of his life will testify. Amongst the many miracles recorded of him, three appear to me the most worthy of admiration: his origin and conception; his pre-election thirty years before his birth; and what exceeds all, the sudden rising of the ground, at Brevy, under his feet while preaching, to the great astonishment of all the beholders.

'Since the time of David, twenty-five archbishops presided over the see of Menevia.'—

'Till lately the see of Saint David's owed no subjection to that of Canterbury, as may be seen in Bede's English History, who says, "That Augustin, Bishop of the Angles, after the conversion of King Ethelfred, and his people, called together the British Bishops of Wales on the confines of the West Saxons, as legate of the apostolic see. When the seven bishops appeared, Augustin sitting in his chair, with Roman pride, did not rise up at their entrance. Observing his haughtiness (after the example of a holy anachorite of their nation), they immediately returned, and treated him and his statutes with contempt, publicly proclaiming that they would not acknowledge him for

for their archbishop; alleging, that if he now refused to rise up to us, how much more will he hold us in contempt, if we submit to be subject to him!" That there were at that time seven bishops in Wales, and now only four, may be thus accounted for; because perhaps there were formerly more cathedral churches in Wales, than there are at present, or the extent of Wales might have been greater. Amongst so many bishops thus deprived of their dignity, Bernard, the first French Bishop of Saint David's, alone defended the rights of his church in a public manner; and after many expensive and vexatious appeals to the court of Rome, would not have reclaimed them in vain, if false witnesses had not publicly appeared at the Council of Rheims, before Pope Eugenius, and testified that he had made profession and submission to the see of Canterbury. Supported by three auxiliaries, the favour and intimacy of King Henry, a time of peace and consequent plenty, he boldly hazarded the trial of so great a cause, and so confident was he of his just right, that he sometimes caused the cross to be carried before him during his journey through Wales.

Bernard, however commendable in some particulars, was remarkable for his insufferable pride and ambition. For as soon as he became courtier and a creature of the king's, panting after English riches by means of translation, (a malady under which all the English sent hither seem to labour), he alienated many of the lands of his church without either advantage or profit, and disposed of others so indiscreetly and improvidently, that when ten carrucates of land were required for military purposes, he would with a liberal hand give twenty or thirty; and of the canonical rites and ordinances which he had miserably and unhappily instituted at St. David's, he would hardly make use of one, at most only two or three. With respect to the two sees of Canterbury and Saint David's, I will briefly explain my opinion of their present state. On one side, you will see royal favour, affluence of riches, numerous and opulent suffragan bishops, great abundance of learned men, and well skilled in the laws: on the other side a deficiency of all these things, and a total want of justice: on which account the recovery of its antient rights will not easily be effected, but by means of those great changes and vicissitudes which kingdoms experience from various and unexpected events.

The spot where the church of Saint David's is built, and first founded in honour of the Apostle Saint Andrew, is called the Vale of Roses; which ought rather to be named the Vale of Marble, since it abounds with one, and by no means with the other. The river Alun, a muddy and unproductive rivulet, bounding the churchyard on the northern side, flows under a marble stone, called Lechlavar, which has been polished by continual treading of passengers; concerning whose name, size, and quality, we have treated in our Prophetic History. Henry the Second, on his return from Ireland, is said to have passed over this stone, before he entered the church of Saint Andrew and Saint David.—"The king entering the church founded in honour of Saint Andrew and Saint David, devoutly offered up his prayers, and heard mass performed by a chaplain, whom

alone out of so large a body of priests, Providence seems to have kept fasting till that hour, for this very purpose. Having supped at Saint David's, the king departed for the castle of Haverford, distant about twelve miles. It appears very remarkable to me, that in our days, when David the Second presided over the see, the river should have flowed with wine : and that the spring called Pistyll Dewi, or the Pipe of David, from its flowing through a pipe into the eastern side of the church yard, should have ran with milk. The birds also of that place, called jack-daws, from being so long unmolested by the clergy of the church, were grown so tame and domesticated as not to be afraid of persons dressed in black. In clear weather the mountains of Ireland are visible from hence, and the passage over the Irish sea may be performed in one short day ; on which account William, the son of William the bastard, and the second of the Norman kings in England, who was called Rufus, and who had penetrated far into Wales, on seeing Ireland from these rocks, is reported to have said, " I will summon hither all the ships of my realm, and with them make a bridge to attack that country." Which speech being related to Murchard Prince of Leinster, he paused a while, and answered, " Did the king add to this mighty threat, If God please ?" And being informed that he had made no mention of God in his speech, rejoicing in such a prognostic, he replied, " since that man trusts in human, not divine power, I fear not his coming."

We close our extracts from the Itinerary with the passages in which the author states the effects of the mission, and draws a sketch of the Archbishop :

During this long and laudable legation, about three thousand men were signed with the cross : well skilled in the use of arrows and lances, and versed in military matters ; impatient to attack the enemies of the faith ; profitably and happily engaged for the service of Christ, if the expedition of the Holy Cross had been forwarded with an alacrity equal to the diligence and devotion with which the forces were collected. But by the secret, though never unjust judgment of God, the journey of the Roman emperor was delayed, and dissensions arose amongst our kings. The premature and fatal hand of death arrested the king of Sicily, who had been the foremost sovereign in supplying the holy land with corn and provisions during the period of their distress. In consequence of his death, violent contentions arose amongst our princes respecting their several rights to the kingdom ; and the faithful beyond sea suffered severely by want and famine, surrounded on all sides by enemies, and most anxiously waiting for supplies. But as affliction may strengthen the understanding, as gold is tried by fire, and virtue may be confirmed in weakness, these things are suffered to happen. Since adversity (as Gregory testifies) opposed to good prayers is the probation of virtue, not the judgment of reproof. For who does not know how fortunate a circumstance it was that Paul went to Italy, and suffered so dreadful a shipwreck ? But the ship of his heart remained unbroken amidst the waves of the sea. --

Let it not be thought superfluous to describe the exterior and inward qualities of that person, the particulars of whose embassy,

and as it were holy peregrination, we have briefly and succinctly related. He was a man of a dark complexion, of an open and venerable countenance, of a moderate stature, a good person, and rather inclined to be thin than corpulent. He was a modest and grave man, of so great abstinence and continence, that ill report scarcely ever presumed to say any thing against him; a man of few words; slow to anger, temperate and moderate in all his passions and affections; swift to hear, slow to speak; he was from an early age well instructed in literature, and bearing the yoke of the Lord from his youth, by the purity of his morals became a distinguished luminary to the people; wherefore voluntarily resigning the honour of the Archlevite, which he had canonically obtained, and despising the pomps and vanities of the world, he assumed with holy devotion the habit of the Cistercian Order; and as he had been formerly more than a monk in his manners, within the space of a year he was appointed abbot, and in a few years afterwards preferred first to a bishopric, and then to an archbishopric; and having been found faithful in a little, had authority given him over much. But, as Cicero says, "Nature hath made nothing entirely perfect;" when he came into power, not laying aside that sweet innate benignity which he had always shewn when a private man, sustaining his people with his staff, rather than chastising them with rods, feeding them as it were with the milk of a mother, and not making use of the scourges of the father, he incurred public scandal for his remissness. So great was his lenity that he put an end to all pastoral rigour; and was a better monk than abbot, a better bishop than archbishop." Hence Pope Urban addressed him; "Urban servant of the servants of God, to the most fervent monk, to the warm abbot, to the lukewarm bishop, to the remiss archbishop, health, &c. &c."

Giraldus then relates that the Metropolitan accompanied Richard on the crusade, and that he died at Tyre.

It is impossible for any one unaccustomed to Monkish legends to conceive how puerile are many of the stories which compose the bulk of this narrative. We would not be understood, however, to depreciate services which we have already commended. The Itinerary, in some views of it, lays claim to great interest; and we hold that, on account of the few passages interspersed through it which shew the spirit and manners of the times, its publication intitles the editor to thanks, and very distinguished thanks indeed, if we consider the ingenious and elaborate annotations with which it has been accompanied.

Spirited translations of two poems by Owen Cyveilioc, who was Prince of Powis at the time of this sacred mission into Wales, form interesting addenda to the Itinerary. Giraldus censures severely the princely bard, because he never presented himself before the Archbishop. The bards, indeed, seem always to have borne an antipathy to the monks, as is observed by the

editor. A similar remark was formerly made by us with respect to Dafydd ap Gwillim, the Cambrian Ovid of the fourteenth century.

Giraldus's description of Wales does not depict in so strong a light the childhood of the twelfth century, as the *Itinerary*. We find little, however, to instruct or to interest in the picture of a divided and predatory population, without laws or government, and among whom the shew of civil order was kept up by an abject superstition, and the unsanctioned power of their chieftains. The name of Henry VIII. ought ever to be dear to Wales, since it was in his reign that the principality was received within the pale of the British constitution. The testimony of their countryman is favourable to the physical and intellectual qualities of the Cymru: but of their moral features no enemy could sketch a picture more forbidding.—This composition is dedicated to the venerable metropolitan to whom the *Itinerary* was addressed; and the author thus states to his patron his reasons for employing himself on a description of Wales:

‘ This production of my industry, I have determined to dedicate to you, illustrious Stephen, Archbishop of Canterbury, as I before ascribed to you my *Itinerary*; considering you as a man no less distinguished by your piety, than conspicuous for your learning; though so humble an offering may possibly be unworthy the acceptance of a personage, who from his eminence deserves to be presented with works of the greatest merit.

‘ Some indeed object to this my undertaking, and apparently from motives of affection, compare me to a painter, who rich in colours, and like another Zeuxis, eminent in his art, is endeavouring with all his skill and industry to give celebrity to a cottage, or to some other contemptible object, whilst the world is anxiously expecting from his hand a temple or a palace. Thus they wonder that I, amidst the many great and striking subjects which the world presents, should choose to describe and to adorn, with all the graces of composition, such remote corners of the earth as Ireland and Wales.

‘ Others again, reproaching me with greater severity, say, that the gifts which have been bestowed upon me from above, ought not to be wasted upon these insignificant objects, nor lavished in a vain display of learning on the commendation of princes, who from their ignorance and want of liberality, have neither taste to appreciate, nor hearts to remunerate literary excellence. And they further add, that every faculty which emanates from the Deity, ought rather to be applied to the illustration of celestial objects, and to the exaltation of his glory, from whose abundance all our talents have been received; every faculty (say they) ought to be employed in praising him from whom, as from a perennial source, every perfect gift is derived, and from whose bounty every thing which is offered with sincerity, obtains an ample reward. But since excellent histories of other countries have been composed and published by
writers

writers of eminence, I have been induced, by the love I bear to my country and to posterity, to believe that I should perform neither an useless nor an unacceptable service, were I to unfold the hidden merits of my native land; to rescue from obscurity those glorious actions which have been hitherto imperfectly described; and to bring into repute, by my method of treating it, a subject till now regarded as contemptible.'

The warlike qualities and ferocity of this people may be collected from the ensuing passages :

' This nation is light and active, hardy rather than strong, and generally bred up to the use of arms ; for not only the nobles, but all the people are trained to war, and when the trumpet sounds the alarm, the husbandman rushes as eagerly from his plough as the courtier from his court ; for here it is not found that, as in other places,

“ *Agricolis labor actus in orbem,*”

returns; for in the months of March and April only the soil is ploughed for oats, and twice in the summer, and once in winter for wheat. Almost all the people live upon the produce of their herds, with oats, milk, cheese, and butter ; eating flesh in larger proportions than bread : they pay no attention to commerce, shipping, or manufactures, and suffer no interruption but by martial exercises : they anxiously study the defence of their country and their liberty : for these they fight, for these they undergo hardships, and for these willingly sacrifice their lives ; they esteem it a disgrace to die in bed, an honour to die in the field of battle, using the poet's expression,

“ *Procul hinc avertite pacem,
Nobilitas cum pace perit.*”—

' They make use of light arms, which do not impede their agility ; small breast-plates, bundles of arrows, and long lances, helmets, and shields, and very rarely greaves plated with iron : the higher class go to battle mounted on swift and generous steeds which their country produces : but the greater part of the people fight on foot to a disadvantage, on account of the marshy nature of the soil.'—

' King Henry the Second, on answering the enquiries of Emanuel, Emperor of Constantinople, concerning the situation, nature, and striking peculiarities of the British island, among other remarkable circumstances mentioned the following : That in a certain part of the island there was a people, called Welsh, so bold and so ferocious, that when unarmed they did not fear to encounter an armed force ; being ready to shed their blood in defence of their country, and to sacrifice their lives for renown ; which is the more surprising, as the beasts of the field, over the whole face of the island, became gentle, but these desperate men could not be tamed. The wild animals, and particularly the stags and hinds, are so abundant, owing to the little molestation they receive, that in the northern parts of the island towards the Peak ; when pursued by the hounds

and hunters, they contributed, by their numbers, to their own destruction."

Giralduſ alſo bears a very flattering testimony to their natural abilities:

' These people being of a sharp and acute intellect, and gifted with a rich and powerful understanding, excel in whatever studies they pursue, and are more quick and cunning than the other inhabitants of a western climate.'—

' They omit no part of natural rhetoric in the management of civil actions, in quickness of invention, disposition, refutation, and confirmation. In their rhymed songs and set speeches they are so subtle and ingenious, that they produce, in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences: hence arise those poets whom they call Bards, of whom you will find many in this nation, endowed with the above faculty, according to the poet's observation:

" Plurima concreti fuderunt carmina Bardi."

But they make use of alliteration in preference to all other ornaments of rhetoric, and that particular kind which joins by consonancy the first letters or syllables of words.'

A hideous view of the state of his countrymen in respect to morals displays the impartiality of the artist, and seems to accredit the favourable part of his description, since his affection for them was undoubted:

' These people are no less light in mind than in body, and are by no means to be relied upon; they are easily urged to undertake any action, and are as easily checked from prosecuting it; a people, quick in action, but more stubborn in a bad than a good cause; and constant only in acts of inconstancy. They pay no respect to oaths, faith, or truth; and so lightly do they esteem the covenant of faith, held so inviolable by other nations, that it is usual to sacrifice their faith for nothing, by holding forth the right hand, not only in serious and important concerns, but even on every trifling occasion, and for the confirmation of almost every common assertion: they never scruple taking a false oath for the sake of any temporal emolument or advantage; so that in civil and ecclesiastical causes, each party, being ready to swear whatever seems expedient to its purpose, endeavours both to prove and defend; although the venerable laws, by which oaths are deemed sacred, and truth is honoured and respected, by favouring the accused and throwing an odium upon the accuser, impose the burden of bringing proofs upon the latter: but to a people so cunning and crafty, this yoke is pleasant, and this burden is light.'

The political reflections which are introduced towards the close of this description prove that the writer was an attentive observer of the affairs which came under his notice, and was endowed with a great share of acuteness and discernment.

A Supple-

A Supplement to the Itinerary and the Description of Wales, which seems to us to be rather a summary and review of both, forms a very valuable part of these collections. Indeed, whether we consider the scenery, the antiquities, or the antient history of Wales, we are bound to allow to the present magnificent volumes the precedence among the numerous, and some of them highly respectable, performances which have been published of late years relative to the principality.

This splendid work concludes with a brief history of the progress of Architecture, from a period nearly coeval with the Conqueror, to the sixteenth century; illustrated by a series of designs taken from existing remains in South Wales, and arranged systematically. Sir Richard very rationally supposes that the Saxons derived their notions of architecture from the numerous Roman buildings, or fragments of buildings, which they found on their invasion of this island; and he maintains that, though they introduced some alterations and embellishments, the Roman manner predominated, so that in fact their style of building was only Roman architecture in disguise. When the Normans entered Britain, such considerable changes occurred in architecture, that they gave a new character to their edifices; particularly by the introduction of the *pointed arch*, the rise, progress, and decline of which are minutely traced and judiciously illustrated. Sir Richard is decidedly of opinion that the pointed arch had its origin on British ground, and that the idea was first suggested by observing the intersection of two semicircular arches. He arranges the different kinds of the pointed arch into seven classes; and a plate is subjoined, in which is explained the mode of construction of the most remarkable arches that have been introduced into our antient buildings, from the Roman, Saxon, and Norman æra, to the reign of Henry VIII.—To the student of what is vulgarly but erroneously called Gothic architecture, this department of the present work will be very acceptable.

Numerous engravings, of views which Sir Richard states have never before been given to the public, greatly enhance the interest and value of his work. The drawings were taken by the editor himself, and were engraved by the late eminent Mr. Byrne.

ART. II. *A Treatise on Indigence* ; exhibiting a General View of the national Resources for productive Labour ; with Propositions for ameliorating the Condition of the Poor, and improving the moral Habits and increasing the Comforts of the Labouring People, particularly the rising Generation ; by Regulations of Political Economy, calculated to prevent Poverty from descending into Indigence, to produce Sobriety and Industry, to reduce the parochial Rates of the Kingdom, and generally to promote the Happiness and Security of the Community at large, by the Diminution of moral and penal Offences, and the future Prevention of Crimes. By P. Colquhoun, Esq., LL.D. 8vo. pp. 302. 7s. 6d. Boards. Hatchard. 1806.

NO more in the political than in the natural body, can “the head say to the foot, I have no need of thee;” yet the importance of preserving the inferior members in a sound and healthy state is not so much considered in the one case as in the other. The subordinate classes in civil society are more frequently contemplated by their superiors with pride and disdain, than with feelings of true sympathy; and by their miscalculating the consequences which would result from ameliorating the condition of the Poor, an indisposition to measures proposed for their relief often prevails. Even in this enlightened country, persons are to be found who are averse to popular instruction; and while they deplore the vices of the lower classes, they object to that education of them by which alone they can be trained to virtuous habits. Some pretend to be alarmed at these projected innovations, as if the object of them were to annihilate Poverty, and to lop off the hands and feet of the political body: but such fears are groundless, and betray the greatest ignorance. It is a lamentable fact that, with all the boasted opulence and improvements of this kingdom, the numbers of the Poor increase on our hands; and though the sum annually raised for their relief is enormous, it is inadequate to its end, and must be augmented unless some system be adopted to meet and remedy the evil. Poverty there will be; Poverty there must be, for the good of the state: but true political wisdom requires that Poverty should be propped up by judicious arrangements, and prevented, as much as is possible, from descending into *Indigence*,—by which the hands and feet of the social body, instead of being beneficial, become burdensome,—instead of supporting require to be supported.

These remarks are in perfect accordance with the sentiments of the writer whose book is now before us; and whose view of the subject on which it treats is so comprehensive and judicious, that we regard it as incumbent on us to invite general attention to its contents.

Mr.

Mr. Colquhoun commences his discussion by distinguishing between *Poverty*,—which is defined to be ‘that state and condition in society where the individual has no surplus labour in store, and, consequently, no property but what is derived from the constant exercise of industry,’—and *Indigence*, which ‘is that condition in society which implies *want, misery and distress*, in which a person is destitute of the means of subsistence, and is unable to procure it to the extent that nature requires. The natural source of subsistence is the labour of the individual; while that remains with him he is denominated *poor*; when it fails in whole or in part he becomes *indigent*.’ To enter fully into this inquiry, we must consider the four material distinctions in the condition of man :

- | | | |
|---|---|------------|
| 1. Utter inability to procure subsistence | } | Indigence, |
| 2. Inadequate ability - - - | | |
| 3. Adequate ability and no more - | | Poverty, |
| 4. Extra ability, which is the ordinary state of man, and is the source of wealth.’ | | |

For those who possess extra ability, who have the means of providing amply for themselves and their families, we need give ourselves no concern : but, as the boundary-line which separates mere Ability from actual Inability is very slender, and as the natural tendency of Poverty is towards Indigence, the object of all wise governments will be to counteract, if we may thus express ourselves, the gravitation of the former to the latter; to call forth the greatest possible proportion of industry; and so to educate and train the labouring classes that they may be led to the full and proper exercise of their functions. It is evident that, if this object were atchieved, or even if the circumstances of society favoured the accomplishment of such an effect, the number of the Indigent would diminish rather than increase, and the internal prosperity and happiness of the community would be greatly promoted; for though it is impossible altogether to exclude Indigence, her gloomy empire, to the disgrace of civilization, is much more extensive than it ought to be.

Impressed not only with this conviction, but with the persuasion of the perils to which the present state of things exposes the body-politic, Mr. C. suggests these matters of important consideration : “ *How to reduce the number of the indigent,*” and “ *what measures ought to be pursued to prevent the Poor who have labour to dispose of, from descending into that state of misery and inaction so injurious to the nation.*” As in the application of remedies it is necessary to ascertain the source of the disease, he gives a table in which the several causes of

Indigence are enumerated, and arranged under three heads: I. *Innocent Causes of Indigence irremediable*, such as, Insanity, Infirmary, Old Age, &c. II. *Remediable Indigence requiring props to raise it to a state of Poverty*, such as temporary loss of work from stagnation in manufactures, temporary sickness, lying-in expences, unexpected losses, &c. III. *Culpable Causes of Indigence*, such as the whole train of immoral and vicious habits.

It is lamented by this humane and intelligent author that *innocent* indigence is on most occasions confounded with *criminal* indigence, and shares the same fate, to the evident corruption of the morals of the poor; especially in large towns, where they are crowded together in the same work-house, and submitted to equal humiliation.

With the subject of Poverty, the price of labour is intimately connected; and we refer it to gentlemen and men of property, to consider whether it would not be better policy to allow the labourer* wages adequate to the support of himself and family, than to force him by insufficient payment to apply to a vestry in the form of a pauper; a character which he would not have assumed if, in the first instance, justice had been done to him. The poor man is often obliged to solicit parochial aid, not because he has been idle, but because he has been underpaid for his work. In this respect, the existence of a Poor's Rate offers a temptation, to those who employ the agricultural labourer, to cheat themselves. To keep down wages, they augment the rate; forgetting that the former are the stimulus to labour, and the latter the temptation to idleness.

Though Mr. C.'s account of the net annual income of the nation†, from agriculture, manufactures, fisheries, commerce, and colonies, may exhibit us to Europe in the most enviable state of opulence, the large proportion of the people who have descended into indigence, under these promising circumstances, must demonstrate that something exists in the internal policy of the country, which counteracts this current of wealth, or prevents the general diffusion of its blessings. It is a melancholy fact that more than a ninth part of our population is included in the class of paupers, who, without productive labour, throw themselves on parochial relief; and if to these we add the whole mass of idleness and turpitude, the number will be considerably increased. What a large proportion of the people are thus under strong temptations to commit criminal offences! If Indigence and Vice are linked together,

* We speak of labourers in agriculture, who form the great mass of labouring poor.

† This is estimated at the enormous sum of 222,000,000l.

It must be a fundamental principle of good legislation to diminish the quantum of Indigence, and thus to remove the inducement to disorder and irregularity. The sound maxim of preventing evils is strongly inculcated in this work; which combines in its view, as essential branches of the same subject, the ameliorating the condition of the Poor, and reducing the number of moral and criminal offences.'

In the accomplishment of his design, Mr. C. takes a wide range. He first notices the progress of Indigence in England and Wales, from the Reformation to the present period, as evinced by the increase of the poor's rate from 200,000*l.* on a population of 5,000,000 in 1601, to 4,267,965*l.* on a population of 8,872,980 in 1803; and he makes some remarks on the often quoted 43*d* of Elizabeth; no part of which statute, he says, has been executed either in its *letter* or *spirit*, except the raising of the money by assessments, which has been accurately carried on from year to year till the burden has become enormous. As to the clauses which provide for setting the children of the poor to work when their parents cannot maintain them, employing the idle, and purchasing new materials for that purpose, facts will prove how little these have been regarded; for 'the whole earnings of the poor are estimated at only 93,333*l.*; from which, supposing, of 1,040,716 paupers, nearly 500,000 (including a part of the aged above 60) to perform a certain portion of work, the profit of their labour only amounts on an average to somewhat less than 3*s.* 9*d.* a head yearly!' When the author adverts to the large sum appropriated to the service of the poor by legal assessments and private benevolence, amounting in the whole to 8,000,000*l.* annually, ('a sum equal to the whole revenue of most of the principal kingdoms of Europe,') he is authorized in concluding that 'the calamity, by which such multitudes have ceased to support themselves by the labour which they possess, does not arise from a deficiency of pecuniary aid, but from a want of a system of management;' and his opinion is that, until a right bias shall be given to the minds of the vulgar, joined to a greater portion of intelligence in respect to the economy of the poor, one million of indigent will be added to another, requiring permanent or partial relief, producing ultimately such a gangrene in the body-politic as to threaten its total dissolution.

To stem the torrent of Indigence, Vagrancy, and Criminal Offences, this author proposes the establishment of a general board of pauper and internal police, which should investigate the facts respecting the system of the Poor, lay down rules
for

for Ale-houses*, restrain the selling of spirits, &c. and among other things publish a Police Gazette, to the amount of 75,000 copies weekly. Perhaps some ideas in this plan are a little Utopian: but, in displaying its several parts, Mr. C. shews that he is well acquainted with the sources of our national idleness and crimes. Among the means, also, of preventing virtuous poverty from descending into indigence, he recommends improvements in the plan of Friendly Societies. Here it may be objected that the poor must become more generally provident than they are at present, before so extensive an establishment as Mr. C. proposes can take place; and that immense difficulties would arise in the management of its ramified and intricate concerns: not to add that this scheme would much increase both the functions and the patronage of government. His hints, however, relative to the sums spent by Friendly Societies at their meetings in public houses, and on funerals, are worthy of attention; and it is commendable to suggest a scheme which may induce the poor man to have 'a little in reserve, *well secured*, for himself, *his wife*, and *his children*.'

We fully agree with the author that 'every thing that can be devised to ameliorate the condition of the poor will be ineffectual, unless the design shall comprise the rising generation'; and we warmly approve his recommendation of a system of education for the children of the labouring people: which, it is contended, must be *national*, conducted on one regular plan, and made to pervade every parish in the empire. The fact that it has been carried into effect in one part of the United Kingdom is urged as a proof of its practicability, as well as of its utility in improving the morals of the people. The remarks in this chapter merit general notice. By Education, Mr. C. does not mean

* That species of instruction which is to elevate them above the rank they are destined to hold in society, but merely a sufficient

* The number of licensed ale-houses in England and Wales amounts to 50,000. These are constantly holding out seductive lures to the labouring classes, and form them to habits which plunge them in vice and indigence. We must not, however, forget that, if the poor are incapacitated in their own dwellings, which are mostly mere lodging-rooms in crowded situations, from brewing a wholesome beverage, they are reduced to the alternative either of drinking water or of applying at the ale-house. Even cottagers are restrained by the high price of malt from brewing, as they formerly did, in the kettle; so that the heavy tax on this article of the first necessity has helped to drive the poor man to the public-house.

portion

portion to give their minds a right bias ; a strong sense of religion and moral honesty : a horror of vice, and a love of virtue, sobriety, and industry ; a disposition to be satisfied with their lot ; and a proper sense of loyalty and subordination, as the strongest barrier, that can be raised against vice and idleness, the never failing precursors of indigence and criminal offences — a barrier which cannot be too jealously guarded, since it is the state in society which not only increases the parochial rates ; but also reduces the mass of productive labour, upon which the strength and resources of the country depend.'

Farther to impress a conviction of the importance of this object to the community, it is observed that :

' After making very large allowances, in Great Britain and Ireland, at least 1,750,000 of the population of the country at an age to be instructed, grow up to an adult state without any instruction at all, in the grossest ignorance, and without any useful impression of religion or morality : and if no measures shall be adopted to improve this important branch of political economy, it is but too evident, that every thirty-three years (the period assigned for a new generation) seven millions of adults must mingle with the general population of the country without any fixed principles of rectitude, and with very little knowledge either of religion or morality. Contemplating such a state of things, can it be a matter of wonder that millions, destitute of instruction, and left to the operation of the grossest ignorance, operating on ill regulated passions, should descend into indigence, and become burdens on the innocent and industrious part of the community, either in the character of paupers or criminal offenders? While no adequate provision is made for the education of the children of the poor ;—while nothing is done to counteract the evil examples which surround them, and to lead them gradually into the paths of useful industry, by institutions which shall prove effectual in attaining this object, it is in vain to hope for any material reduction of the parochial rates. On the contrary, they must multiply with the augmentation of the opulence and the increase of the population of the country, since these two circumstances cannot fail (unless remedies are applied) to augment the culpable indigence, which has made such rapid strides within the last fourteen years in every district of the country, particularly in the large towns. It is not a deficiency of resource for the disposal of labour, which produces such a state of things, but a *want of confidence*, which narrows this resource to all who from immoral habits and profligacy of character have ceased to deserve it. To the virtuous and industrious labourer many channels of employment are open, while to the vicious and dissolute those only are accessible where no injury is to be apprehended, and these are at all times very few in number. Hence it is that so many male and female adults in the prime of life (particularly in large towns) descend into indigence, and become *paupers*, calling for the labour of the virtuous part of the community to support them.'

It is proposed to establish a *central board* of Education, and to adopt the new plan of the Rev. Dr. Bell: but as we shall be called to enter on this investigation in subsequent articles, we shall not dwell on it in this place.

On the subject of Apprenticing the Children of the Poor, we are furnished by Mr. C. with many valuable remarks. The line of the poet, "Just as the twig is bent, the tree's inclined," will apply to all classes of society; and when we reflect how inauspiciously as to morals the poor commence their career in this world, we cannot be surprised at their subsequent conduct.

' Their first outset in life is probably as a pot-boy, or pot-girl, at an alehouse, or in some other situation in stables and other nurseries for vice, where their morals become completely depraved. The boy generally becomes a vagabond, if he is not fortunately introduced into the army, while the girl has seldom any other alternative than to enter the walks of prostitution as a means of subsistence.

' Under these circumstances, it must necessarily follow that multitudes of the youth of both sexes are rendered useless to themselves and the state.'

If we inspect the chart of society, and advert to the manner in which the various classes composing the political body are occupied, by casting our eye over the table of the several kinds of labour in agriculture, manufacture, trade, and commerce, which Mr. C. has here furnished, we shall perceive that the resources for the virtuous employment of the poor are sufficiently numerous. The only thing wanted is a proper direction and an accurate distribution of the industry of the country.

The picture exhibited in these pages, of the existing state of Indigence in this kingdom, is not less true than affecting:

' As a contrast to the glare of wealth and the splendour of opulence, we have the mortification to see our dungeons filled with criminals, our gaols with debtors, our poor-houses with wretched objects of all descriptions, and our streets and villages with scenes of human misery, while the dreary dwellings of the indigent exhibit to the view of those who will condescend to visit them, a still more aggravated picture of distresses and sufferings, which are never witnessed without shocking the feelings of humanity.'

To the system of settlement and removal, which restrains the free circulation of labour, and debases the mind of the poor, their miserable condition is in a great measure attributed. Mr. C. exposes the numerous litigations which for a hundred and forty years have been carried on between parishes on this subject, and recommends to the legislation a revision of the law of settlements.

After having traced the causes which led to the adoption of *work-houses* (first authorized in the metropolis by an act of the

13th and 14th of Charles II. and rendered general through the country by the 9th of George I.) and examined into their effects, the author delivers his opinion very freely on the nature of these receptacles :

‘ In many places, those on a small scale will be found to be abodes of misery, which defy all comparison in human wretchedness ; and although many work-houses, on a larger scale, are better conducted, yet he who calmly investigates the effect which the system in general has produced in the course of the last eighty years, and compares it with the object which it was in the view of the legislature to attain, will have cause to deplore the result, since experience has shewn that the sanguine hopes entertained of the advantages of these establishments have been disappointed. They are no where, alas ! houses of real industry and reform. The expectations formed of a saving of expence from productive labour have almost universally failed ; and while the expences rapidly increase with the rise in the price of provisions, the morals of the young are corrupted by the vices and evil example of the old, while the number of paupers rapidly increase.

‘ To *innocent indigence* they are *gaols without guilt*—*punishment without crime* ; while to culpable paupers they operate as a species of reward to vice and idleness ; since here they find an asylum after a long course of depravity, and immoral, and often criminal conduct, has generated disease and deprived them of the means of existing any where else.’

Even on the score of economy, these institutions are to be reprobated ; since it appears by the returns made to parliament that, on an average, paupers relieved out of work-houses cost 3l. 3s. 7½d. per head ; while those who are supported wholly in these houses cost 12l. 3s. 6¾d. : ‘ a strong proof,’ says Mr. C. ‘ of the advantages of permitting paupers to find habitations for themselves.’ Where these establishments are indispensable, as in large towns, he advises that they should be conducted on a new plan, arranging the inhabitants into three separate classes ; the young, the virtuous, and the profligate. He concludes this part of the work, however, with marking his preference, in country parishes, of cottages instead of work-houses (as they are erroneously called) for the lodging of the poor.

The view which is given of the manners and habits of the labouring people in England is very melancholy and discouraging*. Mr. C. however is not so greatly alarmed at the extent

* It is stated that 16,000,000l. are expended yearly in 40,000 ale-houses, by two millions of labouring poor ; that three-fourths of the paupers who received relief in 1803 had been reduced to this necessity by intemperate habits ; that insurance in the lottery is a great source of indigence in the metropolis ; and that the increase of pawn-brokers’ shops indicates an unfavourable change in the manners of the people.

of the evil as to despair of working its cure, by proper applications, at least in a considerable degree. He thus recapitulates the errors of the pauper system, and his means of improving it:

‘ It is thus seen, that it is in the character of the labouring people that the cause of the great and unexampled extent of indigence is to be found. It has been disclosed through what medium this character of debasement has been acquired; and also the corruption of morals, which has, as a natural consequence, flowed from this source, this erroneous application of a principle, which was in itself *national*, to a practice confined within the narrow bounds of parochial economy.

‘ Thus reared to an adult state, thus neglected, with regard to religious and moral instruction in early life—thus permitted to contract improvident, vicious, and bad habits, it would be uncharitable to impute blame to those victims to an erroneous system of civil polity.

‘ It is in vain to look back, unless with a view to develop the cause of the existing gangrene. If it has really been discovered, let the errors which have been thus traced to their source be corrected. If the evidence and the reasoning upon this important question shall admit of the inferences attempted to be drawn from them, little doubt can exist as to the course which ought to be pursued. No hesitation can arise in establishing the means for giving to the just principle an effectual operation, by considering the nation, what it really is,—a large family.

‘ The national principle established for the maintenance or relief of paupers, was originally lost sight of, in local or parochial provision. The principal was *national*, the practice was *parochial*. Limiting the burden to a mere parochial fund, laid the foundation of all the evils which have followed. Hence the intricacy of the machinery introduced; hence the bewildering code of laws which grew out of the system; hence, as has already been seen, the warfare between parish and parish, and the excessive waste of time and public money on vexatious litigations, which, for nearly two centuries, have dissipated the funds destined for the indigent and distressed, in attempting to attain an object, which, when accomplished, only tended to shew the error in the principle, while it debased the minds of the unhappy sufferers, without adding an atom to the resources of the state; on the contrary, it has tended in every instance to reduce and diminish these resources.

‘ National protection (for this was the principle at the outset) is not confined to locality, nor is it possible to conceive how paupers can receive a better or cheaper subsistence by transporting them from twenty to two hundred miles, at a great expence. Here lies the root of the evil. Radical defects may be removed, but never admit of improvement. If the foundation be rotten, the superstructure raised upon it can never be safe or useful. It has already been shewn how many laws have passed to amend and improve the original design, without success; on the contrary, making what was originally false in principle worse and worse.

‘ Let the fund be national, and parish settlements, removals, appeals, certificates, and all the miserable train of endless litigation, of questions

questions of no earthly importance to the nation or to individuals, will vanish. The poor man's liberty will then cease to be abridged; labour, so necessary in an agricultural, commercial, and manufacturing country, will have free scope, and will find its true level. His Majesty is entitled to the allegiance of all his subjects as members of the state; and are they, on account of the calamity of indigence, or threatened indigence, to be imprisoned within a particular parish? Their country should be their settlement, and the legislature their guardians.'

We should not have been inclined thus to extend the present article, had we not felt that we were discharging a duty which we owed to the community, by particularly inviting the attention of the public to this *Treatise on Indigence*; which contains a great variety of interesting facts relative to the state and circumstances of the Poor; and which, whatever may be thought of some of the schemes that it contains, cannot fail of being acceptable to those senators who are nobly occupied in endeavouring to heal the gangrene and retrieve the disgrace of the state.

ART. III. *A Short Inquiry into the Policy, Humanity, and Past Effects of the Poor Laws*; and into the Principles upon which any Measures for their Improvement should be conducted; in which are included a few Considerations on the Questions of Political Economy most intimately connected with the Subject; particularly on the Supply of Food in England. By one of His Majesty's Justices of the Peace for three inland Counties. 8vo. pp. 382. 8s. Boards. Hatchard. 1807.

ART. IV. *Observations on Mr. Whitbread's Poor Bill, and on the Population of England*: intended as a Supplement to a short Inquiry into the Policy, Humanity, and Past Effects of the Poor Laws, &c. By John Weyland jun. Esq., the Author of that Work, and one of His Majesty's Justices of the Peace for the Counties of Oxford, Berks, and Surrey. 8vo. pp. 65. 1s. 6d. Hatchard. 1807.

WHEN a person discusses with ability those subjects which are of great practical importance, even though he should have the misfortune to be wrong in his conclusions, he may still instruct and inform us; since he may bring new facts to light, and render his pages interesting by valuable observations. To readers of a superior order, it is not of the first importance whether an author supports a right or a wrong opinion, if he collects together the materials on which a judgment can be exercised, because such persons will form their own notions on the statements that are submitted to them. If we do not

ourselves err egregiously, the claims of the writer before us are in part of this nature.

In an advertisement prefixed to this volume, Mr. Weyland congratulates himself on the great coincidence of opinion which exists between him and the author of the *Treatise on Indigence*, (see our preceding article,) respecting the *nature* of the measures to be adopted relative to the relief, employment, and instruction of the Poor: but it will be evident to the reader that he argues on principles which are very different from those of Mr. Colquhoun, with respect to the general policy and operation of the Poor Laws. While the latter is alarmed at the present amount and gradual increase of the Poor Rates, the former here asserts that these rates augment only with the national wealth, and that we may dismiss all fears of the danger of their surpassing it. In other instances, also, he is completely at variance with Mr. C.; which disagreement, he imagines, may have arisen from the different sentiments excited by a view of the poor of the metropolis, and of the country or agricultural poor: Mr. Colquhoun acting principally as a London Magistrate, and Mr. Weyland being solely a provincial justice.

Mr. W. commences by adverting to the doctrines of those who represent the Poor Laws as imposing grievous burthens on the industrious, while they operate perniciously on society by holding out a premium to idleness and improvidence. He then takes occasion to state his own views:

‘ However respectable the authority may be which supports either of these opinions, it will not, it is hoped, be deemed presumptuous in one, by no means unacquainted with the detailed execution of these laws, and who has bestowed much anxious thought on their general principles, and particular effects upon the welfare and prosperity of the country, to give his reasons for entertaining an entire dissent from both opinions; and as complete a conviction, that the sum of good produced by the Poor Laws, has outweighed an hundred fold any little inconveniencies which may have accompanied them; that they are no evil, political or moral, but quite the contrary; being founded in principles of true policy, and peculiarly adapted to forward, and facilitate the best interests of the state; and that the gradual increase in the sums raised, and the number of people relieved under them, arises almost entirely from the great and growing prosperity they have been instrumental in producing; and bears no higher proportion to the sum total of the produce of the land and labour of the community, than it has done since the first commencement of that prosperity.’

It is farther observed:

‘ The statesmen and philosophers of this nation, from the time it first began to emerge from darkness and despotism, to open its eyes to its true interests, and to appreciate its capabilities of pursuing them,

them, have universally inculcated this maxim : that a more meritorious act could not be performed towards the state, than the rearing, or contributing to rear, an effective man to that age, at which he might begin to be actively employed in some useful occupation. This maxim has, indeed, been so universally allowed, that its truth has been considered as granted ; and if, in any undertaking, the object in view was to encourage population, a claim was supposed to be established to public gratitude. Among others, it is satisfactory to cite the great names of Bacon and Locke, as authorities for this opinion : for as none were more intimately acquainted with the unexplored resources of their country, it is a convincing proof, that they thought a numerous population one of the surest instruments in drawing them forth.'

The merit of this service is denied by nobody : but it is the attempt to render it by those who have not the means of accomplishing these views that is condemned. They conceived that it is the duty only of those to aspire to this merit, who have a fair and reasonable prospect of success. Mr. Malthus, to whom the writer here refers, does not dispute the claims to acknowledgement of the person who rears a human being to be an active and useful member of society. The question between him and his opponents turns on this ; whether, in what regards conjugal connection, the voice of reason is to controul the impulse of passion ; whether persons, before they enter into that relation, should secure at least a fair prospect of being able to nurture and bring up their offspring ; and whether those, who inconsiderately contract it, do not sin as much against society, as against the unhappy beings to whom they give existence without being able properly to provide for them.

Mr. Weyland thus represents Mr. Malthus's system :

' Since other opinions have been started, reversing the order of proceeding, which I have just stated ; and inculcating the precept, that to make the food of a country, in all cases, the standard by which to regulate its quantum of population, is a surer road to national prosperity, than the old method of using population as the instrument to produce resources, without any reference to the quantity of food raised on the land ; and since it is further advanced, that population has a constant tendency to exceed the supply of food for its support ; the conclusion seems to be, that instead of encouraging, all possible means should be used to check and control it.'

It is not accurate to say that Mr. M.'s notions *reverse* the above 'order of proceeding,' for they only propose limits within which it is to be preserved ;—nor do they teach that 'all possible means should be used to check and controul it.' In society, as now constituted, it is in a degree checked and controuled. The position on which Mr. Malthus principally insists is, that

voluntary controul which every individual should exercise in his own case, and which is duly observed by the most prudent and virtuous of mankind;—he maintains that such wholesome foresight is not to be censured, but that it ought to be countenanced and applauded.

These misconceptions are the more extraordinary, since it clearly appears that the principles and views supported in the *Essay on Population* are fully comprehended by Mr. Weyland. The following is a brief but fair statement of them :

‘ The general principles laid down in the work alluded to, which may fairly be considered as containing all that can be said on that side of the subject, are simple and incontrovertible. First, that, taking the world throughout, it cannot contain more people than it can bear food to support. Secondly, that population has a constant tendency to increase beyond those means of subsistence ; or, in other words, that men, who have food at hand, are impelled by nature to propagate their species ; and that the consequent increase of men naturally proceeds so much faster than any possible supply of food, that the level between the food and people, unless *artificially* preserved, can only be adjusted by the extinction of the latter ; which must, of course, be produced by all kinds of misery. That laws, therefore, should take care, by introducing artificial checks to population, to prevent the miseries introduced by the operation of nature in the case ; and that no fear need be entertained of carrying these checks too far, since the principle of increase will always be sufficiently strong to take care of that side of the balance.’

Our readers may be curious to learn how the author resists the inferences which Mr. Malthus draws from these premises in regard to the Poor Laws. Little is done to effect this when it is remarked,

‘ That it is not the supply of food from the soil of any particular country, but the state of its demand for labour, that must, unless interfered with by laws, and in good policy generally should, regulate its supply of people.

‘ We may perhaps find a country, in such a peculiar situation as to its probable views of future prosperity ; and a state of society may be supposed to exist ; where it would be good policy to encourage population, beyond the amount which the actual demand for labour, and the consequent price of it in wages, would produce.’

The extent in which we may rely on foreign supplies, and the effects to be produced by them, have been considered by Mr. M. These facts fall within the rule as applied on a large scale : but, were they exceptions to it, they would only serve to corroborate it. Mr. Weyland seems to have paid little attention to this part of the work on which he comments and animadvert ; for he says that

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‘ The quantity of corn raised has little connection with the quantum of population, which is naturally regulated by the demand for men ; and as they will, in general, adopt that course of employment for their industry, which is most profitable, and it is the interest of their country that they should do so ; any attempt to keep the population below the demand would generally occasion a loss of profit to the nation, which is all that is here contended for.’ —

‘ Of this we may be certain, that any attempt to regulate the population, so as to keep it below the demand for labour, in a country advancing in prosperity, either agricultural or commercial, and surrounded by others in the same career, cannot but have a pernicious effect ; since a full supply of labour in both pursuits is essential to their advancement.’

In countries in which corn is the principal food of the inhabitants, this is a most unwarranted assertion ; and it is only to maritime and small states that it can at all apply. How can a person, who admits the force of the spring of population, feel any alarm from attempts to keep it below the demand for labour ? Had Mr. W. well considered the admirable disquisition of Dr. A. Smith on the price of labour and population, though he has adverted less to the latter subject than Stuart and other writers who preceded him in treating of Political Economy, he would have seen how groundless were any apprehensions of the sort which he has expressed. Proceeding in the same strain, he insists that, in a country circumstanced as ours is, we are ‘ under the necessity to cultivate to the utmost a full supply of people.’ After the admissions which this writer had made, it would have been more correct to have said that the spring of population requires less strong and fewer checks in this than in some other countries. He is of opinion that men will impose checks on themselves, so as to keep the population on a level with the food. We have here another proof how very slightly he has studied the Essay, the doctrines of which he controverts. Without adverting to the reasoning contained in that work, or the facts there introduced which place this great principle in broad day light, we would only observe that this proposition makes calculation and foresight incline the balance against the strongest passions of our nature, at the very time in which those passions are the most predominant.

In the disquisition of Dr. A. Smith on the price of labour, he takes for granted that which this author doubts, namely, the great spring of the principle of population, which has been of late so ably illustrated and successfully traced to a great variety of its consequences. If Mr. W. had sufficiently considered that part of Dr. Smith’s work, he never would have

fallen into the errors on which he grounds his paradoxical hypothesis, and which he thus discloses :

‘ If a high price of labour be necessary to encourage population, and a low one to secure such means of employment as can alone render the people useful, we seem to be reduced to this dilemma : that by granting either proposition, the other must apparently be renounced ; that unless the increase of people can be encouraged by high wages, and a vent for manufactures secured by low ones ; that is, unless this seeming contradiction can be reconciled, the national prosperity must suffer.

‘ We must now therefore proceed to inquire, how far the mind of man, ruminating on his country’s good, (in a free country that term is happily synonymous with his own,) may not have discovered means, or at least improved those already in existence, to secure both advantages ; thereby providing so powerful and inexhaustible an instrument for national enterprise to work with ; and at the same time securing such a facility to the vent of its commodities, by keeping down the price of labour ; that the country so favoured should soon leave its rivals far behind in the career of wealth and prosperity, and soar above the feeble efforts of all others not excited by the same powerful impulse.

‘ An assertion, that such an institution as the Poor Laws of England would produce this effect, will create some surprise in the minds of those, who have been accustomed never to hear them mentioned, except in terms of reproach. But if men, living in such a country, and under such a constitution as has been supposed, will not marry without the advantages incident to high wages ; or if they do, will produce only a race of weak, miserable, ineffective beings ; what will be the consequence of a law which says thus to them ?—Provide the state with children, if you are inclined to marriage ; and should the produce of your industry not be sufficient to rear them in health and vigour, here is a fund that will supply deficiencies ; or if the expence of rearing them prevents your making a provision for old age, here is a fund out of which you shall be supported with decency, whenever your infirmities prevent your power of supplying yourselves.—Such a provision must soon counteract any natural impediments to a full supply of people ; and if the application of the fund be guarded by wise provisions, securing a man’s best exertions while capable ; and those provisions are not perverted : the population raised thereby will be of the best sort ; it will be robust, healthy, and industrious ;

“ A bold peasantry, their country’s pride,
Which, *once destroyed, can never be supplied.*”

‘ Thus it would clearly encourage an increase of population ; but would it at the same time provide against the other side of the dilemma, by keeping down the rate of wages ? If the plentiful supply of any article tends to lower its price, undoubtedly the greater number of men there are to bring labour into the market, the lower will

its wages be ; which is so plain, that it does not require another word to prove it.'

If we do not condemn in all cases temporary inducements to enter into a given line of trade, we are far from approving the complicated and fallacious commercial economy which appears to this author to be so admirable, and concerning which he thus expresses himself :

' In the case of wages, the whole goes out of the pocket of the employer ; who, to reimburse himself, must of course raise the price of his commodity and hurt its sale : whereas the sums raised to provide this fund, should be levied upon the whole of the community possessing property ; they are in fact a tax paid to secure to the public the advantages of a thriving industry ; and a drawback allowed to the employer of labour, to enable him to increase his speculations, and to open fresh markets for his commodities by keeping down their price.'

The author also observes that :

' As to arguments drawn from the arithmetical and geometrical ratio of increase in animals and food, however true they may be in theory, or supported by facts, drawn from the increase of goats in a desert island, or of men as ignorant as goats ; it would be a needless waste of time to shew, how little they apply to civilized and enlightened nations.'

As civilization has taught us no art which will enable us to dispense with food, and as it does not weaken the principle of population, we cannot discern the reason why a fixed ratio between the increase of food and population is to be confined only ' to goats, and men as ignorant as goats.' The main hinge of the author's hypothesis seems to turn on the advantages derived from what he terms an extra population ; which, he says, reduces the price of labour, and favours the vent of our manufactures.

In the use of terms, Mr. W. is very defective in precision. We are never informed what he means by extra population, or a redundant population. It may be conceded that, in a country such as ours, a population somewhat exceeding the food raised in it may be advantageous : but is it clear that this redundancy is only to be insured by parochial relief to the poor ? He tells us that three hundred thousand children are supported in that way : but can it be shewn that, if this resource had not existed, and if parents had relied on their own exertions, fewer children would on the whole have been reared ? Ireland, and many parts of the continent, in which no Poor Laws exist, are more populous than England.—This notion of the author in regard to the advantages of a redundant population, if it may be admitted at all, must be taken in a restricted sense,

sense, because, as population is redundant, the food must be in proportion poor and scanty. We conceive that an adequate number of labourers is preferable to any considerable excess. Of the two extremes, it would seem better that their numbers should *run short*, if well fed, than that they should exceed, and be scantily subsisted.

Equally loose are the author's observations on the price of labour. His doctrine in respect to the Poor Laws, if put into a syllogistic form, would read thus: whatever reduces the price of labour is a benefit: the Poor Laws reduce the price of labour; ergo, the Poor Laws are a benefit. It would require, we admit, an economy in regard to manufactures which has never yet been introduced, in order to supersede or prevent the necessity of laws similar to those of our Poor code: but we have heard of persons who have ascribed our national prosperity to our taxes, and it is scarcely less extravagant to ascribe it to our Parish Laws. It is impossible to deny that the Poor Laws encourage improvidence, hold out a premium to idleness, and debase the mind. All this is admitted by the author: but, such is his fondness for a redundant population, and such his confidence that this is the effect of a parish-relief, that he regards our Poor Laws as the best portion of our legislative code, and a main part of the basis of our power and prosperity. He talks of a redundant and a healthy population. This is an instance, we presume, of a contradiction in terms.

Without good reason, as we think, Mr. W. raises doubts in regard to the account usually given of the origin of the Poor Laws. It is not defensible to intimate that the religious houses restricted their charity to their own labourers: they were not less eminent for the kindred virtue of relieving the indigent stranger. We admit, however, that the new face, which society assumed in consequence of the Reformation, had a tendency to increase the number of applicants for Parish relief.

The total of the Poor Rates in 1803 was upwards of four millions, and were more than double their amount in 1783. It is contended by Mr. Weyland, that a great part of this increase is only apparent, and occasioned by the depreciation of money, the real increase being little more than a million; which bears a less proportion than former augmentations to the extension of our commerce and manufactures during a period of equal length. The complaints against the Poor Laws, he states, arise out of the unequal pressure of the burden; if it bore alike on all sorts of profits, it would not (according to him) exceed seven pence in the pound, and it would in that case be assessed on one hundred and forty millions a year; whereas only forty millions are now contributory to it. He dilates

much on our present arrangements, and strongly censures them. He compares the case of the merchants and manufacturers in respect to the Poor Laws, to that of the French noblesse in regard to taxes on land; and he admonishes the former to take warning from the fate of the latter.

Convinced ourselves that the Poor Laws are rather subjects of reform than of abrogation, we have paid particular attention to the remarks of this writer in regard to their administration; and if we do not wholly approve his proposals, we deem them well intitled to consideration. Having largely descanted on the present mode of administering the Poor Laws, he remarks;

‘ Since it seems undeniable, that the present overseers are too much engaged in their own necessary avocations, to afford time; too much swayed by their own opposite interests to find inclination diligently; too ignorant, and too short a time in office, to be able effectually; to exert themselves in finding employment for the poor; the only method to secure the object would be, to put its execution into the hands of one, whose sole occupation it should be; who should be continued in office only “*quamdiu se bene gesserit*,” and whose diligence and activity should be encouraged by rewards, and enforced by heavy penalties. But as the expence would be too great, and it would indeed be quite unnecessary to provide one of these officers for every parish, it is recommended that a certain number of parishes should be erected into a district; one or more of which should exist in every division of a county, possessing a bench of magistrates: but the districts should never be so large as not to admit of every house or cottage, where the poor are employed, or relieved, being visited by the officer (which he should be bound to do under a penalty) at least once in fourteen days. Over each of these districts should be appointed an officer, and his clerk; each at low salaries out of the rates; the deficiencies in which salaries should be made up by the fees hereafter mentioned. Ample security should be required at their appointment for any sums of money with which they may be entrusted; upon failure of which, the district should be re-assessed as in the case of other taxes.

‘ The overseer of each parish should be continued, and employed in making and collecting the rates, as at present; but should immediately pay over five-sixths of the money to the district officers. A pauper in want of relief should apply as at present to his overseer; who, if he thinks him a proper object, shall relieve him for one week, or till the district officer pays his next visit to the parish; and shall give him at the same time a printed ticket of recommendation to the officer: who at his next visit shall make personal inquiries into the situation of the pauper, his family, and circumstances; and shall take his measures accordingly for their relief, or employment, in the manner in which he may be directed. Partiality or imposition, in the district officer, should be punished by very heavy penalties; and to prevent the possibility of their occurrence without discovery, a separate detailed account of the monies received, and expended in every

every parish, containing the names and situation of the paupers, and the amount and manner of their relief, should be made up by him every fortnight ; to be called for by the overseer under a penalty ; submitted to the vestry for their observations ; and kept for the free inspection of any one paying to the rates for the following fortnight : after which it should be filed and safely deposited in the parish ; with a general liberty of inspecting the file for a moderate fee, to go in aid of the rates. Thus would the expenditure of the money be exposed to the rigorous scrutiny of those, upon whom it was raised ; and who could have no possible interest, but that of keeping down its amount ; since the patronage flowing from the distribution would be no longer theirs : their perfect knowledge of the parish would soon discover any unnecessary expence : and this further advantage would arise from the plan, that an authentic and intelligible history of the Poor Laws in each parish would exist among its archives, an advantage by no means flowing at present from the overseers' books.'

It may be objected that this political machinery would be too cumbersome, and too much connected with the public administration of the kingdom. It is doubtless desirable that the pressure of this burthen should be more equal, that the divisions within which the relief is raised should be more natural, and that a higher description of persons should take a part in regulating and bestowing it. Let it be well weighed, however, whether it will be equally advisable to prevent the whole from being voluntary, to alter the administrations from being local, to take them out of the hands of magistrates and respectable inhabitants, and to implicate the system with the government of the state. In an affair of benevolence, too, shall we be pleased with the interference of *salaried officers* ?

We have animadverted freely on many particulars of Mr. Weyland's statements, but we assure him that we found this an unpleasant part of our duty ; and we have great satisfaction in being able to state that his work displays much valuable information, and contains numerous hints deserving of attention ; that it is very respectable in point of execution ; and that it affords proofs of laudable industry, of a liberal mind, of a benevolent heart, and of an ardent regard for the public welfare. The subject is of the greatest importance ; and it requires the highest attainments, a sound judgment, and great experience in business, in order to be properly treated. No man who enters on it ought to neglect Mr. Weyland's labours, to which he cannot attend without deriving much profit from the consideration of them.

As it is the object of Mr. Whitbread to render the Poor Laws obsolete, it is natural that Mr. Weyland, deeming them so beneficial as he does, should take alarm : but, if he reflects on the mode by which the upright and benevolent senator pro-

poses

poses to attain his purpose, he may safely banish from his mind all apprehensions arising from a dread of his progress. Regarding that gentleman as yielding to no individual in the class of honest and independent men, and approving of the leading object of his proposed laws, we regret that we do not coincide with him in all the particulars of his details.

ART. V. *A new and appropriate System of Education for the labouring People*; elucidated and explained, according to the Plan which has been established for the religious and moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard-Street, in the City of Westminster; containing an exposition of the Nature and Importance of the Design, as it respects the general Interest of the Community: with Details, explanatory of the particular Economy of the Institution, and the Methods prescribed for the Purpose of securing and preserving a greater Degree of moral Rectitude, as a Means of preventing criminal Offences by Habits of Temperance, Industry, Subordination, and Loyalty, among that useful Class of the Community, comprising the Labouring People of England. To which are added concluding Observations, on the Importance of extending the System generally, under the Aid and Sanction of the Legislature. By P. Colquhoun, LL D. 8vo. pp. 93. 2s. 6d. Hatchard. 1806.

SINCE it is universally allowed that the lower classes of society form the principal strength and stamina of a country, and that their utility depends on their being discreet, sober, and provident, surely no doubt can be entertained respecting the importance of their being early instructed in the principles and habits of sound morality. Yet, while we complain of the profligacy and delinquency of the poor, we rarely trace this evil to its source, and consider that, by having devoted them to all the effects of a bad education, we are accessories before the fact to those very crimes for which we punish them. Individuals who are not in the habit of calculation will be surprised at being informed of the multitudes of children in the class of poverty, who are abandoned to all the consequences of ignorance and neglect; and to how few of these the benefit of charity schools can extend. A gratifying sight to the friend of humanity is presented by the groupe of 6000 parish charity children annually assembled at St. Paul's: but, when he reflects on the estimate that 'of the population of the metropolis and its environs which comprises the inferior ranks, there are at all times about 100,000 children from the age of 6 to 12 years of age, requiring that sort of religious and moral education which is suited to their condition in life, and that out of this number it

it may fairly be supposed that at least 50,000 children are reared and rearing up, every year, in the grossest ignorance and profligacy,* his pleasure will be abated by perceiving what a small proportion of the children of the poor these charitable institutions include. The object of the system recommended in the present pamphlet is to remedy this defect; and, by a cheap and expeditious mode of education, to extend its blessings to the great mass of poor children. The idea is taken from a practice observed by Dr. Bell, in a Malabar school in the East Indies;* with this difference, that, instead of the letters being marked on sand, they are formed with a pencil on the slate. We shall extract a part of the explanation of the system, as it relates to the teachers:

‘ According to the system which has been adopted, the pupils who have discovered talents are selected by the master and mistress, as tutors to those in the same class, who are yet to be taught what these tutors already know, and so on from the lowest to the highest class in the school; the best informed and the most capable of the boys and girls are to be employed in teaching the others; and in the progress of this employment, by which they are raised in their own estimation to consequence in the school, they are at the same time instructing themselves in a manner rapid beyond conception. Emulation is excited between one tutor and another; the minds of the whole are constantly employed in the task assigned to each; and their zeal is increased by the confidence reposed in them by the master and mistress.

‘ In addition to the tutors, each class should as soon as possible be furnished with a *monitor* or usher, selected from the most capable of the boys or girls who are farthest advanced in their education, and to whom should be assigned the task of guiding and directing the tutors, and to see that strict attention is given to the lessons which are prescribed, and that the most rigid discipline and good order are maintained. These superior teachers are also improving themselves while they are exercising their different classes in the various branches of education in which they are progressively engaged.

‘ The province of the master and mistress is to direct the whole machine in all its parts; to prescribe the mode of instruction according to the progress that is made; to arrange the classes in the manner best calculated to facilitate the great object in view, by a judicious selection of those whose advancement is nearly equal; and to see that the various offices assigned to the tutors and monitors are duly and accurately executed. It is their business to see that others work, rather than work themselves. The master and mistress, from their respective chairs, overlook every part of the school, and give life and motion to the whole. They inspect the classes one after another; call upon the monitors occasionally to bring them up, that they may specifically examine the progress of each pupil, and where

* See an account of Dr. Bell's pamphlet in the subsequent article.
deficiencies

deficiencies are discovered, or advancement in education manifested, they reduce the deficient to an under, and those more advanced to the upper class, so that in point of progress the whole may at all times not only be upon a par, but that emulation may thereby also be excited. It is the duty of the master and mistress to encourage the *diffident*, the *timid*, and the *backward*; to check and repress the *forward* and *presumptuous*—to bestow just and ample commendation upon the *diligent*, *attentive*, and *orderly*, however dull their capacity, or slow their progress; to stimulate the *ambitious*, rouse the *indolent*, and to correct the *slothfulness of the idle*:—to deal out *praise*, *encouragement*, and *threatening*, according to the *temper*, *disposition*, and *genius* of the *pupil*.

‘ One of the chief objects of the system is to prevent waste of time in the schools: to render the condition of the pupils pleasant to themselves; and to lead their attention to the objects in which they are engaged. namely, to instruct and ground them in that portion of education which is necessary to convey religious and moral principles; to impress their minds strongly with a horror of those vices to which their situations in life more particularly expose them:—a love of *truth*, *honesty*, and every moral virtue; and above all, a strong sense of *religion*, carefully instilled according to the rules prescribed by the national church. In fine, so to fortify their minds as, if possible, to render them proof against those vices and temptations to which their situations, particularly in large cities, expose them, and thereby to render them good and useful members of the community in the inferior situations of life which they are destined to fill.

‘ In the general progress of education, it is also the duty of the master and mistress to stimulate the pupils by rewards rather than punishments; for which purpose appropriate toys for the youngest, and prize books, and other useful articles for those that are farther advanced; with medals and other badges of honour for those who particularly distinguish themselves, should be provided by the managers, and distributed by the president or chairman of the committee, who may periodically view and examine the boys’ school, or by the ladies who shall benevolently undertake to visit and superintend the school for the girls; and it will be the duty of the master and mistress to provide a *prize ticket*, to be numbered No. I. and upwards, to be delivered to each boy and girl for every meritorious act they perform, whether it relates to *general good behaviour*, *attention*, *assiduity*, *progress in education*, or *punctual attendance at school*. Such particular acts of merit to be written or printed on each ticket, and delivered to the pupils, that they may receive a reward according to the number of tickets they produce, denoting the degree of merit they are thus found to possess; and such rewards to be distributed quarterly, or oftener, if it shall be so determined by the committee of managers.’

In the boy’s school, the reading and writing departments are divided into eight classes: which, instead of stationary, use only *refuse slates* ground smooth by the boys, and on which all their writing and cyphering are performed with a slate-pencil; unless during a short period before they quit the school, when they
are

are allowed the use of pens, ink, and paper. The saving by this mode is very considerable; and the price which is paid for those poor children who are not orphans, nor the offspring of soldiers, who are received gratis, is only 1s. per calendar month for one child, 1s. 10d. for two children of the same family, 2s. 6d. for three, and 3s. for four; so that, according to Mr. Colquhoun's calculation, the same sum which is expended on the 6000 charity children, above mentioned, would, on this new plan of the Westminster Free School, furnish education to 120,000 children. When the public are concerned, it is certainly an object to consider how the greatest possible good can be accomplished at the least possible expence*.

Some persons very probably will suppose that this mode of education is superficial and delusive: but the present friend of the poor assures us that the experiment has completely succeeded; and he particularly tells us, that, 'in the Free School in Orchard-street, the specimens of writing, which have been exhibited by the pupils upon their slates, indicate a progress which is truly surprising; and some of them have actually acquired a knowledge of reading and writing, sufficient for the walks of life they are destined to fill, in the course of a single year.'

The hint concerning the use of slates instead of paper, in acquiring the first rudiments of reading and writing, in addition to their present general use for cyphering, may be recommended to the adoption of country schoolmasters.

We most cordially agree in the liberal, philanthropic, and patriotic sentiments by which Mr. Colquhoun endeavours to enforce his system for the education of the vulgar on the attention of the legislature, which stands in the same relation to the people as parents to their children; and we sincerely hope that his arguments will not be employed in vain.

* The system of education here recommended is designed to include others than the children of paupers. How far they are in want of a more comprehensive plan than at present exists is manifest by 'the parliamentary returns in 1803; when of 104,914 children of paupers, from 5 to 14 years of age, *permanently relieved*, (besides those occasionally assisted, which were equally numerous,) the whole number educated in schools of industry were only 21,600, leaving 173,314 in a state of absolute ignorance.

ART. VI. *An Analysis of the Experiment in Education, made at Egmore, near Madras.* Comprising a System alike fitted to reduce the Expence of Tuition, abridge the Labour of the Master, and expedite the Progress of the Scholar ; and suggesting a Scheme for the better Administration of the Poor Laws, by converting Schools for the lower Orders of Youth into Schools of Industry. By the Rev. Dr. Andrew Bell, A.M. F.A.S. F.R.S. Edin., Rector of Swanage, Devon, &c. 3d Edition. 8vo. 2s. 6d. Cadell and Davies.

As we accidentally omitted to notice this new mode of instruction at the time of its being first announced to the public, (in 1797,) we are happy in the opportunity, presented to us by this third edition, of rendering at least tardy justice to the merit of the inventor. Mr. Colquhoun is so decidedly enamoured of this expeditious and effectual as well as economical mode of Education, that he has pronounced Dr. Bell to be intitled to a statue for the discovery ; and the evidence of its effects, produced by that magistrate in the institution which is the subject of the pamphlet mentioned in our preceding article, will no doubt recommend it to general attention : especially in reference to the instruction of the multitudes included in the class of Poor. To shew how closely the plan of the Free School in Orchard-street, Westminster, is copied from that of the Male Asylum at Madras, we shall exhibit Dr. Bell's Scheme :

‘ 1st. The Asylum, like every well-regulated school, is arranged into Forms or Classes. The Scholar ever finds his own level, not only in his Class, but in the ranks of the School, being promoted or degraded from place to place, or Class to Class, according to his proficiency.

‘ This of Schools in general ; now more particularly of the Asylum.

‘ 2. Each Class is paired off into Tutors and Pupils. The Tutor to assist his Pupil in learning his lesson.

‘ 3. Each Class has an Assistant-Teacher to keep all busy, to instruct and help the Tutors in getting their lessons, and teaching their Pupils, and to hear the Class, as soon as prepared, say their lesson, under,

‘ 4th. The Teacher, who is to take charge of the Class, to direct and guide his Assistant, to attend him in hearing the Class, or himself hear both the Assistant and Scholars say their lesson.

‘ 5th. When necessary, from the state of the School, or rather from the inequality of the Master, a Sub-Usher and Usher, one or both, are appointed to inspect the School, and act under,

‘ 6th. The Schoolmaster, whose province it is to watch over and conduct the system in all its ramifications, and see the various offices of Usher, Sub-Usher, Teachers, Assistants, Tutors and Pupils, carried into effect.

' 7th Last of all, the Superintendant, or Trustee, or Visitor, whose scrutinizing eye must pervade the whole machine, whose active mind must give it energy, and whose unbiassed judgment must inspire confidence and maintain the general order and harmony.

' For this purpose, there is kept by the Scholars, Teachers, or others equal to the office,

' 8th. A Register of the daily tasks performed: and, by the Schoolmaster,

' 9th. A Register of daily offences, or Black-book, to be expurgated weekly by

' 10th. A Jury of twelve or more boys selected for the purpose.

' This in brief is the scheme in its most multiplied form, and yet abundantly simple. It may be proper (in limine) in the threshold to observe, that it chiefly hinges on the Teachers and Assistants to each Class.'

Comments are subjoined, explanatory of the several steps of this process, and of its effects. We are also particularly reminded that the mode of tuition by the scholars themselves constitutes the system; and that, however complex it may appear at first sight, its operation is simple and easy. In the Orchard-street school, slates are employed: but Dr. Bell continues to be partial to his board, or shallow-tray, covered with sand:

' The superiority, which writing on sand possesses over every other mode, as an initiatory process, consists in its being performed with the simplest and most manageable instrument, the (fore) finger (of the right hand) which the child can guide more readily than he can a piece of chalk, a pencil, or pen. The simplicity of this process, and its fitness for children of four years, at which age they were admitted into the Asylum, entitle it to the notice of all Schools in a similar predicament. But with children further advanced, slates and pencils may be used after the sand, as is done in various Schools in the Metropolis, &c. To simplify the teaching of the alphabet, the letters are sometimes, when found expedient for the Scholar, arranged according to the simplicity of their form, and not their alphabetic order.'

It is asserted by Dr. Bell that, on his plan,

' One master can teach a thousand or more scholars; and still more, that he can teach them as easily as before he could ten; nay, more easily than he can ten who are in different stages of progress. The powerful effect of example and method, and general laws, and the choice of able and good boys for teachers and assistants, &c. which a large seminary furnishes, is of great advantage in various ways. And if nothing more could be said of the system than that it enables one man to manage and instruct as many scholars as his school-room can contain and his eye reach, it would be no small present to the world.'

Since the author's return to England, he has repeated the experiment in his own parish, with the most flattering effect:

' In

‘ In a day-school under my eye, in my parish, the master, who has many avocations of duty, has after a recommendation on my part of five years, been induced to adopt the system a month before the period at which I am now writing, Christmas 1806. In consequence of his having imbibed its spirit, and carried it into immediate unresisting effect (for in the general run of schools every step of your progress is resisted till resistance is beaten out of doors,) it outdid every thing I had before witnessed in the same short space. The instantaneous effect appeared little less than miraculous. The disorder, noise, and idleness which, in his absence, had heretofore prevailed, started up at once into order, quietness, and diligence. Instead of the solitary reading of one or two lessons a day by each child, without comparison or emulation, the classification, and saying a lesson every half hour, operated like magic, and produced an exertion, not surpassed by a new game taught to children. The lesson, which it is uncertain when it will be said, and whether in the course of the day, is postponed and neglected. When it is to be said immediately, it is immediately gotten. No time is left for previous idleness or play. But it was the emulation, and the novelty of the emulation, which served to produce the grand effect. The scholars were observed to quit the ludus literarius with reluctance after two hours attendance in the forenoon, and to return before their hour in the afternoon to renew the game of letters—the competition for places. Prevented by the smallness of the school-room from saying their lessons at once, it was delightful to me to see the eagerness of the classes to claim their turn; and now, for the first time, the scholars are longing for the termination of their holydays.

‘ It is not enough to say, that in half an hour as much was learned as before in the course of the day, (four hours) and far better. The parents have been struck with the rapid progress of their children during this period; and some have been surprised to find books in the hands of their children at home whom they could never before induce to open a book. All this was done without a single punishment inflicted.’

Persuaded, with many others, of the defective policy of our laws in being directed solely to the punishment of the offender, Dr. Bell advises the preventive process, as consisting in the right education of the lower classes, to which end his system is singularly adapted. Mr. Colquhoun is not a firmer convert to this plan of education than is Dr. B. to the sentiments of the Magistrate relative to the Poor-Laws, or rather the abuse of them; the operation of which he considers as a bounty on idleness, extravagance, and profligacy,—as a tax on industry, frugality, and sobriety,—and as productive of evils which threaten to overthrow the state. The Doctor, however, is not so liberal on the score of instruction as Mr. C.; for he objects to having the poor taught to write and cypher, and would merely enable them to read their Bible. This, he is convinced, may be effected in schools of Industry, by devoting one hour in a day

(or rather two half-hours) to giving lessons to the poor children, according to his plan; thus causing little or no interruption to their manual labour, by which they defray the expence of their own education. If with the same facility the poor can be taught to write, we would most strongly object to this proposition of restricting our kindness to them; and indeed, in Dr. B's method of teaching, the one acquirement involves the other. We also do not agree with him in his scheme for the consolidation of charity schools and schools of industry; since, though it may be possible to educate large numbers at once, experience proves that institutions on a moderate scale generally succeed best. A day-school for the children of the poor in each parish would afford sufficient instruction, without taking them from their parents; who, even during their education, may be partially benefited by their labour, especially if it be not necessary to devote more than an hour in the day to instruction.

ART. VII. *Travels from Buenos Ayres, by Potosi, to Lima.* With Notes by the Translator, containing topographical Descriptions of the Spanish Possessions in South America. Drawn from the latest and best Authorities. By Anthony Zachariah Helms, formerly Director of the Mines near Cracow in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru. 12mo. pp. 251. (misprinted 287). With two Maps. 6s. Boards. R. Phillips. 1806.

OUR recent military transactions in South America will naturally impart a temporary interest to this meagre and mutilated narrative. It appears that the author was appointed, in conjunction with Baron von Nordenflicht, to introduce various improvements in mining and metallurgy into Peru; but respecting the operations of the Swedish baron, the reader is left to his own conjectures; and his associate was so cruelly traversed in all his laudable projects, that he soon returned to Europe in disgust, and, with much difficulty, obtained a pension from the court of Spain. In the course of his fruitless services, he journeyed from Buenos-Ayres, by Tucuman, and over the Cordilleras, to Lima; noting his stages, and such observations as would most naturally occur to a professed mineralogist: but the translator, by abridging the 'mineralogical and metallurgic remarks on Potosi and Peru, and on the Cordilleras,' has, probably, deprived us of the most valuable portion of the journal. That our readers may not be misled by the title, it may be proper to acquaint them that these 'Travels' extend only to 108 pages, printed on a large type, and easily susceptible of farther

farther reduction by the suppression of mere names and trivial descriptions. The only circumstances related of Buenos-Ayres are, that it is situated on the South West bank of the river La Plata, and that it contains from twenty-four to thirty thousand inhabitants; a much lower computation than our recent reports would induce us to suppose.

‘ Seventy-three miles from the capital, the traveller enters on an immense plain, by the Spaniards called Pampas, which stretches three hundred miles westward to the foot of the mountains, and about fifteen hundred miles southward towards Patagonia. This plain is fertile, and wholly covered with very high grass; but for the most part uninhabited and destitute of trees. It is the abode of innumerable herds of wild horses, oxen, ostriches, &c. which, under the shade of the grass, find protection from the intolerable heat of the sun. The largest tamed ox is sold for one piastre, and a good horse may be purchased for two.’

The wild Indians, who roam in the Pampas, hold no intercourse with their civilized brethren, nor with the Spaniards, and are in the highest degree dirty, savage, and treacherous. Their only weapons consist of a sling, or of a rope with a stone or a piece of lead fastened to the end of it, with which they dexterously aim a blow at an enemy from behind: but such is their dread of European warfare, that a very few troops can easily disperse two or three thousand of them.

Cordova, which is four hundred and sixty-eight miles from Buenos-Ayres, is briefly mentioned as a neat, clean town; pleasantly situated at the foot of a branch of the Andes, with a population of fifteen hundred Spaniards and Creoles, and four thousand negroe slaves.

‘ The Creole, a descendant of American Spaniards, is of a brown complexion, and differs in every respect from his ancestors. Though born with a genius capable of attaining whatever ennobles humanity; yet, from an education in the highest degree neglected, he becomes lazy, licentious, and indelicate in his conversation, a hypocrite, and infected with a blind and malignant fanaticism. He tyrannizes over his slaves; but, in general, through his inordinate love of pleasure, is himself enslaved by his Mulatto and black females, who rule him with despotic sway. He is in the highest degree reserved and insidious; the sport of every unruly passion, immoderately puffed up with pride, and prepossessed against whatever is European; and, in an especial manner, of a hostile and mistrustful disposition towards the Spaniards. Under the oppressive yoke of such men, the Indians have lived for centuries, and they consequently pant for the blessings of liberty.’

With this picture we may contrast the character of the civilized Indian, which M. Helms places in a very advantageous light:

'The Indians are, in fact, the only industrious class of the community. To the labour of those patient drudges we are indebted for all the gold and silver brought from every part of Spanish America. No European, nor even the negroes, are robust enough, for one year only, to resist the effects of the climate, and support the fatigues of working the mines, in the mountainous regions. Yet to these good and patient subjects their haughty masters leave, as the reward of their toil, scarcely a sufficient pittance to enable them to procure a scanty meal of potatoes and maize boiled in water.

In their progress to Tucuman, M. Helms and his fellow-travellers found the mountains composed of primitive granite: but, as they advanced, the latter became blended with argillaceous slate, on which, in many places, were incumbent strata of limestone, and large masses of ferruginous sand-stone. They likewise observed on the road, coal, gypsum, and rock-salt, 'the last even on the summits of the most elevated ridges.'

At Salta, which contains nine thousand inhabitants, they exchanged their carriages for saddle-mules, and prosecuted their rugged and perilous way, for eighteen hundred miles, over the Cordilleras, to Lima, frequently fording rapid rivers and torrents. 'In these torrents, which often suddenly swell during summer, a great number of travellers perish. In a few hours we exchanged the very intense summer heat in the valleys for the piercing cold of the snowy summit of the mountain—a transition that soon undermines the health of the most robust European. A hectic fever attacks him; or he is seized with the cramp, rheumatism, and nervous melancholy.'

A thickish stratum of granitic stones, rounded by attrition, occurs on the summits of the lofty mountains at nine miles from Potosi. The mountain of that name, at the foot of which the city is built, is of a conical form, nearly eighteen miles in circumference; and it is chiefly composed of a yellow argillaceous schistus, filled with veins of ferruginous quartz, in which silver ore is occasionally interspersed. The rude ores contain from six to eight ounces of silver in every *caxon*, or fifty hundred weight. Some of the purer kinds, of a greyish brown colour, yield twenty marks of silver per *caxon*. Above three hundred mines are worked, but all of them with a manifest want of regularity and judgment. After having exposed the abusive practices of the miners, the author thus proceeds:

'Still greater, if possible, was the ignorance of the directors of the smelting-houses and refining-works at Potosi: by their method of amalgamation they were scarcely able to gain two-thirds of the silver contained

contained in the *paco-ore*; and for every mark of pure silver gained, destroyed one, and frequently two, marks of quicksilver. Indeed all the operations at the mines of Potosi, the stamping, sifting, washing, quickening and roasting the ore are conducted in so slovenly, wasteful, and unscientific a manner, that to compare the excellent method of amalgamation invented by baron Born, and practised in Europe, with the barbarous process used by these Indians and Spaniards, would be an insult to the understanding of my readers.

‘ The tools of the Indian miner are very badly contrived, and unwieldy. The hammer, which is a square piece of lead of twenty pounds weight, exhausts his strength; the iron, a foot and a half long, is a great deal too incommodious, and in some narrow places cannot be made use of. The thick tallow candles wound round with wool vitiate the air.

‘ In the royal mint at Potosi, where from five hundred and fifty thousand to six hundred thousand marks of silver, and about two thousand marks of gold, are annually coined, affairs were not better conducted. Every hundred weight of refined copper used for alloy in the gold and silver coin cost the king 35l through the gross ignorance of the overseers of the work, who spent a whole month in roasting and calcining it, and frequently rendered it quite unfit for the purpose.’

Rich gold ore abounds in the mountains of La Paz, and in the whole ridge as far as Sicasica, where the Indians collect this precious metal by washing:—but here, too, from the ignorance of the inhabitants, much treasure lies wholly neglected.

Cusco is described in a few desultory lines; and of Guanacavelica, though *mentioned* more than once, we have no account. Its celebrated quicksilver mine, owing to mismanagement, has become less productive than formerly, and is worked on terms disadvantageous to the government.—A few pages are devoted to Lima, but they convey no intelligence that is new to the curious reader.

Some useful information may be collected from the Appendix, which the Translator has avowedly compiled from Ulloa, Skinner's *Present State of Peru*, Alcedo's *Dictionario geographico*, &c. and which he asserts, with singular modesty, ‘ contains the fullest and the most correct account of Spanish America which exists in any European language.’ This fullest account is comprized within 150 duodecimo pages! As a plain and convenient abstract from larger works, it is intitled to commendation.

ART. VIII. *A Portraiture of Quakerism*, taken from a View of the Moral Education, Discipline, Peculiar Customs, religious Principles, political and civil Economy, and Character of the Society of Friends. By Thomas Clarkson, M. A. Author of several Essays on the Subject of the Slave Trade. 2d Edition. 8vo. 3. Vols. 11, 7s. Boards. Longman and Co.

THOUGH the current statement be admitted, that the number of Quakers in this country is considerably diminished, circumstances have occurred to give brilliancy to the rays of their declining sun. Among these, we may reckon the encomiums here bestowed on them by a respectable clergyman of the Established Church; who, in consequence of his intercourse with them on the subject of the abolition of the slave-trade, was so much struck with their manners and general character as to feel it a duty to them and to the world to draw their picture at full length. This undertaking has been so gratifying to the Society of Friends, that the whole of a large impression has been purchased merely by the members of this community*, and the public have been obliged to wait the appearance of a second edition. From the large sale also which, as we understand, Mr. Clarkson's Portraiture has obtained independently of its circulation among the Quakers themselves, an inference may be drawn that is equally favourable to the author, and to the people whom he describes. It would hence appear that, though the different classes of the community are too much enslaved by the customs and manners of the age, to be able to adopt the simplicity and rigid morality of the Quakers, they are sufficiently sensible of the charms of virtue to admire the character which this singular fraternity exhibits. When we compare them with society at large, they appear, to use the words of Mr. Walpole, (Lord Orford,) "like a temple in a palace which remains unpolluted, while all around is tyranny, corruption, and folly." Not only in their principles but in their whole economy, their non-conformity to the world is evinced; and it is so strongly marked, that a considerable degree of calmness and fortitude is requisite to enable them to stem the torrent of vulgar sentiment and of fashion. A modern Quaker, who strictly adheres to the rules of his sect, differs nearly as much from the general mass of professing Christians, as a true believer of the primitive church from the surrounding mass of Pagan idolators.

* The Monthly Review has for nearly threescore years been *friendly* to the *Friends*: but when will they thus testify their acceptance of its good offices?

As eminent virtue must ever be scarce, so institutions which aim at singular purity will be patronized only by few ; and if, whenever they are fairly noticed, men cannot withhold their praise, they will excuse themselves from assuming a yoke which, to the votaries of worldly pride and vanity, must be intolerable. We, who endeavour to form a judgment unembarrassed by public opinion, and had rather be associated with the philosophic few than with the giddy and boisterous multitude*, have never disesteemed the Quakers because they are unpopular, but have always been ready to weigh their merit as a body in the balance of the sanctuary. We need not, therefore, add that it is with no little satisfaction that we take up these volumes, in which a clergyman has attempted, with success, to write their moral history.

After having, in the introduction, explained his motives for undertaking this work, adverted to the origin of the term Quakers †, and given a short sketch of the life of George Fox, the founder of this society, Mr. Clarkson presents us with a definition of Quakerism :

‘Quakerism, (he says,) may be defined to be an attempt, under the divine influence, at practical Christianity, as far as it can be carried. They who profess it, consider themselves bound to regulate their opinions, words, actions, and even outward demeanour, by Christianity, and by Christianity alone. They consider themselves bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or the spirit of the Gospel. Hence, they mix but little with the world, that they may be less liable to imbibe its spirit. Hence, George Fox made a distinction between the members of his own society and others, by the different appellations of Friends, and People of the world. They consider themselves also under an obligation to follow virtue, not ordinarily, but even unto death. For they profess never to make a sacrifice of conscience ; and therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing.’

Charmed as this writer evidently is with Quakerism as a system, which, if closely followed, leads towards purity and perfection, he does not mean to offer an unqualified encomium on the members of this sect ; for he adds

* “ *Plus apud nos vera ratio valebit, quam vulgi opinio.*” CICERO.

† ‘Justice Bennet, of Derby, gave the Society the name of Quakers in the year 1650, because the founder of it admonished him, and those present with him, to *tremble* at the word of the Lord.’

‘ I know well that all who profess it, are not Quakers. The deviation, therefore, of their practice from their profession, and their frailties and imperfections, I shall uniformly lay open to them wherever I believe them to exist. And this I shall do, not because I wish to avoid the charge of partiality, but from a belief that it is my duty to do it.’

We must therefore consider this portraiture as drawn under the strong impression of duty, and executed with a studious care neither to misrepresent the Friends nor to mislead the world. Let us see in what way Mr. C. has discharged his office, and what use he has made of his intercourse with this sect.

The first part of the work is occupied with an account of the *Moral Education* of the Quakers; in which their principles and practice respecting recreations and amusements are fully detailed and largely discussed. It is observed that

‘ They allow their children most of the sports or exercises of the body, and most of the amusements or exercises of the mind, which other children of the island enjoy: but as children are to become men, and men are to become moral characters, they believe that bounds should be drawn, or that an unlimited permission to follow every recreation would be hurtful.

‘ The Quakers, therefore, have thought it proper to interfere on this subject, and to draw the line between those amusements which they consider to be salutary, and those which they consider to be hurtful.’

In the latter class they reckon all Games of chance, Music, the Theatre, Dancing, Novels, and the Diversions of the field. Cards and other instruments of gaming are prohibited on account of their tendency to agitate and enflame the passions; for

‘ One of the first points in the education of this Society is, to attend to the subjugation of the will; to take care that every perverse passion be checked; and that the creature be rendered calm and passive. Hence, the children belonging to it are rebuked for all expressions of anger, as tending to raise those feelings which ought to be suppressed. A raising even of their voice beyond due bounds is discouraged, as leading to the disturbance of their minds. They are taught to rise in the morning in quietness, to go about their ordinary occupations with quietness, and to retire in quietness to their beds.’

While the present rage for Music and Singing prevails, and such enormous sums are given to the first performers in this line, the sentiments of the Quakers on this subject will scarcely be tolerated; and we perhaps shall be told that we are “fit for treasons, stratagems, and spoils,” if we attempt the mildest vindication of them: yet, at all hazards, we shall venture to hint that some of the objections of the Quakers to the study

study of music are well founded ; and that it is worthy of the serious consideration of parents, whether the prominent feature which it is allowed to assume in the general system of fashionable education can be rationally vindicated. Is the following statement correct, or is it not ?

‘ Great proficiency, without which music now ceases to be delightful, cannot, as I have just observed, be made without great application, or the application of some years. Now all this long application is of a sedentary nature. But all occupations of a sedentary nature are injurious to the human constitution, and weaken and disorder it in time. But in proportion as the body is thus weakened by the sedentary nature of the employment, it is weakened again by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once ; and in the course of the long education, necessary for this science, the different disorders of hysteria are produced. Hence the females of the present age, amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and to be disqualified more than others from becoming healthy wives, or healthy mothers, or the parents of a healthy progeny.’

The total prohibition of music may be as absurd as the total prohibition of wine : but an excessive passion for it, especially when it pervades the middle classes of society, is fraught with more serious consequences than may be commonly imagined.

That so strict a sect as the Quakers should condemn the theatre, and the ball-room, and the sports of the field, is no matter of wonder ; and they certainly manifest their good sense in proscribing novel reading as productive of a romantic spirit and a sickly sensibility, alike injurious to mind and body. ‘ I have been told by a physician of the first eminence, (says Mr. C.) that music and novels have done more to produce the sickly countenances and nervous habits of our highly-educated females, than any other causes that can be assigned. The excess of stimulus on the mind, from the interesting and melting tales that are peculiar to novels, affects the organs of the body, and relaxes the tone of the nerves, in the same manner as the melting tones of music have been described to act upon the constitution, after the sedentary employment, - necessary for skill in that science, has injured it.’

A strong objection to novel-reading is that it indisposes those who indulge in it for all other kinds of reading.

Hunting, hawking, and shooting, are condemned by Quakers ; and so is Fishing, no doubt, from the cruelty which attaches to it, though the quietude of this amusement is singularly adapted to their habits. “ *Fam undique silva et solitudo, ipsumque illud silentium, quod venationi (aut piscationi) datur, magna cogitationis*

agitatiois incitamenta sunt." We say nothing of "Patience in a Pent."

Mr. C. replies at some length to the objections which have been urged against the prohibitory system of Education adopted by the Quakers.

In considering the *Discipline* of this sect, an opportunity is presented for applauding the liberal spirit of its founder, who raised the authority of the women in the church to nearly an equality with that of the men. George Fox appears to have paid little respect to the opinion of St. Paul; and by exempting women from the prohibition imposed on them by the apostle, and by investing them with all church privileges, he is reported to have 'laid the foundation of that improved strength of intellect, dignity of mind, capability of business, and habit of humane offices, which are so conspicuous among female Quakers of the present day.'

As the Quakers surpass all Christian societies in a sedulous endeavour to model themselves on the genuine principles of the Gospel, their discipline is in many respects worthy of more consideration than it has yet obtained, and particularly that part of it which relates to offenders; for they make the punishment of the criminal less an object than his reformation; and wherever their influence has prevailed, they have wisely as well as humanely mitigated the severity of the penal code. The regulations of the Pennsylvanian prisons form a model for Christian legislators; and on a comparison of the systems of cruelty and blood with that of mild restraint, this conclusion forces itself on our conviction, 'that crimes are less frequent in proportion as mercy takes place of severity, or as there are judicious substitutes for the punishment of death*.' No one, therefore, can fairly draw a portraiture of Quakerism without instructing the world.

Two peculiarities in the courts or meetings for discipline are noticed by Mr. C. One is that they have no ostensible president or head; and the other that matters are decided not by majorities or the influence of numbers, but by the weight of religious character.

The Yearly Meeting, this author observes,

'May not improperly be called a government, when we consider that, besides all matters relating to the church, it takes cognizance of the actions of Quakers one to another, and of these to their fellow-citizens; and of these, again, to the state; in fact, of all actions of members, if immoral in the eye of the Society, as soon as

* In Pennsylvania, 'the state has experienced a diminution of crimes to the amount of one half since the change of the penal system.' Are we too proud to learn?

they are known. It gives out its prohibitions. It marks its crimes. It imposes offices on its subjects. It calls them to disciplinary duties. This government, however, notwithstanding its power, has, as I observed before, no president or head, either permanent or temporary*. There is no first man through the whole Society. Neither has it any badge of office, or mace, or constable's staff, or sword. It may be observed, also, that it has no office of emolument by which its hands can be strengthened, none of its ministers, elders, clerks, overseers, or deputies, being paid: and yet its administration is firmly conducted, and its laws are better obeyed than laws by persons under any other denomination or government.'

On the subject of Disownment, Mr. Clarkson is brief: but he is aware that to a Quaker this exclusion must be no slight punishment, and therefore he hints to the society that they ought not to swell the number of crimes unnecessarily, but should consult the letter and spirit of Christianity. No notice is here taken of Disownment on the score of opinions.

That part of the work which adverts to the *Peculiar Customs* of this sect includes remarks on the plain dress (rejecting all ornaments of jewelry and lace) and furniture of the Quakers; on their use of the pronoun *thou* instead of *you*; on their substituting the mere numerical appellation for the usual names of months and days; on their not employing the ordinary salutations and titles of honour; and on their not saying formal graces at meals, nor drinking healths and toasts; also on their Marriages, Funerals, Principles of Trade, and mode of treating their Poor.—Mr. C. offers an ingenious vindication of the Quakers on all these peculiarities. Their dress and language are regarded as marks by which they are distinguished from the world; and in the article of furniture, plainness is so much consulted, that pictures, prints, and drawings are generally excluded from their apartments. The only prints which Mr. C. ever observed in their houses were the representation of Penn's treaty with the Indians, (an action honourable to the Society and to Human Nature,) the delineation of a slave-ship, and a view of the Quaker's school-house at Arkworth. Had this list been judiciously extended, could any injury have arisen to the rising generation? Cannot arts as well as letters be made subservient to virtue. Will not (to use part of the incomparable epitaph on Hogarth by Garrick)

“Pictur'd morals charm the mind
And through the eye correct the heart?”

Improper subjects are often chosen by artists, which prudence would conceal from general observation: but objections can

* * This government or discipline is considered as a theocracy.'

no more be fairly alleged against the decoration of the walls of an apartment with well-chosen pictures or prints, than against the ordinary figured paper hangings, or carpets, which we never heard that the Quakers prohibited.

So partial is this writer to the manners of the sect which he delineates, that their refusal to pull off the hat and to bow even to Royalty itself is considered not as uncouth but as dignified :

‘ The Quakers are in the habit, on particular occasions, of sending deputies to the King. And it is remarkable that his present Majesty always sees them himself, if he be well, and not by proxy. Notwithstanding this, no one in the deputation ever takes off his hat. Those, however, who are in waiting in the antichamber, knowing this custom of the Quakers, take their hats from their heads, before they enter the room where the King is. On entering the room they neither bow, nor scrape, nor kneel ; and as this ceremony cannot be performed for them by others, they go into the royal presence in a less servile or more dignified manner than either the representatives of sovereigns, or those who have humbled nations by the achievement of great victories.’

We are presented with a brief history of the Pagan origin of Toasts, as a vindication of the Quaker practice of discontinuing them at their social meals. Here we are informed that the first toast given among the Greeks, “to the Gods,” corresponds to the modern idea of *Church*. According to this mode of interpretation, the prevailing toast of “Church and King” means “God and King” : but, for obvious reasons, this comment will not pass muster.—Since from Genesis to Revelations no record is found of Marriage performed by a priest, the Quakers object to the ordinary mode of solemnizing it ; and it is to the credit of their system in this respect, that, as Mr. Clarkson observes, we never hear of Quaker adultery and divorce.—All pride is banished from their Funerals ; they erect no pompous tomb-stone ; nor do they in a mourning habit “bear about the mockery of woe.”

Morals guide them in choosing the occupations of life ; and hence several trades (such as dealing in slaves, weapons of war, prize-goods, &c.) are prohibited to their brethren : yet it is well known that they often sell those things (as decorative millinery, laced-hats, &c.) to others, of the use of which their own practice shews that they disapprove. In the multitudes which compose the vast legion of vagrancy, not a single Quaker can be found ; a circumstance which speaks more strongly than words in favour of that part of the constitution of the Society which relates to the poor. Not only are the present wants of the poor supplied, but the education of their children

children is superintended, so that all who are born in this society are taught at least to read and write; in course, the Quaker poor are singularly moral. Let not this fact be overlooked in the formation of any new code of laws for the poor.

We come now to the article of *Religion*, which occupies the greatest part of the second volume, and to which the attention of the reader is particularly solicited; not, however, because the author has any design of proselyting to Quakerism, but in order to render the members of this virtuous community better known to their countrymen. Several chapters are employed in explaining the sentiments of Friends relative to the Holy Spirit; which they believe performs the work of inward grace and redemption in man, operating as an universal teacher and redeemer to all those who attend to its inward strivings, and encourage its influence on their hearts. They not only maintain that this Divine Spirit inspired patriarchs, prophets, evangelists, and apostles, and the whole army of martyrs and confessors in the Jewish and Christian churches, but that it also became a guide to the Heathen, and compensated for the absence of a written law. Attributing all genuine vital religion to the suggestions and operations of the Spirit, they esteem this to be the first and an infallible guide, and of course the Scriptures are only considered in a secondary light.—Without repeating the observations which we have recently made, on the embarrassments which these contending principles seem to throw on the Quaker system, we shall allow Mr. C. to explain the reasons by which they are actuated on these points:

‘ It is acknowledged among Christians, that the Spirit of God is a perfect Spirit, and that it can never err. But the Scriptures are neither *perfect of themselves as a collection, nor are they perfect in their verbal parts.* Many of them have been lost. Concerning those, which have survived, there have been great disputes. Certain parts of these, which one Christian council received in the early times of the church, were rejected as not canonical by another. “ Now, what,” says Barclay, “ would become of Christians, if they had not received that Spirit, and those spiritual senses, by which they know how to discover the true from the false? It is the privilege of Christ’s sheep, indeed, that they hear his voice, and refuse that of the stranger; which privilege being taken away, we are left a prey to all manner of wolves.” The Scriptures, therefore, in consequence of the state in which they have come down to us, cannot, the Quakers say, be considered to be a guide as entirely perfect as the internal testimony of their great Author the Spirit of God.

‘ But though the members of this Society have thought it right, in submitting their religious creed to the world on this subject, to be so guarded in the wording of it as to make the distinction described, they are far from undervaluing the Scriptures on that account. They believe, on the other hand, whatever mutilations they may have suffered,

ferred, they contain *sufficient* to guide men in belief and practice; and that all internal emotions, which are contrary to the declaration of these, are wholly inadmissible.'

In general, the Quakers are good logicians: but we think that they would be puzzled to explain how writings, which are neither perfect as a collection nor in their verbal parts, can be a *sufficient* guide to man in belief and practice; or how it can be necessary, if these do form a *sufficient* guide, to appeal to another decider of controversies. As far as the teaching of the Spirit is concerned, they seem to believe that this Divine Principle operates whenever the mind is impressed with a disposition to serious meditation and contemplation:

' This Spirit is considered by the Society, not only as teaching by inward breathings as it were, made immediately and directly upon the heart, without the intervention of outward circumstances, but as making the material objects of the universe, and many of the occurrences of life, if it be properly attended to, subservient to the instruction of man, and as enlarging the sphere of his instruction in this manner in proportion as it is received and encouraged. Thus, the man, who is attentive to these divine notices, sees the animal, the vegetable, and the planetary world with spiritual eyes. He cannot stir abroad, but he is taught in his own feelings, without any motion of his will, some lesson for his spiritual advantage; or he perceives so vitally some of the attributes of the Divine Being, that he is called upon to offer some spiritual incense to his Maker. If the lamb frolics and gambols in his presence as he walks along, he may be made spiritually to see the beauty and happiness of innocence. If he finds the stately oak laid prostrate by the wind; he may be spiritually taught to discern the emptiness of human power; while the same Spirit may teach him inwardly the advantage of humility, when he looks at the little hawthorn, which has survived the storm. When he sees the change and the fall of the autumnal leaf, he may be spiritually admonished of his own change and dissolution, and of the necessity of a holy life. Thus the Spirit of God may teach men by outward objects and occurrences in the world.'

Since the doctrine of the new birth and perfection is said to be one of the most important of their religious propositions, we shall insert the explanation of it:

' In the same manner as the Divine Being has scattered the seeds of plants and vegetables in the body of the earth, so he has implanted a portion of his own incorruptible seed, or of that which in Scripture language is called the "Seed of the Kingdom," in the soul of every individual of the human race. As the sun by its genial influence quickens the vegetable seed, so it is the office of the Holy Spirit, in whom is life, and who resides in the temple of man, to quicken that which is heavenly. And in the same manner as the vegetable seed conceives, and brings forth a plant, or a tree with root, stem, and branches; so if the soul, in which the seed of the Kingdom

Kingdom is placed, be willing to receive the influence of the Holy Spirit upon it, this seed is quickened, and a spiritual offspring is produced. Now this offspring is said to be as real a birth from the seed in the soul by means of the Spirit, as the plant from its own seed by means of the influence of the sun.'—

'As it comes by the agency of the Spirit, it may be called the Life of the Spirit. As it is new, it may be called the New Man or Creature. Or it may have the appellation of a Child of God. Or it is that spiritual life and light, or that spiritual principle and power within us, which may be called the Anointed or Christ within.'

Believing the Spirit to be universally diffused, the Quakers consider redemption as possible to all, and in consequence reject the doctrines of Election and Reprobation, which cannot be true if "God is Love." Their expositions of the text quoted in reference to these tenets are judicious.

It is well known that this Society has no educated, ordained, and paid priesthood; that on the influence of the Spirit the whole of their ministry and worship depends; and that they believe that women may be as well qualified as men to become ministers of the gospel. The manner in which individuals are admitted to the ministry in their churches is thus explained:

'Any member has a right to rise up in the meeting for worship, and to speak publicly. If any one therefore should rise up and preach, who has never done so before, he is heard. The congregation are all witnesses of his doctrine. The Elders, however, who may be present, and to whose province it more immediately belongs to judge of the fitness of ministers, observe the tenour of his discourse. They watch over it for its authority; that is, they judge by its spiritual influence on the mind, whether it be such as corresponds with that, which may be presumed to come from the Spirit of God. If the new preacher delivers any thing that appears exceptionable, or preaches without spiritual authority, and continues to do so, it is the duty of the Elders to speak to him in private, and to desire him to discontinue his services to the church. But if nothing exceptionable occurs, nothing is said to him, except by the same Elders, who may encourage him, and he is allowed to deliver himself publicly at future meetings. In process of time, if after repeated attempts in the office of the ministry the new preacher has given satisfactory proof of his gift, he is reported to the monthly meeting, to which he belongs. And this meeting, if satisfied with his ministry, acknowledges him as a minister, and then recommends him to the meeting of ministers and elders belonging to the same. No other act than this is requisite. He receives no verbal or written appointment, or power, for the execution of the sacerdotal office. It may be observed also, that he neither gains any authority, nor loses any privilege, by thus becoming a minister of the Gospel. Except while in the immediate exercise of his calling, he is only a common member. He receives no elevation by the assumption of any nominal title to distinguish him from the

rest. Nor is he elevated by the prospect of any increase to his worldly goods in consequence of his new office, for no minister in this Society receives any pecuniary emolument for his spiritual labours.'

Having delineated the oral or vocal worship of the Quakers, Mr. C. proceeds to discuss that "silent worship" which is so striking a feature in their public devotion, and which they consider as its most sublime part. All persons in the habit of close meditation will feel the remarks in the following passage to be true, though they will not be intelligible to the giddy :

' Many people of other religious societies, if they were to visit the meetings of the Quakers, while under their silent worship, would be apt to consider the congregation as little better than stocks or stones, or at any rate as destitute of that life and animation, which constitute the essence of religion. They would have no idea that a people were worshipping God, whom they observed to deliver nothing from their lips. It does not follow, however, because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend that these silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God. It can feel refreshment, joy, and comfort in him ; it can praise and adore him, and all this without the intervention of a word.'

Under this head of Religion, we shall briefly notice the remaining peculiarity of the Quakers in rejecting the outward ordinances of Water Baptism, and the Lord's Supper. In justification of their omission of the former, they lay great stress on the testimony of John, who says that Jesus baptized not with water himself ; whence they argue that, if Jesus never baptized with water himself, he never intended to erect water-baptism into a Gospel rite. A similar mode of reasoning is used by them, to vindicate their disuse of the Lord's Supper ; and they refer us to the silence of the Evangelists, with respect to any command for the institution of a new rite in the place of the Jewish Passover,

' As a proof, as far as these evangelists are concerned, that none was ever intended. For, if the sacrament of the Supper was to be such a great and essential rite as Christians make it, they would have been deficient in their duty if they had failed to record it. St. Matthew, who was at the Supper, and St. Mark, who heard of what had passed there, both agree that Jesus used the ceremony of the bread and the wine, and also, that he made an allusion from thence to his own body and blood ; but it is clear, the Quakers say, whatever they might have heard as spoken by him, they did not understand him as enjoining a new thing. But the silence of John on this occasion they consider as the most impressive in the present case. For St. John was the disciple, who leaned upon the bosom of Jesus at this festival, and who of course must have heard all that he said. He was the disciple again, whom Jesus loved, and who would have been anxious to have perpetuated all that he required to be done. He was the

the disciple, again, who so particularly related the spiritual supper which Jesus enjoined at Capernaum, and in this strong language: that "except a man eat his flesh and drink his blood, he has no life in him." Notwithstanding this, St. John does not even mention what took place on the Passover-night, believing, as the Quakers suppose, that it was not necessary to record the particulars of a Jewish ceremony, which, being a type, was to end when its antitype was realized, and which he considered to be unnecessary for those of the Christian name.

The Quakers are of opinion, on examining St. Paul's account of the Lord's Supper, in 1 Cor. xi., that the Apostle deemed it no Christian ordinance. We have no room for argument, and must therefore content ourselves here with merely stating these peculiarities.

One department of this work, with which the 3d Vol. commences, is entitled *Great Tenets*; by which we are to understand the principles of Quakerism, on the subjects of Civil Government and Religious Liberty, Oaths, War, and Tithes: but, though the whole be highly interesting, we cannot find room for more than a single extract. The author thus expresses himself in praise of the Quaker's anti-martial system:

'I would ask this simple question;—whether if all the world were Quakers, there would be any more wars? I am sure the reply would be, No. But why not? Because nations, consisting of such individuals, it would be replied, would discuss matters in dispute between them with moderation, with temper, and with forbearance. They would never make any threats. They would never arm; and consequently they would never fight. It would be owing, then, to these principles, or, in other words, to the adoption of the policy of the Gospel in preference of the policy of the world, that if the globe were to be peopled by this Society there would be no wars. Now I would ask, what are Quakers but men; and might not all, if they would suffer themselves to be cast in the same mould as the Quakers, come out of it of the same form and character?

'But I will go still further. I will suppose that any one of the four quarters of the world, having been previously divided into three parts, was governed only by three Quakers, and that these had the same authority over their subjects as their respective sovereigns have at present: and I will maintain that there would never be upon this quarter of the world, during their respective administrations, another war. For, first, many of the causes of war would be cut off. Thus, for instance, there would be no disputes about insults offered to flags. There would be none, again, about the balance of power. In short, it would be laid down as a position, that no one was to do evil that good might come. But as, notwithstanding, there might still be disputes from other causes, these would be amicably settled. For, first, the same Christian disposition would be manifested in the discussion, as in the former case. And, secondly, if the matter

should be of an intricate nature, so that one Quaker-government could not settle it with another, these would refer it, according to their constitution, to a third. This would be the "ne plus ultra" of the business. Both the discussion and the dispute would end here. What a folly, then, to talk of the necessity of wars, when, if but three members of this Society were to rule a continent, they would cease there! There can be no plea for such language, but the impossibility of taming the human passions. But the subjugation of these is the immediate object of our religion. To confess, therefore, that wars must be, is either to utter a libel against Christianity, or to confess that we have not yet arrived at the stature of real Christians."

The several traits of the *Character* of the Quakers are next minutely analyzed. To the general account of their being a moral people is subjoined a specification of the particulars of which their morality consists; with an examination of those *set-offs* by which their reputation is affected in the eyes of the world. They are represented as benevolent and humane, complacent, conscientious, magnanimous, and punctual, cherishing on all occasions a great independence of mind. It is objected to them, however, on the other hand, that they are an obstinate, money-getting, cold, sly, and evasive people; and though Mr. C. endeavours to exonerate them from most of these charges, he does not fail to suggest hints by which their character may be improved. From the review that has been taken of the education, principles, and habits of the Quakers, it seems impossible to avoid deciding that they are a serious and conscientious people; we may be excused, therefore, from enlarging on the first part of the evidence; and we shall adduce only one specimen of Mr. C.'s manner of freeing them from the blemishes which are supposed to attach to them. On the charge of evasiveness, these remarks are offered:

"It is alleged against the members of this Society, as another bad feature in their character, that they are not plain and direct, but that they are evasive in their answers to any questions that may be asked them.

"There is no doubt that the world, who know scarcely any thing about the Quakers, will have some reason, if they judge from their outward manner of expression, to come to such a conclusion. There is often a sort of hesitation in their speech, which has the appearance of evasiveness. But though there may be such an appearance, their answers to questions are full and accurate when finally given; and unquestionably there is no intention in them either to hold back any thing, or to deceive.

"This outward appearance, strange to relate, arises in part from an amiable trait in their character! Their great desire to speak the truth, and not to exceed it, occasions often a sort of doubtfulness of speech. It occasions them also, instead of answering a question immediately, to ask other questions, that they may see the true bearings of

of the thing intended to be known. The same appearance of doubt runs also through the whole Society in all those words which relate to promises, from the same cause; for the Quakers, knowing the uncertainty of all human things, and the impossibility of fulfilling but provisionally, seldom promise any thing positively, that they may not come short of the truth. The desire, therefore, of uttering the truth has in part brought this accusation upon their heads.

Other circumstances also, to be found within the constitution of the Society, have a tendency to produce the same effect.

In their monthly, and quarterly, and yearly meetings for discipline, they are taught by custom to watch the propriety of the expressions that are used in the wording of their minutes, that these may accurately represent the sense of the persons present. And this habit of caution about the use of words, in the affairs of their own Society, naturally begets a caution concerning it also in their intercourse with the world.

The peculiarities of their language produce also a similar circumspection. For, where people are restrained from the use of expressions, which are generally adopted by others; and this on the belief, that, as a highly-professing people, they ought to be watchful over their words as well as their actions, a sort of hesitation will accompany them, or a pause will be perceptible, while they are choosing as it were the proper words for a reply to any of the questions that may be asked them.

The character of the Quaker women is also highly extolled.

This work concludes with a number of *Miscellaneous Particulars relative to the Quakers*, in which the author asserts that they are a happy people*, notwithstanding they deny themselves the pleasures of the world; and he maintains that they have been a blessing to society by their general good example, and by manifesting the inefficacy of religious persecution. Hence he passes to lament the decline of this sect, and to suggest remedies for the diminution of the evil. He particularly recommends to them a more-enlarged plan of education, and maintains that the state of the fraternity is favourable to it. The vulgar arguments against philosophy and learning are forcibly resisted, and it is shown that they may become instrumental in the promotion of virtue. Partial to this society, the writer endeavours to dissuade lukewarm-members from quitting it; and he calls on the world at large to reap the moral benefits which its instructive example affords.

On the whole, this must be considered as a curious performance. If it has any fault, it is that of being too diffused: but, as the author seems deeply impressed with a conviction that, by drawing this Portraiture, he was serving the cause of pure

* Among the causes of their happiness, Mr. C. reckons their not prying into mysteries.

religion and virtue, we are disposed to excuse him for having laboured it too much. The people whom he has thus exhibited at full length must feel highly indebted to him for the delineation, which is as reputable to them as Barclay's Apology, and must be ready to hail him as almost if not altogether a Quaker.

ART. IX *A Treatise on the Origin, Progress, Prevention, and Treatment of Consumption.* By John Reid, M.D., Member of the Royal College of Physicians, London, &c. 8vo. pp. 330. 7s. Boards. R. Phillips. 18c6.

IT is the professed object of this treatise to give an account of phthisis which, at the same time that it affords information to the professional student, shall not be unintelligible to the general reader; who may feel anxious to render himself acquainted with some important facts in the animal economy, and also to acquire some knowledge respecting the method of warding off the attacks of a disease which, though difficult of cure, is sometimes easy of prevention. We have on former occasions very fully expressed our opinion respecting popular medicine; and at present we shall only observe that the subject of Dr. Reid's discussion is judiciously selected, both from the circumstance mentioned above, and because it is connected with one of the most interesting branches of physiological science.

Dr. R. commences with some introductory remarks on medical theory, from which we learn that he is a decided follower and devoted admirer of the celebrated Brown. So intimately, indeed, are the Brunonian doctrines interwoven with the whole texture of the volume, that they form the prominent feature of every part of it, and enter very largely both into the pathology and the practice.—The author afterward proceeds to an account of the structure of the respiratory organs, and of the functions that are either dependent on them or are closely connected with their action. The anatomical part is sufficiently minute for general purposes, although in some particulars not perfectly accurate. The same character may be applied to the detail of the chemical effects produced on the air by respiration, and of the modern theories of animal heat. Dr. Reid cannot withhold his assent to the fundamental facts on which these are founded: but he objects to them because he conceives that they attempt to explain the change produced on the body in a method strictly chemical, without taking into consideration that the system on which they operate is endowed with the principle of vitality, and must, consequently, be affected by external

external agents in a manner totally different from a mass of inanimate matter. We suspect that Dr. Reid has, in some degree, mistaken the object of the modern physiologists; who, when they examine the changes produced by respiration on the air and on the blood, merely endeavour to ascertain the amount of a chemical operation, of the existence of which, to a certain extent, no one can entertain the smallest doubt. The cause which creates these changes is to be sought by a different process of investigation; and the ultimate effect produced by them is, in the same manner, always supposed to be regulated by laws distinct from those which exist in inorganic substances. The error into which Dr. Reid has fallen is common to him with almost all the followers of Brown; who, unfortunately, have inherited from their master his rash spirit of generalization, and his disregard of those minute details which are essential to the successful investigation of the laws of the animal œconomy.

After this preliminary matter, the author enters more immediately on the subject of his volume, by considering in detail the causes of phthisis. These he reduces to four, hæmoptysis, catarrh, pneumonia, and tubercles, to each of which he appropriates a separate chapter.—He argues at some length against the opinion that hemorrhage of the lungs may be produced by an alteration in the pressure of the atmosphere, or the mechanical rarefaction of the blood. In this sentiment we coincide; yet we cannot agree with him in concluding that 'undue action, occasioning debility, and consequent rupture of the vessels, is, in every instance', the cause of this complaint. We apprehend that, in a number of cases, increased action is the immediate cause of the rupture of the vessels, without the intervening state of debility.—The account of catarrh is entirely Brunonian, both as to the mode of its production and the plan of treatment. This has always appeared to us one of the most striking instances of the attachment to theory, that is to be found in the whole range of medical science. We think that the hypothesis is contradicted by the most palpable experience, and we do not perceive that Dr. Reid has brought forwards any new fact in its support.

In the 10th chapter, the author points out the characteristics of the phthisical constitution, and the means by which the tendency to consumption may be counteracted. In a treatise intended for popular perusal, no part of the subject is more deserving of attention; and we must acknowledge that D. R. has succeeded in rendering it clear and perspicuous to the unprofessional reader. His remarks on diet and regimen, on clothing, on the construction of our habitations, and on other

similar topics, are such as must immediately command assent; and if they do not display much novelty, this circumstance is perhaps more to be ascribed to the nature of the subject, than to any deficiency in the author.

At length we arrive at the history and treatment of consumption. The enumeration of symptoms is judicious, although too general to admit of much nicety of discrimination, or acuteness of diagnosis; it is more like an abstract of matter that may be obtained in books, than a delineation of facts that passed under the eye of the writer. The same observation will, we think, apply to the plan of treatment recommended by Dr. Reid. He entertains a favourable opinion of the powers of *digitalis*: but, according to the tenets of his sect, he explains its operation by supposing that 'it exhausts arterial excitement with so great a rapidity, that its stimulant power is neither perceptible nor injurious.'

Dr. Reid's treatise, undoubtedly, bears the marks of the production of a man of education: but it appears to us deficient in that attention to minute detail, which stamps the most lasting value on all medical productions. It is this which causes us to recur to the writings of Sydenham and Cullen with renewed gratification, although we believe neither in the doctrine of fermentation nor in that of spasm; and to this want of this property it is, that the learned and elaborate volumes of the *Zoonomia* are falling into premature neglect.—The style of this work is generally elegant, and sometimes animated: but we think that it is too florid and too much ornamented either for popular or for scientific use. The mere professional man rejects figures of speech when he is eager after information; and the general reader will be apt to experience a feeling of incongruity, when he observes tubercles and ulcers described in flowing periods, and illustrated by the flowers of rhetoric. A more serious objection, however, which we have to allege against Dr. Reid's book as a popular treatise, is the implicit attachment to a favourite hypothesis which pervades every part of it, and which not only obscures the train of reasoning, but serves to distract the attention of both the author and the reader from more important objects of investigation.

ART. X. *Notes on the West Indies* : written during the Expedition under the Command of the late General Sir Ralph Abercromby ; including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops, upon the Coast of Guiana ; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America : with occasional Hints regarding the Seasoning or Yellow Fever of hot Climates. By George Pinckard, M.D. &c. 8vo. 3 Vols. 1l. 10s. Boards. Longman and Co. 1806.

THE author of these volumes was employed in a medical capacity, in the expedition that was fitted out under the Command of Sir Ralph Abercromby, in the autumn of the year 1795. Before he arrived at St. Domingo, which was his final destination, he spent some time first at Barbadoes, and afterward at the colonies on the coast of Guiana ; and it is the account of these countries which is contained in the present work. Dr. Pinckard, however, determines to commence *ab ovo* ; for he has not only deemed it necessary to give a very minute history of all the incidents of his voyage, but has favored his readers with the relation of every adventure that befel him from the time of his stepping into the Portsmouth mail coach in London. About 150 pages are employed in describing Southampton and Portsmouth ; in which we have stories of land-ladies and chambermaids, of the frolics of sailors, and of the humours of a stage coach, detailed with a degree of importance, which, we think, would appear uninteresting even in a familiar letter to a friend, and which are altogether unfit for publication. A prolixity in the relation of trifling anecdotes is not, however, Dr. Pinckard's only foible ; his volumes abound with commonplace reflections on passing events, still more fatiguing than his stories, and which are so interwoven with the narrative that it is not easy to avoid wading through them.

A large portion of this kind of extraneous matter is introduced into the chapters containing an account of the voyage ; which, although attended with some interesting circumstances, is made completely tedious, in consequence of its being spun out to an immoderate length. At last, however, we arrive at Barbadoes, and are presented with an animated description of Carlisle bay, which in some measure repays us for the toil of the passage,

‘ The harbour is a fine open bay, the whole of which, with its varied shores, was before the eye : many ships were riding at anchor, and a multitude of boats and small vessels were sailing and rowing to and fro. The two points of land at the entrance, serve as a defence ; while they augment the beauty of the harbour. On one of them appears a formidable battery, together with an extensive barrack for troops :

troops: on the other is a fine grove of mountain cabbage, and coco nut trees. Through the shipping at the bottom of the bay, are seen numbers of neat cottages; among which are interspersed various tropical trees, affording the protecting shelter of their umbrageous summits. On the south-west shore stands Bridge town, the capital of the island; and on the north-east, upon high ground, is a new and handsome quadrangle of stone barracks, with the military hospital and other buildings of St. Anne's Hill. Nor is the prospect confined to these limits. It extends still wider, and in addition to the water, the shipping, and the numerous other objects, immediately before the eye, the back ground, beyond the bay, and above the town, forms a rich and extensive landscape. The land is seen above the houses, the trees, and the topmasts of the ships, rising to a great distance; clothed in all the richness of its tropical apparel. Verdant fields of sugar, of coffee, and of cotton; fine groves, dark with luxuriant foliage; country villas; clusters of negro huts, wind-mills, and sugar-works, all present themselves to diversify and enliven the picture. Such was the scene that appeared before us as we sailed into Carlisle bay.'

Dr. Pinckard remained at Barbadoes between two and three months, and appears to have advantageously occupied the time in making himself acquainted with the nature of the country, and the manners of the inhabitants. On the first of these topics we do not expect to meet with much that is new, respecting an island that has been so frequently visited and described. We have, however, an interesting account of some of the scenery in the interior, which seems to be picturesque and beautiful; and after we have made a reasonable deduction for the effects of novelty, in the writer's view, we may imagine that the appearance of many of the vegetable productions must be grand and impressive, both from their immense size and from the vivid coloring of their fruits and foliage. An orange grove, through which he passed, elevated the author to perfect raptures: but, in this case, the eye was not the only sense that was gratified.

The portrait of the manners of the Barbadians is well drawn, and is perhaps the more impressive from the peculiar style in which it is conveyed. Indeed, the relation of trifling anecdotes, and of incidents which are in themselves unimportant, acquires a degree of interest under such circumstances, and affords a better criterion for forming an estimate of character than the most labored description. The leading qualities of the people of Barbadoes are hospitality and indolence; and the effects of the former were experienced by the author in a way which seems to have made an indelible impression on him: since he circumstantially describes the luxurious entertainments to which he was invited; and in no part of his work does he rise

to such a pitch of animation as when he is speaking of a favorite West Indian beverage, called Sangaree.

Dr. P. now furnishes us with an account of the prevailing diseases of Barbadoes, and particularly of that singular affection, the elephantiasis, which is endemial in the island, and which consists in an enormous enlargement of one or both legs. It appears to be connected with a peculiar state of the inguinal glands, and is only to be effectually relieved by a removal from the island. The appearance which the disease presents, when it is arrived at its last stage, is extremely disgusting; yet it seems that the deformity is the principal evil arising from it, since it does not shorten life, nor is even attended with much pain. Dr. Pinckard's conjecture as to its cause will no doubt be regarded as very unsatisfactory: but we do not know that any which is more probable, has been offered:

‘ Different opinions have been held respecting the origin of this singular affection. From its being most frequent, or first observed among the negroes, many have believed it to be imported with them from the shores of Africa. But this opinion is divested of probability, by the extraordinary prevalence of the disease at Barbadoes. Were it brought by the slaves from Africa, it would be equally common in the other islands; and not being infectious, would not be seen among the white creoles, or the Europeans. It is undoubtedly the indigenous offspring of the island, and possibly is connected with a peculiarly arid state of the atmosphere; for in the islands shadowed with thick forests and vegetation, it is still unknown, and has only grown common at Barbadoes, in proportion as its woods have been removed, and the surface of the island left unsheltered.’

We next follow the author to the coast of Guiana. The whole of this district is an immense forest, but little raised above the level of the ocean, and, except immediately on the shore and for some distance along the banks of the rivers, is entirely uncultivated; the soil is wet and marshy, but highly favourable to vegetation. In the structure of their houses, and in the disposition of their lands, the Dutch have exactly copied the example of their mother country. Dr. Pinckard was first stationed at the town of Stabroch in Demarara: but, after some time, he was removed to the settlement of Berbische. He continued in the different parts of Guiana for more than a year, and was at length ordered to St. Domingo, when the narrative ends. The account of Guiana, and of the adventures which befel the writer while in this quarter of the world, is much more interesting than the former part of his work.

None of the information contained in these volumes is more really important than that which respects the state of the
negroes

negro slaves, both in Barbadoes, and in the South American colonies.—Dr. P. received from the proprietors of estates a great degree of hospitable attention, with which he appears to have been strongly impressed. He seems, moreover, to possess an easy temper and kind disposition, desirous of viewing every thing around him with an inclination of being pleased; and it is also highly probable that the estates which he visited belonged to men of superior cultivation, who were in course more than commonly attentive to the condition of their slaves. Under these circumstances, we were prepared to hear many accounts of the comforts and conveniences which he saw provided for the negroes, of the humanity of their masters, and of the reciprocal attachment which existed between them: but Dr. Pinckard writes like a man of strict veracity, who, although he might have received a bias, never misrepresents positive facts; and hence, though the general tenor of his language is that of a man by no means “tremblingly alive” to the evils of slavery, yet individual facts occasionally occur of the most damning nature, which, in our estimation, appear much more striking in consequence of the connection in which they stand. As an illustration of our remark, we shall quote from the first volume his account of the usual manner in which the negroes at Barbadoes are worked:

‘Near this place our attention was arrested by a party of slaves, or, according to the language of the island, a gang of negroes, who were employed in making a road to the governor’s house. It was the first large body of slaves we had met with, toiling at their regular employment, immediately under the lash of the whip; and we could not but remark that the manner of executing the task afforded a striking example of the indolence of climate and of slavery. Nothing of diligence, nor industry appeared among them; and, verily, but little of bodily labor was expended. They seemed almost too idle to raise the hammer, which they let fall by its own weight, repeating the blow several times, upon the same stone, until it was broken to pieces. A mulatto overseer attended them, holding a whip at their backs: but he had every appearance of being as much a stranger to industry, as the negroes; who proceeded very indolently, without seeming to be at all apprehensive of the driver or his whip, except when he made it fall across them in stripes.

‘In proportion to the work done by English laborers, and the price, usually, paid for it, the labor of these slaves could not be calculated at so much as twopence per day; for almost any two men in England would, with the greatest ease, do as much work in a given time, as was performed by a dozen of these indolent meagre-looking beings.’

This passage may serve as an illustration of the impolicy of the system of slavery; while the circumstances attendant on a
negro

negro funeral are strongly illustrative of the misery inseparable from it :

‘ The corpse was conveyed in a neat small hearse, drawn by one horse. Six boys, twelve men, and forty-eight women walked behind, in pairs, as followers, but I cannot say as deeply afflicted mourners. The females were neatly clad, for the occasion, and mostly in white. Grief and lamentations were not among them : nor was even the semblance thereof assumed. No solemn dirge was heard—no deep-sounding bell was tolled—no fearful silence held. It seemed a period of mirth and joy. Instead of weeping and bewailing, the followers jumped and sported, as they passed along, and talked and laughed, with each other, in high festivity. The procession was closed by five robust negro fishermen, who followed behind playing antic gambols, and dancing all the way to the grave.’—

‘ When the whole of the earth was replaced, several of the women, who had staid to chant, in merry song, over poor Jenny’s clay, took up a handful of the mould, and threw it down again upon the grave of their departed friend, as the finishing of the ceremony, crying aloud “ God bless you, Jenny ! good by ! remember me to all friends & other side of the sea, Jenny ! Tell ’em me come soon ! Good-by, Jenny, good by ! See for send me good - - - to-night, Jenny ! Good-by, good night, Jenny, good-by ! ” All this was uttered in mirth and laughter, and accompanied with attitudes and gesticulations expressive of any thing but sorrow or sadness.’

Wretched indeed must be that existence, by which the almost instinctive love of life can be so completely destroyed ! On so unpleasant a topic we shall not dwell : but we must mention one incident that occurred to the author’s notice in Demerara, which proves the cruelty of the general system of treatment more decisively than could be done by any general assertions :

‘ The corporal punishment of slaves is so frequent, that instead of exciting the repugnant sensations, felt by Europeans on first witnessing it, scarcely does it produce, in the breasts of those long accustomed to the West Indies, even the slightest feeling of compassion. The lady to whom I now allude appears of good natural disposition, and in so degree disposed to general cruelty ; but the frequency of the sight has rendered her callous to its common influence upon the feelings. Being one morning at her house, while sitting in conversation, we suddenly heard the loud cries of a negro suffering under the whip. Mrs. — expressed surprize on observing me shudder at his shrieks, and you will believe that I was in utter astonishment to find her treat his sufferings as matter of amusement. It proved that the punishment proceeded from the arm of the lady’s husband, and fell upon one of her own slaves ; and, can you believe that on learning this, she exclaimed with a broad smile, “ Aha ! it will do him good ! a little wholesome flagellation will refresh him.—It will sober him.—It will open his skin, and make him alert. If Y— was to give it them all, it would be of service to them ! ”

‘ I could

‘ I could not compliment the lady upon her humanity. The loud clang of the whip continued, and the poor imploring negro as loudly cried “ *Oh Massa, Massa—God a’mighty—God bless you Massa! I beg you pardon! Oh! Massa, Oh! I beg you pardon! Oh! God a’mighty—God bless you!* ”—Still the whip sounded aloud, and still the lady cried “ Aye, it’s very necessary!”

Our readers cannot but observe the coolness with which Dr. Pinckard relates these incidents: yet on other occasions he speaks with detestation of the cruelties which he witnessed.

During his stay at Berbische, the author had frequent opportunities of observing the native Indians; who appear, in most respects, to bear a strong resemblance to those of North America. They are equally indolent, equally devoid of curiosity, and their passions appear to be equally blunted. They resemble them in their fondness for spirituous liquors, in their treatment of the females, in their domestic œconomy, and in their dress and personal appearance.

‘ They are of a bright bay colour, their hair jet black, long, and straight. In common they are rather personable, and their features are more indicative of mildness than ferocity; for, although in some of them the lines of the Tartar face may be traced, the character more generally denoted by the countenance is that of gentleness and tranquillity. The eyes are very black, they are small, distant from each other, and deep in the orbits. The cheek-bones stand a little wide, but they are not strongly prominent, the forehead tends to squareness of form, and the eye brows are heavy. The nose, though not strongly aquiline, when viewed in profile somewhat approaches that shape;—the mouth is of middle size; the lips of moderate thickness; the teeth rather small, white and regular; the chin round; the angles of the lower jaw somewhat wide: from all which you will perceive that the face is rather broad than round, although the contour approaches more to the circular than the long or oval. We did not observe among them any resemblance of the flat nose, the wide mouth, thick lips, or large teeth of the negroes.’

We find an amusing narrative of an expedition undertaken by the author up the river Berbische, among the Dutch colonists, who lie scattered through the immense forests with which this part of the continent is entirely covered. The proprietors of these estates live in a kind of solitary grandeur, and appear to enjoy more of the comforts and conveniences of life than might be supposed compatible with a situation so cut off from all the intercourses of society: while the country itself, as it recedes from the coast, becomes considerably more beautiful, its surface is more varied, and from its greater elevation it is less marshy.

On visiting an Indian town, Dr. P. communicates these particulars:

‘ Many

‘ Many fine bows and arrows were among the collection we procured at this forest village. In one of the huts my eye was caught by a small bow and arrow, which appeared to be extremely delicate, of exquisite workmanship, and by far the finest specimen of the kind we had met with. I immediately formed a wish to shew them to my friends in England; and, taking them into my hand, resolved to make the purchase, whatever value might be fixed upon them. But I was disappointed by an unexpected circumstance, which very much interested my feelings, and which I shall ever remember with pleasure. Holding the bow and arrow to the naked woman of the house, I was about to offer money, my pocket handkerchief, or my neckcloth in exchange for them; when a little copper-skinned urchin, almost covered with long black hair, broke out in such piteous bewailings, that (although to have had the bow and arrow, I would have given almost any article of my apparel) I was at once diverted from every thought of possessing them. I felt that no terms could induce me to take them, if at the expence of the tears, and broken-hearted lamentations of the young archer to whom they belonged. Still I own that I was cruel enough to prolong the little rogue’s cries and fears, by an experiment upon the feelings of the mother. I wished to ascertain the sentiments of an inhabitant of the rude forest upon such an occasion; and to observe what would be the conduct exhibited under the circumstances of a son’s distress; I, therefore, seemingly, persevered in my attempts to prevail on the woman to let me have the bow and arrow:—but she was true to nature; and her child’s happiness was the first object of her parent breast!—No offer—no persuasion could tempt her to barter her son’s peace. If her dear boy’s comfort was to be the price, nothing was adequate—nothing could compensate! The little distressed rogue hung about my knee—ran to his mother—held up an imploring hand—and uttered sad cries of affliction. I, for a time, resisted the impulse of my feelings—displayed to the woman my handkerchief, and my pocket-book—offered her money—tried to soothe her son, and feigned every means of persuasion: but all in vain! She remained inflexible! Her child was unhappy, and with his comfort there could be no compromise. It was enough! The experiment was made; and I was delighted to find that in the wild woods the sacred laws of nature were not subordinate to all-subduing interest.

‘ I had no desire further to tantalize the little weeping urchin, or his affectionate mother, therefore gave him the bow and arrow, and made him happy—compensating the affliction I had caused him by the pocket handkerchief which I had offered as the purchase of his arms. His grief instantly vanished: but he flew to his mother, and, clinging to her, did not again venture from her side, whilst we remained in the hut. We honoured the woman for her conduct, and were delighted to witness so striking an example of the natural affections, operating in all their genuine purity, unsophisticated by the sordid motives which but too often govern the more cultivated beings of what is termed civilized life.

‘ Further examples occurred to us, evincing the powerful operation of the affections among these uncivilized people. One of the women pointed

pointed out to our observation the grave of her son: a youth who had destroyed himself because the mother of a young buckeen, of whom he was enamoured, could not be prevailed upon to let him take her daughter for his wife. Thus the wily Cupid would seem to wield his bow with equal prowess amidst the simple beings of the forest, as among the more pampered swains of crowded society. The laws of nature are universal, and she is ever uniform and consistent. In her passions she knows no distinction between the rude woods and polished cities. Courtly refinement may counterfeit, clothe, and conceal—but, if fairly exposed, the most accomplished of mankind will be found to be governed by the same natural feelings as the uncultivated savage. The son of our afflicted buckeen was young, and his attachment as pure as it was ardent and disinterested. Without the adored object of his affections life was insupportable, and he resolved not to survive the disappointment: deprived of his heart's choice, existence lost all its charms, and he yielded himself a victim to despair! These rude people honoured the sentiment. In sad grief his parents deplored their loss, and the inhabitants of every hut lamented the fate of the youthful lover. An additional instance of natural affection and attachment occurred in the solemn observance paid to his remains, which as an ever dear and sacred deposit, were entombed within the chamber where his afflicted parents dwelt!

Like all other tribes who are ignorant of the comforts and conveniences of civilization, the Indians of Guiana procure their food from the rivers, the sea, and the forests. They have no animals domesticated, nor any grain nor roots, except the cassada, brought into cultivation; and hence they depend very much upon the fortune of the chase for subsistence. A small species of deer called *wirricha-corra*, the laba, and the armadillo are among the animals they most esteem. Fish and crabs are also much used, particularly the latter, which they find in great abundance in the muddy margins of the rivers; especially at the parts where they open into the sea. When fortunate in the chase, they indulge their natural indolence by lying in their hammocks most of the time until their provisions are expended; and when the supply obtained by the bow and arrow is less plentiful, or when their hunt in the woods happens to prove unsuccessful, they find a resource in crabs and cassada, which may be considered their staple articles of consumption. Indeed the cassada may be called their *staff of life*, for it offers a supply when they fail in the chase, and becomes to them what plantains are to the negroes of these colonies, or potatoes to Irish peasants. It being the only vegetable they cultivate, it is usual to see it planted in a rough and irregular manner near to and about their huts. Very commonly they prepare their food in the form of pepper-pot—their favourite dishes being crabs, or laba, stewed with cassada juice, and seasoned extremely hot with red pepper.

I can give testimony to both of these being very rich and good; perhaps in point of flavour the pepper pot of crabs claims the preference; but either might be a feast for an epicure. In one of the huts we saw part of an armadillo, which had been broiled or roasted in

in its shell. It was well-flavored, and in appearance and taste not very unlike young pig. Water is their common drink, but they sometimes use a fermented liquor called *piworree*, which they make from cassada. This is intoxicating, and has some resemblance to beer.

The huts are usually constructed like that which we saw near the landing place at Savonette. I hope to be able to shew you a model of them on my return to England—having the promise of one, made by the Bucks, with furniture complete. At the village some of the huts were closed in at the ends; others were left entirely open. The roofs were neatly thatched with the leaf of the coco-nut or the mountain-cabbage. Near to the cabins that were inhabited, we observed a detached building enclosed on all sides, forming a single room, into which light and air were only admitted at the door-way. Upon inquiry we learned that this was devoted to the use of the sick—not as an hospital, but as a temple of incantation for the purpose of expelling disease. Their superstition attributes sickness to witchcraft, or the visitation of some evil spirit like the Obeah of the Africans—and having faith in spells, they make little decorated instruments, of tender rushes about a foot long, which the physicians, or priests called *Pyeis*, employ, together with other magical implements, as wands to drive out these demons of ill, which they term *Towaboos*. The *Pyei* is thought to possess a peculiar influence over the *Yowahoo*—and by means of dissimulation, and superstitious forms, the sick and his friends are made to believe that he holds an intercourse with him, previous to removing the effect of his malign visitation from his patients. The building would seem better calculated for their more natural remedy, the hot or vapour bath, which they contrive by throwing water upon a large heated stone, and enveloping the sick person in the steam.

In the course of the 3d volume, we meet with an account of the yellow fever, which broke out at Demarara about the end of July, and continued to rage, with considerable violence, for the space of more than two months. The practice of the Dutch consists in giving tartar emetic and bark, but, as Dr. Pinckard thinks, without any beneficial effect; nor did he perceive that the course of the disease was in any degree checked by mercury, by bleeding, or by the cold bath. Its origin is involved in much obscurity; no just ground appears for imputing it to the operation of contagion; nor was there any perceptible change in the state of the atmosphere which could satisfactorily account for it. The author himself experienced an attack of the fever, and was for some time in very imminent danger: which, however, we attribute more to his tardiness in the application of remedies than to the violence of his disorder. When he was seized, the epidemic was on the decline, and he permitted three days to elapse before he had recourse to any plan of treatment; a delay which, in most instances, would

have proved fatal. He appears to have suffered chiefly from the extreme debility which he experienced after the more violent symptoms had subsided; in this stage, wine and the cold bath were particularly grateful; and some advantage seems to have been derived from bark and opium. Dr. P. is of opinion that the yellow fever is not contagious, and that it is essentially different from typhus.

It will be almost unnecessary for us to conclude this article with any general character of these volumes, since our readers will be able to form a tolerably just estimate of their merit, from the remarks and extracts which have been laid before them. They certainly contain a considerable portion of amusing and instructive matter, but unfortunately it loses much of its value and interest by being so largely mixed with trifling details.

ART. XI. *Essays on the Anatomy of Expression in Painting.* By Charles Bell. 4to. 2l. 2s. Boards. Longman and Co. 1806.

EXCELLENCE in the higher branches of painting depends so much more on the inspiration of genius than on the efforts of industry, that the professors of this art often feel disposed to rest altogether on their natural powers. In this, however, as in other similar cases, genius may be improved by cultivation; and its eccentricities will thus be restrained, and its operations reduced to a standard of principle, without which the most accurate observation will occasionally prove defective, and the most correct taste will be in danger of falling into inconsistencies. 'Anatomy,' as Mr. Bell properly observes, 'stands related to the arts of design, as the grammar of that language in which they address us:' but, although this must be universally admitted as an abstract principle, few artists draw any practical inference from it; they in general deem it sufficient to observe in what manner the greatest masters have produced any particular effect, by attentively studying their works; and with the addition of that imperfect acquaintance with the human form which is obtained by copying the academy-figure, the education of a painter is too frequently regarded as complete.

In the first Essay of this elegant work, Mr. Bell remarks on the deficiencies in the mode in which painters are educated, consisting principally in the study of the antique sculptures, and of the academy-figures. He points out a characteristic difference between the objects of the statuary and the painter, derived from the nature of the materials on which they operate. While the great interest of an historical picture depends on the delineation of violent emotions and agitating passions,

passions, these are, to a certain extent, inconsistent with sculpture; in which an expression of repose and grandeur is the object that seems to have been sought by the most eminent masters, and which appears most adapted to their art. It is easy to conceive that the study of the academy-figure, although useful, and even essential, is by no means all that is necessary for acquiring the requisite knowledge of the anatomy of the human frame: since the postures in which the figure is fixed, and forcibly detained, must evidently produce an effect on the shape of the limbs, different from that which would result from the same attitudes when they were immediately excited by muscular action.

The 2d essay treats on the skull, and the form of the head. Mr. Bell indicates the variation of the shape of the head in the respective periods of life, particularly in infancy and in old age, and notices the circumstances on which this difference depends. He is then led to make some observations on the form of the skull, as delineated in the statues of the ancients; and he supposes (we think, with a degree of plausibility,) that they derived their conceptions rather from an abstract idea of a form which was the most remote from that of the inferior animals, than from the actual imitation of what they really saw to exist. They perceived the circumstances which formed the characteristic difference between the human skull and that of brutes, and they magnified this difference when they wished to give a notion of the highest degree of intelligence.

An account of the muscles of the face occupies the 3d essay. Besides those which are more immediately adapted to the necessary actions of the animal economy, there appear to be others which are formed for the express purpose of giving motion to the features, and especially to the eye-brows and the angles of the mouth. These are the most moveable parts of the face, and are likewise the most directly concerned in the expression of the various mental emotions — This point is farther discussed in the 4th essay, in which Mr. Bell institutes an inquiry how far man and the inferior animals agree, in possessing the power of conveying an indication of their internal feelings by the changes induced on the countenance. His opinion, with which we are inclined to coincide, is that the changes which take place in the features of the inferior animals are merely the actions necessary for the accomplishment of particular objects; whereas, in man, alterations are produced which have no other end than the expression of mental emotions. When a lion exhibits the appearance of rage, by protruding the ball of the eye, and elevating the upper lip, these actions tend to an immediate object; the first enabling

him to discern his prey with more accuracy, and the second laying bare the weapons with which he is to seize it. In the human face, however, as we before remarked, those actions, on which the expression more particularly depends, do not appear to have any farther object in view, and may properly be considered as bestowed on man for promoting and extending his intercourse with his fellows. Though not absolutely necessary to the existence of life, they appear to serve a purpose scarcely less important; for it is by their means that the human species derives a large share of its superiority over the brute creation.

Essay V. which contains an account of the expression of particular passions, will probably be regarded as the most interesting of the series. Besides an account of the muscles which are immediately exercised in the different mental emotions, it contains many ingenious observations on the exciting cause of these actions, and on the relation which they bear to each other.

The remarks which are presented to us in the 6th and in the concluding essay, on the oeconomy of the animal body as it relates to expression, are equally worthy of commendation. It includes a view of the sanguiferous system, of the changes which the circulation experiences in different states of the body, and of the essential distinction in the form and expression of the sexes. We have next some comments on the effect of posture, and lastly on the characters of sleep and death.—We quote a few of the more general observations:

‘The rigidity which appears in the action of the muscles is not apparent only, but real. A muscle in death has but a weak cohesion and is easily torn; but during life and full contraction, it is almost impossible to tear the muscle, so strong is the attraction of the muscular fibre.

‘In violent action a muscle, it is said, has less sensibility; and by exerting their muscles powerfully, jugglers suffer pins to be thrust into their flesh; but I believe the fact to be, that the muscle is little sensible compared with the skin. It is certain, however, that in contraction the muscles will suffer blows and pressure without injury. And thus we can explain the feat sometimes performed of breaking a poker over the arm, by which, without a strong action and preparation of the muscles, the arm bone would probably be fractured, and the flesh bruised. A more extraordinary instance of the resisting power in the muscles, during their contraction, was exhibited some years ago in the streets of London, by a fellow who went by the name of Leather Coat Jack. For a pot of porter he would lie down in the street, and allow a carriage to pass over him. Jack having died, was dissected in the theatre of Dr. W. Hunter, and the appearance of muscular strength was extraordinary both in the form of the muscles, and in the remarkable processes of the bones into which they.

they were inserted. It could not be the strength of bone which saved him from being bruised in these exhibitions. I conceive the explanation to be this; that being a man of great muscular strength, the power of habit enabled him to give such exertion to the muscles as not only to defend the bones from being broken, but to save the muscles themselves from being bruised by a weight, which, in a state of relaxation, would have crushed them to a jelly. We have all experienced the difference between a blow received unexpectedly, and one received when on our guard. Even on the same place of the body the effect will be very different. Boxers receive the hardest blows without injury. In consequence of the state of preparation in which they hold themselves when about to receive a blow, and the habit of sudden and powerful exertion of the muscles, the opponent's fist is repelled as from a board.

‘ Although nature should bestow the essential requisites of manly beauty, yet without habitual and general exercise the form will be impaired. The variety of bodily exercises to which the youth of Greece and Rome were inured, must have been a chief cause of their superiority in form. How the handicraft trades disfigure the body, and distort it from its fair proportions, every one must have observed. Persons in that condition are distinguished by an awkward gait, and habits and postures remote from nature or elegance.

‘ In one of our most celebrated public dancers, we see the power of exercise in giving an elegant and vigorous character to the thigh and leg, while the arms seem to be disproportionately weak, injuring the effect of the whole figure. I have somewhere seen it remarked, that the over-exercise of one part draws the nourishment from the others; but in these instances there is not an actual diminution of the unexercised limbs, but only a comparative feebleness when contrasted with those limbs, which, being in continual action, have acquired a more vigorous circulation and actual increase of muscular strength. As the limbs increase in power and action, their motion becomes more expressive from the play of the muscles being more apparent.

‘ Violence of gesticulation is indekate, if not unnatural, in females, and detracts from their beauty. This strikes us strongly in the necks and limbs of opera dancers. That which is beauty in a young man, is deformity in a female. The nymph-like lightness of a female dancer, which so much charms the eye at a distance, loses much of its grace and beauty, when, the figure advancing, the movements are perceived to be accomplished with violent straining and muscular action. This soon must destroy the natural beauty and symmetry peculiar to the female form.

‘ Rubens, in his theory of the human figure, makes the cube or square the element, as he calls it, of the manly form of the hero and

‘ * Milton never loses sight of this feminine lightness and elegance in his description of Eve; he paints her

“ Like a wood-nymph light,
Oread or Drayd, or of Deliah's train.”

athletic*. The fact must, I think, be acknowledged, that in the general form, in the outline of the particular parts, and in the usual and natural attitudes of a strong man, there is a certain squareness and abruptness; that the outline is not flowing, but interrupted by the prominent processes of the bones, the distinction of muscle and tendon, and the crossing of the veins. This character is particularly evident when he is in powerful exertion †; for though during perfect rest and quietude there prevails a softer outline, with a more uniform sweep of the whole figure, in the instant of alarm and exertion the body and limbs become more squared and angular in their position, and the outline more rugged and abrupt.

‘ In woman, on the other hand, the prevailing outline is soft and undulating. In the entire figure, in the form of the parts, in the attitude and expression, there is nothing irregular, harsh, or abrupt. Rubens says (with Plato and Cicero ‡) that the circle prevails in the form of woman. I should rather say, that in the feminine form the gentle curve prevails, the undulating line, the easy and insensible swell: and that if these mathematical figures are to be resorted to, I should assign the circle to the form of childhood, for in children there is a general fulness, and prominence, and roundness, not only of the head and joints from the structure of the bones, but in the breast, belly, arms, and thighs.’

In the limited view which we have taken of this performance, we have been able to point out a few only of those points in which it is particularly deserving of attention, and in which the author has displayed his taste and his science. This, however, we the less regret, as we doubt not that the work itself must become an object of study to every one who is interested in the perfection of the art respecting which it treats. It cannot fail to give satisfaction both to the professional man and to the

‘ * Proceeding on the words of Quintilian: *Ex cubo, sive figura ab omni latere quadrata, fit omne masculinum aut virile, et quicquid grave, forte, robustum, compactum, et athleticum est: et quicquid formæ quadrati detraxeris, amplitudini quoque peribet.*

QUINCT. Lib. I. c. 10.’

‘ † Le cube et le quarré sont, comme on l’a déjà dit, les élémens primitifs de tout ce qui a de l’étendue dans le corps humain. Le triangle et la pyramide y président depuis les épaules jusqu’ à la plante des pieds, ainsi qu’on l’a remarqué ci-devant, en parlant de la proportion élémentaire. On voit en effet que, dans la figure humaine, toutes les parties supérieures sont plus amples et plus larges, et qu’elles finissent en diminuant vers les extrémités. Ainsi la forme pyramidale domine dans la figure de l’homme; et la cubique dans ses mouvemens; car ce n’est pas le même principe qui préside à ses actions et aux formes de sa figure.

THEORIE DE LA FIGURE HUMAINE.’

‘ ‡ *Ex circulo, sive globo perfecto, fit omne fœmineum ac muliebre, et quicquid carnosum, torosum, flexum, tortum, curvatum, et incurvum est. Hac formam ullam negat esse pulchriorem Plato.*

CICERO DE NATURA DEORUM.’

amateur;

amateur; and we believe that few of either class will not feel themselves instructed, as well as gratified, by its perusal. It is illustrated and embellished by a number of elegant and spirited engravings.

ART. XII. *Ballads and Lyrical Pieces.* By Walter Scott, Esq. 2d Edit. 8vo. pp. 182. 7s. 6d. Boards. Edinburgh, Constable; London, Longman and Co.

ALTHOUGH the greater part of the pieces here offered to us are merely republications from works which have already received our notice, they formed too small a part of the volumes to which they belonged, to admit at that time of the full consideration which their merits might claim; and we are the rather induced to confer on them a separate examination as they now again come before us, because they appear to contain the *best*, if we may not say the *earliest* specimens of an interesting species of poetry: for the reader will not be misled by the title which, by some unaccountable mistake, they have hitherto borne, of “Imitations of the Antient Ballad.”

The Poems consist of six original Ballads,—*Glenfinlas, the Eve of St. John, Cadyow Castle, the Grey Brother, the 3d part of Thomas the Rhymer, and the Fire King*;—with three translations from the German; and five Lyrical pieces, *the Norman Horse-shoe, the Dying Bard, the Maid of Toro, Hellvellyn, and alas! a Volunteer War-Song.*

Of the Ballads, *Glenfinlas, or Lord Ronald's Coronach, and the Eve of St. John*, are the two to which we wish particularly to direct the reader's attention; as being those in which the strength of Mr. Scott's genius has been chiefly exerted, and which will best justify the title which we are inclined to ascribe to him, of the inventor of a species of poetry.

Among the various forms under which the Ballad has sprung up in modern literature, the heroic ballad has had its place. There have been some mere imitations of the old ballad itself;—we could name two or three poems of merit in which the manners of antiquity have been preserved, in a style formed but not copied from antient simplicity; and yet more in which an antient story, without any care or consciousness of antient manners, is arrayed in the ornaments, and sometimes perhaps in the beauty of modern poetry. Mr. Scott is the first, however, (we believe,) who has written a ballad of heroic and romantic adventure, interesting from the faithful representation of the manners of former days and the description of individual and local scenery, and at the same time

ennobled with all the poetry of an animated and powerful imagination.

Of the two Ballads which we have mentioned, we would distinguish *Lord Ronald's Coronach*, (or dirge,) as most remote from any resemblance to the antient style, and as therefore best calculated to shew how completely all the interest that can be derived from old wild manners may be preserved, without any adherence to the rude species of poetry with which they have usually been connected. We would distinguish it, also, as illustrating more forcibly from its higher poetical excellence, how great the resources are which genius may find in the study of antiquity, when no restraint is imposed on the free vigour of its exertions.—The *Eve of St. John* has more of the rapid and spirited manner of the best old ballads, though its tone is much higher than was known to them. The *Coronach* is far loftier; and, as in its slow movements the poet allows himself to dwell more at length on the thoughts and images which come before him, they are brought out with more fulness of effect and more studied beauty. Both are wild and solemn, and full of that vivid characteristic style of descriptive expression by which Mr. Scott seems always to convey his object to the eye. A few quotations may serve to illustrate the difference of manner in the two poems, though they exhibit but a portion of their character.

The Baron questions his page on the conduct of his lady during his absence: the boy replies,

“ My lady, each night, sought the lonely light,
That burns on the wild watchfold;
For, from height to height, the beacons bright
Of the English foemen told.

“ The bittern clamoured from the moss,
The wind blew loud and shrill;
Yet the craggy pathway she did cross,
To the airy beacon hill.

“ I watched her steps, and silent came
Where she sat her on a stone;
No watchman stood by the dreary flame;
It burned all alone.

“ The second night I kept her in sight,
Till to the fire she came,
And by Mary's might! an armed Knight
Stood by the lonely flame.

“ And many a word that warlike lord
Did speak to my lady there;
But the rain fell fast, and loud blew the blast,
And I heard not what they were.

“ The

" The third night there the sky was fair,
And the mountain blast was still,
As again I watched the secret pair,
On the lonesome beacon hill.

" And I heard her name the midnight hour,
And name this holy eve."

* * * *

" Then changed, I trow, was that bold Baron's brow,
From the dark to the blood-red high ;
" Now, tell me the mein of the knight thou hast seen,
For, by Mary, he shall die !"
" His arms shone full bright, in the beacon's red light :
His plume it was scarlet and blue ;
On his shield was a hound, in a silver leash bound,
And his crest was a branch of the yew."

Lord Ronald has left his companion, the wizard Moy, alone
in their forest-hut :

" Within an hour return'd each hound ;
In rush'd the rouzers of the deer ;
They howl'd in melancholy sound,
Then closely couch beside the Seer.
" No Ronald yet ; though midnight came,
And sad were Moy's prophetic dreams,
As, bending o'er the dying flame,
He fed the watch-fire's quivering gleams.
" Sudden the hounds erect their ears,
And sudden cease their moaning howl ;
Close press'd to Moy, they mark their fears
By shivering limbs, and stifled growl,
" Untouch'd, the harp began to ring,
As softly, slowly, oped the door ;
And shook responsive every string,
As light a footstep press'd the floor.
" And, by the watch-fire's glimmering light,
Close by the Minstrel's side was seen
An huntress maid in beauty bright,
All dropping wet her robes of green.
" All dropping wet her garments seem ;
Chill'd was her cheek, her bosom bare,
As, bending o'er the dying gleam,
She wrung the moisture from her hair."

Of the third part of *Thomas the Rhymer*, as the nearest allied
in character to these two, we shall proceed to speak, when we
have expressed our sorrow at finding the first two parts with
all

all their appendages in its company. The volume, we conceive, is published for the benefit of those who possess Mr. S.'s *Lay of the last Minstrel*, and, from the delight which they have received in perusing it, are desirous of enriching their libraries with the rest of his own poetry, unencumbered with the *Minstrelsy of the Scottish Border*. Now it is natural that these purchasers should be rather surprised, and somewhat displeased, on discovering that two of the Ballads which they have acquired are almost entirely antient, and might, as far as poetry is concerned, be wholly antiquated; and still more on finding themselves in possession of so large a portion of the prose of the *Minstrelsy* as is contained in the notes and prefaces to the various parts of Thomas's history: especially since half a dozen words would have comprized all the information that was essential to the enjoyment of Mr. Scott's own poem on the subject. The two ballads, with the unnecessary prose which *Thomas* has been obliged to take under his protection, occupy 50 pages—a reasonable proportion of 180! The Ballad itself is poetical and interesting; and except in two or three expressions, which certainly disfigure and degrade the passages in which they occur,—such as ‘while they sat at dine,’ and ‘soon his clothes did on’,—it has a character of sufficient elevation, and parts of great softness and beauty. We shall quote only two stanzas:

- ‘ There paused the harp ; its lingering sound
Died slowly on the ear ;
The silent guests still bent around,
For still they seemed to hear.
- ‘ Then woe broke forth in murmurs weak,
Nor ladies heaved alone the sigh ;
But, half-ashamed, the rugged cheek
Did many a gauntlet dry.’

We must observe that the Poem does not begin till we arrive at the 4th stanza.

The fragment of the *Grey Brother*, which is of a style quite distinct from the others, approaching much nearer to an actual imitation of the old Ballad, is written in general with considerable strength and simplicity; and as far as we are allowed to know the story, it is well managed to excite alarm and wondering expectation: but it breaks off, where in course all fragments break off, exactly at the moment in which the writer has exhausted his powers of rousing this expectation, and begins to discover that by proceeding he should only betray that his faculty of displaying wonders is inferior to his skill in raising our hopes for them. In such a case, it may not be altogether fair to require that

that he should go on ; nor does it seem necessary to insist that because he cannot finish his poem he should burn it : but it appears to us to fall into the class of those productions, for which he might prudently and decently allow us to be indebted to the partiality of his executors.

We cannot dismiss this fragment without remarking on two stanzas which sensibly disturbed us.—They are :

- ‘ There the rapt Poet’s step may rove
And yield the Mute the day ;
There Beauty led by timid Love
May shun the tell-tale ray.’
- ‘ Who knows not Melville’s beechy grove,
And Roslin’s rocky glen,
Dalkeith which all the virtues love,
And classic Haworthornden ?’

By what strange faculty of combination, by what resolute defiance of all poetical and rational association, is the first stanza with its fantastic modernisms of expression, and the last with its yet more fatal allusions to modern literature and modern nobility, forced into the midst of simple and rugged antiquity?—It is inconceivable to us that a poet, who can possess his whole breast with the spirit of antient days, should bring himself by any effort of self-controul to bear the transition which he makes when he “ steps from that to this.” Yet, strange and unnatural as the offence is, it seems as if Mr. Scott were impelled to it by some inherent propensity of his mind ; for there is a striking parallel instance in the *Lay of the last Minstrel*.—When he is speaking of the rocks in which the outlaw hewed his bed of flint beside the falcon’s nest, and on which the Marchman Deloraine was gazing while he breathed his panting war-horse, he suddenly gifts his Minstrel with prophecy, to inform us that a day was destined to come in which those very rocks should echo to the voice of Sir Gilbert Elliot, spouting bad verses about ambition, his mistress, and his sheep-hook ! — in four lines which we have vainly watched to see expunged from each successive edition of the Poem.

The *Fire-King* has the misfortune of belonging to a *partie quarreée* of crowned heads, (see the Ballads of the Four Element-Kings in Mr. Lewis’s *Tales of Wonder* ;) which on their first importation should have gone straight to the nursery. He is unfortunate, too, in this, that his only title to existence is in virtue of a Sarazin superstition which Mr. Scott himself has invented for those strange unbelievers :—but this perhaps is no fault of the Poem ; it may be a happy trait thrown into the character of the Minstrel who sings the ballad, since it is well known that these

veracious

veracious historians were not very scrupulous in the composition of the creeds which they bestowed on the "heathen hounds;"—nay, for aught that we know, the *Fire King* may be no other than the mysterious Tyrmagaunt himself, that infernal Mohammedan deity, so well known to all except the Mohammedans.—The Poem is fanciful and spirited; and, though irregular and somewhat extravagant, it bears strong impressions of the hand of Mr. Scott.

The least successful of all these compositions is decidedly *Cadyow Castle*.—Mr. Scott was requested by Lady Ann Hamilton to write a poem on this castle. He was accordingly under the necessity of versifying the best story that belonged or could be made to belong to it; and unluckily this best story had not happened very commodiously for being formed into a ballad. The groundwork of it is this; that the Hamiltons one morning go out to hunt, and that Bothwellhaugh, one of the chief warriors and hunters of the clan, breaks in on their hunting feast, and describes the manner in which he shot the regent Murray. It is perhaps from the uninspiring nature of this little history, that we have to remark more striking faults in the execution of this ballad than of any other. After a few introductory stanzas of rather genteel than ballad-like poetry, the first appearance of an approach towards inspiration is in the 7th:—in which, as they stand together on the banks of the river, the poet begins to raise up before the lady a vision of the days of old:

- Then, noble maid! at thy command,
Again the crumbled halls shall rise;
Lo! as on Evan's banks we stand,
The past returns—the present flies.—
- Where with the rock's wood-cover'd side
Were blended late the ruins green,
Rise turrets in fantastic pride,
And feudal banners flaunt between:
- Where the rude torrent's brawling course
Was shagg'd with thorn and tangling sloe,
The ashler buttress braves its force,
And ramparts frown in battled row.

Yet it is evident that the vision turns out to be that of a man who is determined to have one, and not that of a person on whose imagination it comes irresistibly. The carefully contrasted description of what he has just seen, and of what he is now seeing, marks that he proceeds with prudent deliberation, and knows extremely well what he is doing. It does not represent the progress of a poet's mind, on whom the visions of his dream
rush

rush at once, and take entire possession of his soul, blotting out all traces of previous images, and filling it with their own glory.—Now, however, we recover our poet :

- 'Tis night—the shades of keep and spire
Obscurely dance on Evan's stream,
And on the wave the warder's fire
Is chequering the moon-light beam.
- Fades slow their light ; the east is grey ;
The wear y Warder leaves his tower ;
Steeds snort ; uncoupled stag hounds bay,
And merry hunters quit the bower.
- The draw-bridge falls—they hurry out—
Clatters each plank and swinging chain,
As dashing o'er, the jovial route
Urge the shy steed and slack the rein.'

We are glad to contrast the close with the opening of the dream. It is natural that a vision, when it comes on, should efface every thought and image that previously occupied the mind : but it is equally natural that the first objects which we perceive on re-awakening should be confused, and blended for a few moments with the remaining impressions of a very impressive dream. This circumstance is happily imagined in the first of the following stanzas; though the language, perhaps, (especially in one expression,) betrays too much of deliberation :—in the second, the contrast which was before objectionable becomes natural, because the poet has recovered the use of his senses a

- But see ! the *minstrel* vision fails—
The glimmering spears are seen no more ;
The shouts of war die on the gales,
Or sink in Evan's lonely roar.
- For the loud bugle, pealing high,
The blackbird whistles down the vale,
And sunk in ivied ruins lie
The banner'd towers of Evandale.'

By far the most serious and most extraordinary fault in this poem, however, is a singular violation of that dramatic propriety which is so remarkably supported in the *Lay of the last Minstrel*. This appears primarily in the first speech which any body has occasion to make, and again in the only remaining speech. A chieftain, of whom we know nothing but that he was stern and haughty, pours out his indignation and curses on the Regent Murray, for a barbarous outrage on one of his chief kinsmen, which afterward appears to inflame the whole clan to madness, in these ingeniously poetical strains.—He had just described the wife of Bothwellhaugh as 'a pallid rose' nursing in peace her new-born child :—

“ O change

" O change occurs'd! past are those days;
False Murray's ruthless spoilers came,
And for the hearth's domestic blaze,
Ascends destruction's volumed flame.

" What sheeted phantom wanders wild,
Where mountain Eske through Woodland flows,
Her arms enfold a shadowy child—
Oh is it she, the pallid rose?

" The wildered traveller sees her glide,
And hears her feeble voice with awe."—

Even the graces of 'Stern Claude' shine dimly beside the fanciful and amusing oratory in which Bothwellhaugh pranks out his part of the story :

" Sternly he spoke—" 'Tis sweet to hear
In good greenwood the bugle blown,
But sweeter to Revenge's ear,
To drink a tyrant's dying groan.

" Your slaughtered quarry proudly trod,
At dawning morn, o'er dale and down,
But prouder base-born Murray rode
Thro' old Linlithgow's crowded town."

" But, can stern Power, with all his vaunt,
Or Pomp, with all her courtly glare,
The settled heart of Vengeance daunt,
Or change the purpose of Despair?

" With hackbut bent, my secret stand,
Dark as the purposed deed I chose."

* * * *

The regular and stately description, that follows, of the whole procession, is admirably adapted to the movements of a mind torn with a thousand contending emotions, each more wild and furious than the other,—and very naturally introduces the following exclamation, and its application :

" What joy the raptured youth can feel,
To hear her love the loved one tell,
Or he, who broaches on his steed
The wolf, by whom his infant fell!

" But dearer, to my injured eye,
To see in dust proud Murray roll;
And mine was ten times trebled joy,
To hear him groan his felon soul."

Among the poems from the German, the *Wild Huntsman* is a very vigorous translation from Bürger, though it sometimes deviates unfortunately from the simple expression of the original ;—

nal ;—and *Frederick and Alice* is an extraordinary performance, which Mr. Lewis has assisted in spoiling, from Göthe—Of the nature of Göthe's sufferings and injuries on the occasion, the reader may form some conjecture when he reads these eight lines :

- ‘ Mark her breast’s convulsive throbs !
 See the tear of anguish flows ! —
 Mingling soon with bursting sobs,
 Loud the laugh of frenzy rose.
 ‘ Wild she cursed, and wild she prayed ;
 Seven long days and nights are o’er ;
 Death in pity brought his aid,
 As the village bell struck four ;’

and considers that they are a rendering of three, of which the meaning is this :

- “ Her senses forsook her :
 She laughed and wept, and pray’d and curs’d :
 Then her soul passed away.”

We are glad, however, to see that the greater part of this production is imputed to Mr. Scott’s friend.

Of the Lyrical Pieces, the worst beyond all question or comparison is the *Maid of Toro*, which we are confident will not hold its place in many more editions of Mr. Scott’s works. The next two are the *War-Song* and the *Dying Harper* ; which might perhaps rank on a parity of badness, were not the *Loyal Volunteer’s Song* very much depressed by a most gallant and high-spirited piece of military eloquence from Beaumont and Fletcher’s *Caratach in Bonduca*, with which it is introduced. *Hellvellyn*, and the *Norman Horse-shoe*, again bring us back to our poet. The first, though it contains more awkward lines and more heaviness than are lawful in so short a composition, offers both interesting and splendid passages :—but the *Horse-shoe* is throughout very happily executed in the perfect style of this author’s chivalrous poetry.

ART. XIII. *The Birds of Scotland*, with other Poems. By James Grahame. Crown 8vo. 7s. Boards. Edinburgh, Blackwood ; London, Longman and Co. 1806.

AMONG the most effectual causes to which we may look forwards for the improvement of our national taste, is a more assiduous study of nature, and the more habitual indulgence of the feelings which we are capable of connecting with it. To these pure and simple feelings, we have been accustomed, from the date of the first Arcadian pastoral, to be referred for the

the original sources of poetical thought :—but it may be doubted whether we have ever understood very correctly what they meant. It may be suspected that we have been too much in the habit of searching in books, for the objects and rules of an art of which we should have discovered the principles in the world that lay around us ;—and that the time is yet to be expected, when a familiar acquaintance with poetry, derived immediately from the fountain of nature, will enable us to distinguish and separate completely from good and genuine poetry, all that has been intruded under its name into literature, by the fantastic ingenuity of writers who exhausted all the resources of their art, except those to which good taste would have directed them, and which they would have found to be inexhaustible.

Under these impressions, we are always gratified with the appearance of an author who carries among the scenes of nature a feeling heart, and an eye for observation.—The work by which Mr. Grahame is already known to the public is distinguished by the abundance of faithful delineation of natural objects, and the interest thrown over them by the strong expression of characteristic sentiments ; and the same truth and force of description, with the same interest arising from the developement of the writer's mind, will be found in the *Birds of Scotland*.

The merits of this poem may be understood very sufficiently from a few passages extracted at random, because the subject did not admit of any regular plan, and the composition can scarcely be considered as a connected whole :—In the picture of the Lark, the author's attention to minute and characteristic circumstances is forcibly marked, although it is somewhat injured by occasional harshness of versification :

‘ With earliest spring, while yet the wheaten blade
Scarce shoots above the new-fallen shower of snow,
The skylark's note, in short excursion, warbles :
Yes! even amid the day-obscuring fall,
I've marked his wing winnowing the feathery flakes,
In widely-circling horizontal flight.
But, when the season genial smiles, he towers
In loftier poise, with sweeter fuller pipe,
Chearing the plowman at his furrow end, —
The while he clears the share, or, listening, leans
Upon his paddle-staff, and, with his raised hand,
Shadows his half-shut eyes, striving to scan
The songster melting in the flood of light.

‘ On tree, or bush, no Lark was ever seen :
The daisied lea he loves, where tufts of grass
Luxuriant crown the ridge ; there, with his mate,
He founds their lowly house, of withered bents,
And coarsest speargrass ; next, the inner work

With finer, and still finer fibres lays,
 Rounding it curious with his speckled breast.
 How strange this untaught art ! it is the gift,
 The gift innate of Him, without whose will
 Not even a sparrow falleth to the ground.'

The religious persecutions in Scotland, during the reigns of Charles II. and his successor James, furnished to Mr. G. some of the most affecting incidents in his poem of the *Sabbath*, to which we lately referred. We did not expect to find, in the *Birds of Scotland*, any illustration drawn from this source : yet we think that the following pathetic episode, in the history of the Plover, is happily introduced :

' ——— Ill-omened bird ! oft in the times
 When monarchs owned no sceptre but the sword;
 Far in the heathy waste, that stretches wide
 From Avendale to Loudon's high-coned hill,
 Thou, hovering o'er the panting fugitive,
 Through dreary moss and moor, hast screaming led
 The keen pursuer's eye : oft hast thou hung,
 Like a death flag, above the assembled throng,
 Whose lips hymned praise, their right hands at their hilts ;
 Who, in defence of conscience, freedom, law,
 Looked stern, with unaverted eyes, on death
 In every form of horror. Bird of woe !
 Even to the tomb thy victims, by thy wing,
 Were haunted ; o'er the bier thy direful cry
 Was heard, while murderous men rushed furious on,
 Profaned the sacred presence of the dead,
 And filled the grave with blood. At last, nor friend,
 Nor father, brother, comrade, dares to join
 The train, that frequent winds adown the heights.
 By feeble female hands the bier is borne,
 While on some neighbouring cairn the aged sire
 Stands bent, his gray locks waving in the blast.'

As, however, the chief attraction of every descriptive poem has consisted, from time immemorial, in those digressions in which the author escapes by some artful association from the restraint of his subject to the indulgence of his own fancy, we should do Mr. G. injustice if we did not give our readers some idea of the manner in which he has exercised this privilege :

' Low in a glen,
 Down which a little stream had furrowed deep,
 'Tween meeting birchen boughs, a shelvy channel,
 And brawling mingled with the western tide ;
 Far up that stream, almost beyond the roar
 Of storm-bulged breakers, foaming o'er the rocks
 With furious dash, a lowly dwelling lurked,
 Surrounded by a circlet of the stream.

Before the wattled door, a greensward plat,
 With daisies gay, pastured a playful lamb ;
 A pebbly path, deep worn, led up the hill,
 Winding among the trees, by wheel untouched,
 Save when the winter fuel was brought home,—
 One of the poor man's yearly festivals.
 On every side it was a sheltered spot,
 So high and suddenly the woody steeps
 Arose. One only way, downward the stream,
 Just o'er the hollow, 'tween the meeting boughs,
 The distant wave was seen, with, now and then,
 The glimpse of passing sail ; but, when the breeze
 Crested the distant wave ; this little nook
 Was all so calm, that, on the limberest spray,
 The sweet bird chaunted motionless, the leaves
 At times scarce fluttering. Here dwelt a pair,
 Poor, humble, and content : one son alone,
 Their William, happy lived at home to bless
 Their downward years ; he simple youth,
 With boyish fondness, fancied he would [should] love
 A seaman's life, and with the fishers sailed,
 To try their ways, far 'mong the western isles,
 Far as St. Kilda's rock-walled shore abrupt,
 O'er which he saw ten thousand pinions wheel
 Confused, dimming the sky. These dreary shores
 Gladly he left ; he had a homeward heart :
 No more his wishes wander to the waves
 But still he loves to cast a backward look,
 And tell of all he saw, of all he learned ;
 Of pillared Staffa, lone Iona's isle,
 Where Scotland's kings are laid ; of Lewis, Sky,
 And of the mainland mountain-circled lochs ;
 And he would sing the rowers timing chaunt,
 And chorus wild. Once on a summer's eve,
 When low the sun behind the highland hills
 Was almost set, he sung that song to cheer
 The aged folks : upon the inverted quern
 The father sat ; the mother's spindle hung
 Forgot, and backward twirled the half-spun thread ;
 Listening with partial well pleased look, she gazed
 Upon her son, and inly blessed the Lord,
 That he was safe returned. Sudden a noise
 Bursts rushing through the trees : a glance of steel
 Dazzles the eye, and fierce the savage band
 Glare all around, then single out their prey.
 In vain the mother clasps her darling boy,
 In vain the sire offers their little all :
 William is bound ; they follow to the shore,
 Implore, and weep, and pray ; knee-deep they stand,
 And view in mute despair the boat recede.

To the poem on the *Birds of Scotland*, succeeds a number of *Biblical Pictures*; in which, says the author, 'I have endeavoured to describe some of those scenes which painters have so successfully presented to the eye. I need hardly say, however, that, by the adoption of this title, I meant not to subject myself to the principles of the art of painting. I have not confined myself to the objects of sight, nor adhered to *one* point of time. I have often represented a series of incidents; and, in portraying characters, I have made them speak as well as act.' Whether it be from the prejudice which all feel more or less against versifying portions of scripture, or that we regard the subjects as indifferently chosen, we know not: but we consider the *Biblical Pictures* as the least successful of the author's productions. We do not deny, however, that many passages are spirited and poetical: that he has well imagined the similes which he has interspersed; and that the art with which he has shadowed out the idea of his original is frequently very striking.—Thus, in the concluding lines of the *First Sabbath*,—

“ All the sons of God
Shouted for joy! Loud was the peal; so loud,
As would have quite o'erwhelmed the human sense;
But to the earth it came a gentle strain,
Like softest fall breathed from Æolian lute,
When 'mid the chords the evening gale expires.”

So too in those of *Elijah fed by Ravens*:

“ No rain-drop falls, no dew-fraught cloud, at morn;
Or closing eve, creeps slowly up the vale;
The withering herbage dies; among the palms,
The shrivelled leaves send to the summer-gale
An autumn rustle.”

The following lines, also, impress us with a feeling of the most perfect love and tranquillity:

“ Who is my mother, or my brethren?—
He spake, and looked on them who sat around,
With a meek smile, of pity blent with love,
More melting than e'er gleamed from human face,—
As when a sun-beam, through a summer shower,
Shines mildly, on a little hill-side flock.”—

We could select other instances of similar beauty, but we now prefer to quote one of the pictures entire:

‘ *The Finding of Moses*:

‘ Slow glides the Nile! amid the margin flags,
Closed in a bulrush ark, the babe is left,
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear, beholds

The royal maid, surrounded by her train,
 Approach the river bank, approach the spot
 Where sleeps the innocent : She sees them stoop
 With meeting plumes ; the rushy lid is oped,
 And wakes the infant, smiling in his tears,—
 As when along a little mountain lake,
 The summer south-wind breathes with gentle sigh,
 And parts the reeds, unveiling, as they bend,
 A water-lily floating on the wave.'

The Rural Calendar, beginning with January and describing each month in succession, exhibits in the author's usual style of pencilling an almost uninterrupted series of descriptions : but the limits to which we must confine our notice will not allow us to take any extracts from this part of the volume ; and the observations which we have already made will excuse our expatiating farther on Mr. G.'s favourite range of poetry. We also deem it unnecessary to particularize the few miscellaneous poems which follow : but, as our quotations have been hitherto confined to his blank verse compositions, fairness requires us to shew with what delicacy he can work up an interesting little occurrence in rhyme :

' *To a Redbreast that flew in at my Window.*

' From snowy plains, and icy sprays,
 From moonless nights, and sunless days,
 Welcome poor bird ! I'll cherish thee ;
 I love thee, for thou trustest me.
 Thrice welcome, helpless, panting guest !
 Fondly I'll warm thee in my breast ;—
 How quick thy little heart is beating !
 As if its brother flutterer greeting.
 Thou need'st not dread a captive's doom ;
 No ! freely flutter round my room ;
 Perch on my lute's remaining string,
 And sweetly of sweet summer sing.
 That note, that summer note, I know ;
 It wakes at once, and soothes my woe,—
 I see those woods, I see that stream,
 I see,—ah, still prolong the dream !
 Still, with thy song, those scenes renew,
 Though through my tears they reach my view.'—

' Thus, heedless of the raving blast,
 Thou'lt dwell with me till winter's past ;
 And when the primrose tells, 'tis spring,
 And when the thrush begins to sing,
 Soon as I hear the woodland song,
 I'll set thee free to join the throng.'

The author has appended a short Glossary of such Scotch words as he has used, in our opinion with no great effect : but we do not see *fur*, (for furrow,) and a few others which it is not of consequence to note.

ART. XIV. *Thoughts on the Catholic Question.* 8vo. pp. 49.
1s. 6d. Hatchard. 1807.

THIS tract is ascribed by public rumour to a noble person, who lately filled a high legal situation in the sister island ; and it cannot be denied that the report receives strong corroboration from internal evidence, since every page speaks the language, inculcates the sentiments, and adopts the resentments of the reputed writer. The discussion is elaborate, but it indicates little of the statesman, the scholar, or the author : it is such as might be expected from a correct legal practitioner, who is chained down by the rules of established practice, and who knows of no other guide than precedent ; and it affords striking specimens of that loose application of principles, facts, and decisions, which so frequently occurs in the *ex parte* arguments of our law-courts. If the interest excited by this production bore any proportion to the pains which it is evident have been bestowed on it, if the conviction produced in the minds of its readers were at all equal to that which seems to be felt by the author himself, and if his reasoning were as conclusive as his hostility is fierce, this would indeed be a formidable attack on those liberal notions, which have been so long cherished and rendered operative in all the more enlightened states of Europe. It is a narrow view of the late intended law, however, to regard it as presenting a boon to the catholics ; it ought rather to be considered as adding strength to the empire by diminishing its vulnerable parts, and by the increase which it promised to the means of annoying its enemies. Its object was to give unity to the body politic, to revive the circulation in a paralyzed limb, to restore it to its accustomed functions, and to enable it to act in concert with the other members. It is more the whole than the individual part that is in this case consulted. Such, at least, is the view which we take of a measure against which an absurd, wicked, and pernicious clamour has been excited, and with which *we* only find fault as not being sufficiently large.

Whether the author be the noble Lord whom we have indicated or not, we are convinced that he belongs to the same class of lawyers ; we mean the class of wary, correct practitioners ;

tious; who, though of the first eminence in their profession, are nothing out of it. Let us, however, proceed to consider his leading positions. In the case of a legal discussion, we are very sure that nothing would more gratify him than to have his reasoning examined, and his arguments put to the test; and we trust that he has no objection to the same course being pursued in debate on a political discussion.

To shew our respect for him, we shall begin with the title page.

His motto, which is taken from the proclamation of king William on his appearing in arms against James II. wears the air of hostility*. It insinuates that the late measure tended to a change of religion, to set aside that which is established, and to introduce another in its stead.—While the dignities, emoluments, immunities, and rights of an establishment remain untouched, is it to overturn or to weaken that establishment, is it at all to prejudice it, to allow to Dissenters from it their civil rights? He who asserts this, is he not a reviler of such establishment? This was at least too much to take for granted; the proof of it ought to have been attempted.—Our illustrious deliverer, from whom the passage is borrowed, is adverting to the Scottish arts of James II. to overturn the establishment and to restore the papacy. Does the borrower of the paragraph mean to ascribe any such designs to the high and honorable persons lately in the king's councils? Is he ready explicitly to prefer the charge, which he covertly and indirectly insinuates? By embellishing his title page with this passage, he would have it understood that the Royal author professed the same narrow and contracted sentiments, with those which are contained in his own pamphlet; whereas he knows that the reverse was the case, that king William was unfriendly to all the exclusion laws, and that it was against his expressed wishes and sentiments that any of his subjects were incapaci-

* It runs thus:

“It is both certain and evident to all men, that the public peace and happiness of any state or kingdom cannot be preserved where the laws, liberties, and customs, established by the lawful authority in it, are openly transgressed and annulled; more especially where the alteration of religion is endeavoured, and that a religion which is contrary to law is endeavoured to be introduced: upon which those who are most immediately concerned in it are indispensably bound to endeavour to preserve and maintain the established laws, liberties, and customs; and above all the religion and worship of God that is established among them; and to take such an effectual care, that the inhabitants of the said state or kingdom may neither be deprived of their religion, nor of their civil rights.”

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tated from serving him. We may take, then, from the title page, a specimen of the candor and ingenuousness of this author, be he whom he may, a Peer of Parliament, or the hired scribbler of an intolerant faction.

The work commences with a narrative, which boasts but little liveliness, of the establishment of christianity, and of the usurpations of the Romish hierarchy. The writer imputes to the whole western church the ultra-montane doctrines, and makes the Catholics of the British empire of this day responsible for all the tenets which, in the extravagance of power and in the darkness of barbarism, were ever maintained by the most abject instruments of the Roman Court. Surely, report cannot be correct: surely a great Judge, however much he might have been out of his element, could never so far have forgotten himself, as to have betrayed such palpable ignorance, and been guilty of such flagrant injustice. Are the English Anabaptists of this day to be *ruled* immoral and anarchical fanatics, because John of Munster and his disciples merited that character? Are our Quakers answerable for all the extravagancies of the founders of their sect? Are the English Dissenters to be *decreed* enemies of toleration, because the Assembly of divines remonstrated against its introduction? Or is our episcopal church to be characterized from the proceedings of Laud; and, because Parker, Whitgift, and Bancroft persecuted, is our establishment now to be held up as inquisitorial and intolerant?

This lawyer travels beyond the *year-books*, in order to find decided cases in support of his argument; and the substance of what he says is as follows: Becket braved his royal master, and set the tiara above the crown; ergo the British government must never admit a Catholic of this day to a staff appointment or a correspondent civil situation.—The author finds also a declaration of the Parliament of Paris, which is adapted to his purpose: but how could he refer to that body without calling to mind that some of its highest dignitaries and brightest ornaments condemned such illiberal and contracted views as are displayed in this pamphlet? The Chancellor L'Hopital in his day discerned the mischief and inefficacy of pains and penalties on account of religion. The present author, it is possible, has never read or perhaps never heard of the President de Thou's immortal dedication of his history to Henry IV.; and he perhaps is ignorant, or would hold in little respect, the endeavours of the sage and virtuous Malesherbes to restore the Protestants to their civil rights. Very different were the sentiments of these august chiefs of the Parliament of Paris, from those of the writer before us.

The Catholic priests of Ireland, we are told, are all superstitiously devoted to the court of Rome. This may be admitted : but at whose door is the evil to be laid ? Is it not chargeable on the intolerance of former British and Irish governments, which obliged the Catholics to have their priests educated in the most bigotted foreign countries, in Flanders, and in Spain ? It will be the fault of future governments, if a change in this respect be not operated, and if the ultra-montane notions be not changed for more moderate maxims ; at least for those of the Gallican church, of that church which could boast of a Pascal, a Bossuet, a Massillon, and a Fenelon.

Nothing can be more unfair than this writer's representations. He states the Catholics as being obliged to consult the Roman see on the subject of their engagements to the state : but we believe that this is altogether a calumny. Our Catholics hold that their spiritual superiors are in no respect to controul them in civil concerns ; and that they owe them obedience only in matters which respect conscience. It is insidious, then, to say, as this writer does, that ' the Roman Catholics of Ireland have *been permitted* to take a *qualified* oath of civil allegiance to the Prince on the throne.' A *qualified* oath ? How qualified ? Is it not as full and explicit in respect to allegiance as words can express it ?

This prejudiced author is constrained to admit that, on the score of civil allegiance, little more can be required of Catholics : but he adds that ' no entreaties can prevail on the court of Rome to consent to a renunciation of that foreign jurisdiction, so derogatory to the rights of the crown, so direct a contempt of the laws of the country, so repugnant to the free spirit of our constitution, and so peculiarly offensive to their fellow-subjects of the Protestant persuasion'. This passage, from some cause or other, is evidently inaccurate, but it clearly points to the spiritual jurisdiction exercised by the court of Rome. If this authority were confined to matters purely spiritual, there would be little room for objecting to it : but, admitting that it attracts within its cognizance matters of a mere temporal nature, we do not think that the learned author shews that the difficulties hence arising are such as baffle human wisdom : on the contrary, we think that they would turn out to be very much imaginary ; and that if they were more real than we suppose, arrangements might easily be devised which would render them productive of little inconvenience.

It is, however, remarked by this writer : ' the principles of the Catholics are such as to preclude them from demanding as a right,
OF

or even expecting as a favour to be entrusted with high authority, principles so *importantly* different from those adopted by the rest of their fellow-subjects, and so *importantly* different from those on which the constitution of our government has been framed, by which it has worked out the freedom we enjoy, and more especially asserted that freedom by the revolution of 1688.—Can this paragraph have proceeded from a lawyer? Who laid the frame of our free government; who constructed its main pillars; were they not our Catholic ancestors? To whom are we indebted for our *Magna Charta*, our House of Commons, the controul of the purse, the trial by jury, and the laws which create the security of person and property? Are we not indebted for them to British Catholics? Surely it will not be said that the Catholic Religion is incompatible with a free government; or if it be so said, such an assertion must come from a person who is ignorant of the history of the free cities of Italy, Flanders, and Germany, in the middle ages, and of that of the Helvetic Cantons down to our own days. We see not how the declamation of this pamphlet is to be reconciled with the facts of history. Are our antient liberties mere modern usurpations;—the patriotism of Alfred, the resistance of the Barons, our franchises under the Edwards, are these all mere dreams, which they must be if the representations here given of the Catholic Religion be correct? We feel no predilection in favour of this religion, but we owe it justice.—Besides, it is paying a poor compliment to liberty, to say that it reposes on exclusion-laws; and it gives no advantageous view of Protestantism, to make it depend on civil proscriptions. It is time that it should be rescued from this disgrace.

The author claims a right to fortify his arguments for exclusion, ‘from the singular character of the Roman Catholics of Ireland, and of their priesthood; and especially of that hierarchy which may be deemed a perfect anomaly in the history of the world.’ With what a very compendious history of the world must this writer have been contented! Has he never heard that, in several parts of Asia, in places in which the Mohammedan is the dominant religion, two if not three hierarchies frequently co-exist,—the Greek, the Nestorian, and the Monothelite?—We have already obviated the vulgar censure here passed on the Catholic priests and laity, and have ascribed their offensive peculiarities to the intolerance of former administrations, which forced the Irish Catholics to educate their priests abroad. Let government act on liberal maxims, let it cherish and treat kindly all its subjects, and we have no doubt that it will be seen that the character of the Catholic clergy and laity will daily ameliorate. Is this writer not aware how

much the character of subjects depends on that of the government, and that rulers cannot libel their subjects without charging themselves with mal-administration?

The college at Maynooth meets with no favour from this writer. He says 'that this establishment, when arrived at maturity, cannot produce less than one hundred additional priests, annually turned loose upon Ireland to propagate the doctrines, &c. of the see of Rome.'—*Turned loose upon Ireland!* Is this a decent mode of speaking of the ministers of any religious persuasion;—of the religion, let it be remembered, of the principal states in the Christian world;—of a clergy whose orders the Church of England herself acknowledges, and from whom she derives her own?

Affecting a great dread of the Irish catholic hierarchy, the author seems industriously to have collected together the vapouring expressions of some of its extravagant members; on which he dwells till he works himself up to a state of complete terror. Protestant subversion, rebellion, separation, and other similarly dismal images, dance before his eyes, and scare his imagination. If he will pardon our presumption, we will counsel him how best to deal with this hydra of his fancy. Let him exert his influence to have her gently used; let her not be irritated nor goaded; and let her have her own way as far as it is practicable. This will render her perfectly harmless.—Would he enhance her consequence, would he realize his terrors, and insure the mischiefs which he anticipates, then let him cherish his present temper, let him by tracts like that which is before us, infuse it into others, and let him propagate and act on the principles which his own pamphlet inculcates. Thus he may produce the danger which, at present, exists only in his own distempered mind.

The tenet of exclusive salvation sets the author on again acting the part of a theologian, and on displaying his ingenuity afresh:—but is this notion peculiar to the Catholics? or is it not as rigidly held by all the Methodists and Calvinistic Dissenters? yet they are not, on this account, rendered subject to civil disqualifications.—The writer professes himself to be a good Church of England man; and as such he must be a believer in the eternity of hell torments: but it has been said that this tenet must sour the mind and render the feelings callous. Would he not in his own case spurn the imputation?—If believers in this doctrine are found to be not less benevolent, humane, and cheerful than their neighbours, *who*, knowing such a fact, would anticipate effects in common life from any given religious opinions; or *who* will say that men cannot love, esteem, and reverence those whom, in a religious view, they believe

believe to be under the displeasure of the Almighty? In real life, it is found that the most unfavourable religious tenets little affect our principles of conduct; and the man whose creed represents the Deity as a tyrant, and his government as the most unjust, is often himself a pattern of active benevolence.—The whole of this disquisition, then, on the effects of the tenet of exclusive salvation, proves the author either to be little endowed with the faculty of observation, or to have been little conversant with life on a large scale;—to be either destitute of ordinary penetration, or to have been a legal monk.

Though the high rank of the reputed author of this tract, and the interest which the subject excites at the present moment, have induced us to assign to it unusual space, it contains many other points on which we would gladly touch, if time and room permitted. We must now, however, terminate our observations; and we shall only farther remark that, laboured as it is, the pamphlet is wholly without pretensions as a composition. In regard to reasoning, style, and diction, it falls short even of mediocrity; and its chief merit consists in the art with which it misrepresents and misleads.

ART. XV. *The Epics of the Ton*; or the Glories of the Great World. A Poem in two Books. With Notes and Illustrations. 12mo. pp. 269. 7s. 6d. Boards. C. and R. Baldwin. 1807.

As the over-grown and splendid capitals of empires will nearly resemble each other in the production of exuberant crops of vice and folly, men of genius in modern London may say with Juvenal in antient Rome, "*Difficile est Satiram non scribere*:" but, though subjects for the Muse incessantly obtrude themselves, it is not easy to delineate them with novelty, taste, and spirit. The ordinary topics of satire are worn quite threadbare; and Fashion has so imperiously sanctioned frivolity, dissipation, whim, and even profligacy of manners, that Ladies and Gentlemen are not now to be put out of countenance by having the fool's cap and bells placed on their heads, or the label "*Hic niger est*" affixed to their skirts. Many are proud of being objects of public notice, even though it be conveyed in terms of ridicule; and others, whose conduct is more roughly assailed, instead of profiting by public admonition, spurn it as the mere offspring of insolent morality. How, then, are the people of *Ton* to be touched, shamed, and reformed? He must, indeed, be a very sanguine satirist, who attempts to reform the Great World, and he should think that he is very well off if his work be tolerated, and allowed by fashionable judges to be *well enough*.

These *Epics of the Ton* may perhaps obtain such a cold compliment, and will probably live as long as the author, who seems

to know the town, will expect them to survive. He aims at novelty, and his numbers are at once easy and spirited: but the characters which he draws are not always sufficiently marked; and the liberty which he sometimes takes with rhimes is unpardonable. When the occasion requires it, the lash is not spared; and when he is disposed to recreate the Muse by sailing, as the tars would say, on the opposite tack, he is not less prodigal of Flattery. In the female book, he has been more severe in exposing points that affect the moral character, than in the male book, which chiefly glances at political traits and excentricities. The whip is indeed laid on the backs of those gentlemen who are now so desirous of stealing the coachman's trade, and who exhibit themselves on the road—'like lord Cr-n-y drawn by brethren four.' Something also is said of old Q.'s antiquated gallantries: but politics are the burden of the song. In exhibiting the character of Lord M-l-e, we certainly at first imagined that the writer was panegyricizing 'this venerable statesman': but, though his gravity may induce some readers to form a similiar opinion, we finished our perusal of this part with referring it to irony.—A widely extended note portrays the late Mr. Pitt, "in right earnest," and in many respects with justice and discrimination.

We are thus introduced to the heroines (for the ladies run the gauntlet first) and heroes of this Epic song:

' While dull historians only sing of wars,
Of hood-wink'd treaties hatching keen-eyed jars;
Of wily statesmen splitting hairs asunder,
Of hills and orators who belch and thunder;
Of grinding taxes, and of tott'ring thrones,
Of him who eats up states, and picks the bones:
Say shall the brightest glories of our age,
Who best adorn the cut, and grace the page,
Who on the top of fashion's Ida dwell,
And gold in showers produce to either Bell; *
O say shall these, who just so bright have shone,
Escape remembrance when they quit the Ton?
Their laurels wither'd, and their name forgot,
As dog on dunghill has been said to rot?

' Forbid it honour! and forbid it shame!
The love of glory, and the love of game!
Forbid it, Muse, who oft with glowing strains
Have rais'd sensations in high ladies' veins;
You who, with Ethredge, roved in royal stores,
When beauties, like hobnails, were told by scores;

* Bell, sen. and jun. publishers of *La Belle Assemblée* and *Le Beau Monde*.

Or with poor Smollet, fain for gold to tickle,
Wrought up with liquorish gust the feats of Pickle;
Or, sinning deeper, like repentant Punk,
Call'd gloating females to abhor the Monk;
Or with young Teius sung of am'rous blisses,
With one eternal round of hugs and kisses:
From next year's Lethe, and oblivion drear,
Come save the deeds which you have help'd to rear.

'Should'st thou, my lay, shine splendid as thy theme,
Like rushlights to thy sun, all bards should seem:
Then still might Southey sing his crazy Joan,
Or feign a Welshman o'er th' Atlantic flown,
Or tell of Thalaba the wondrous matter,
Or with clown Wordsworth chatter, chatter, chatter;
Still Rogers bland his imitations twine,
And strain his Memory for another line;
Good-natured Scott rehearse in well-paid Lays
The marv'lous chiefs and elves of other days;
Or lazy Campbell spin his golden strains,
And have the Hope he nurtures, for his pains—
Thou shouldst triumphant mount to distant times,
And bear aloft thy heroes on thy rhymes;
Well known to all that soar, and all that crawl,
On every dressing-table, every stall,
Thy circulation should thy worth bespeak,
And thousands still be sold through many a week;
While tomes thrice learned, that piled in warehouse groan,
Would but to snuff-shops have their merits known.

'Then, Muse of Ton, begin; and while thy song
In no unmeaning eddies strays along;
With blank most eloquent, and hint that flames,
Unfolds redoubted chiefs, and high bred dames;
Bids a whole epic upon each attend,
With quaint beginning, middle, and smart end;
I in my buggie, thine advent'rous Knight,
Through Rotten Row will tend upon thy flight;
Whate'er thy Sybil voice shall utter, save,
And now and then myself indite a stave.'

Mrs. F—t—t, the Marg—ne of A—, D— of G—, D— of D—, and many other *fashionables*, have their portraits sketched with a spirited pencil in the first book; which terminates most loyally with a full-length picture of female virtue on the throne. As a specimen of the Lady-Epics, we give the lines on the late Dutchess of D—, which follow those on the Dutchess of St. A—:

'Such moons may shine, when thy bright sun is down,
O born to grace the vale, and gild the town!
On Chiswick's banks, a flower that woos the sight,
In London's throngs, a dazzling blaze of light.

'No servile rhymester now begins the lay,
And sings, like Tom, for favour, or for pay;

No rich rewards come glittering from the tomb,
 No gaping flatt'ers seek to pierce its gloom.
 Hadst thou still bask'd the wing in fashion's beam,
 The muse had flapp'd thee in thy golden dream;
 Or sung a second to some yelping cur,
 And raked for gold, perhaps, the dirt of S—r;
 Or wept that virtues, form'd to bless mankind,
 Should lose the kernel, and retain the rind;
 That a heart, warm with charity and love,
 A prey to sycophants and knaves should prove;
 That nature's softest feelings should be lost,
 Amidst the waves of whirling folly tost;
 Keen though they were to sorrow or delight,
 And sweetly warbled from the Alpine height:
 That talents dear to genins, mark'd for fame,
 Should still be wasted at the midnight game;
 Or rack'd, next day, to find some new supply,
 And bilk a tradesman with a shew to buy:
 That she, of softness past her sex possest,
 Felt the mad passions of the gamester's breast;
 Or urged by faction midst the rabble tribe,
 Should kiss a greasy butcher with a bribe;
 Unskilled, discretion with her warmth to blend,
 Nor lose herself through zeal to serve a friend.
 ' But; censure, hush! a sacred silence keep;
 Let Loves alone and Graces come to weep;
 Let tears sincere her human frailties mourn,
 Nor flatt'ring lies hold up her tomb to scorn;
 When envy long is dead, and passion calm,
 Her own soft lines shall best her name embalm.'

The Male Epics include the Duke of P—; Lord H— P—;
 Mr. S—r P—l; Lord G—; Mr. W—m; R.B.S—G—e C—g;
 G—e R—e, &c. &c. Mr. W—m thus figures on the canvas:

' Say who shall catch bright genius as it flies,
 Or reconcile its contrarieties?
 To soft humanity in gentle ways,
 A gallant tribute now Ventoso pays;
 Tells of those courteous knights, who, all for fame,
 Relieved the oppress'd, and freed the captive dame;
 In whose pure breast no wayward passion rose,
 Who scorn'd to triumph but o'er equal foes;
 And stout as generous, merciful as brave,
 Were proud to conquer, and more proud to save:—
 Now hear him, in an English bull-dog mood.
 Call, with a patriot voice, for scenes of blood;
 Hold that a gory bull by dogs all torn,
 And dogs embowell'd on its mangling horn,
 Where mingled groans and yells the crowd invite,
 And bones bereft of flesh amuse the sight,
 Will make bold Britons thirst for Gallic gore,
 And add new trophies to their bays of yore;

Brave

Brave and relentless, piecemeal tear the foe,
And still insatiate, for new triumphs glow.

‘ And such was he who deem’d it nought to move
The willing ardour of a people’s love ;
Who judg’d the men that, freely and unpaid,
Perform’d the task which others held a trade,
That, prompt to save, and zealous to defend,
Their life, their labour, to the state would lend —
A butt for humour, and a mark for game,
And well repaid with jeers, and galling shame :
While some fierce pamphleteer, who, rich in spleen,
With loud, loose scandals, vapour’d round the scene,
Who all men’s honour, all men’s skill debased,
Defamed all others, but Ventoso praised —
Should with the worthies have his name enroll’d,
And to his fame a statue rear’d of gold !

‘ Still to be singular, his constant view,
And, what no other would, to say and do ;
Still wrapt in mazy clouds of paradox,
And still most pleas’d when most our sense he mocks,
No tame consistency to curb his plan,
Let others reconcile it if they can ;
Now would he bring no soldiers to the field,
But all the best which all the land could yield ;
Pure gold quite sever’d from the drossy nation,
And quite new men by martial education ; —
Now Sunday mobs, with Constable at head,
To church-yard camps by general Sexton led,
With pike accouter’d, or old rusty gun,
With swearing corporal, drummer, fife, and fun,
With beer-pot ready, and attendant wench,
Are quite the thing to overthrow the French !’

The notes (according to modern custom) form an interesting and sprightly addition to the verse, and in some instances deserve more notice than we can assign to them. Altogether, the work, like other verse and prose of the kind, will be read, praised, and alas ! unheeded and forgotten.

MONTHLY CATALOGUE,

For JUNE, 1807.

POLITICS.

Art. 16. *A Letter stating the Connection which Presbyterians, Dissenters, and Catholics had with the recent Event, which has agitated and still agitates the British Empire. To which is added, A Letter from Lord Grenville to the Society for promoting Christian Knowledge. Sixth Edition. Printed at Glasgow. 8vo. 6d. Ogle, London.*

We are happy to find that a pamphlet containing a plain statement of facts, and dispassionate comments on them, has passed through six editions ; and our apprehensions for the sanity of the public mind,

at

at least in the northern parts of the island, are somewhat abated by this circumstance. It should be recollected that, ever since the Irish Act of 1793, it has been lawful for His Majesty to employ Catholics in the Army and Navy; and that His Majesty gave his consent in 1793 that this Irish Act should be extended to the whole empire. If, however, it had been universally extended, yet, without going one step farther, the Catholics must have enjoyed advantages which are withholden from all other Dissenters from the Established Church. This fact does not appear to have been perceived even by the Members of the Church of Scotland; who, to the perfect astonishment of the writer, have fawningly approved the late change of Ministers. The Bill, which some persons have, so violently reprobated, is here applauded as honourable to its authors; who intended by it to redeem a national pledge, to promote national justice, and to benefit the Executive Government.

Art. 17. *A Letter to Lord Grenville, upon the repeated Publication (in the newspapers) of his Letter to the Secretary of the Society for promoting Christian Knowledge, in consequence of their Resolution with respect to His Majesty's Late Conduct.* By the Rev. H. B. Wilson, M. A. 8vo. 6d. Rivingtons.

"Catching the sign to hate," Mr. Wilson is "as rude as a bear" to the Ex-minister; and not contented with saying to his Lordship, in the vulgar style, "I am as good as yourself," he actually "takes the upper hand" of the Peer. How this uncourtly mode of address is to help or give effect to reproofs and admonitions, we do not clearly perceive: but perhaps the Clergyman has other reasons for appearing to be angry than the *promotion* of his logic. We are informed that the Resolution of the Society, which occasioned Lord G.'s letter to Dr. Gaskin, 'originated in a wish to gratify the Royal Feelings;' and that this letter of the Nobleman was 'designed to bring the Society into contempt, while it indirectly aimed a blow at the Church.' We lose all patience when we review such reasoning and such insinuation.

Art. 18. *An Earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists.* 8vo. 1s. Rivingtons.

It appears that Mr. Wilson is the author of this address as well as of the preceding letter; and he here generously professes a readiness to grant 'toleration to Papists, but no more.' If, however, his representation of their religion be correct, we cannot perceive how, with his professions of zeal for 'the well-being of immortal souls through the countless ages of eternity,' he can bring his mind even to tolerate it; for he asserts 'that the salvation of those who live and die in the Romish communion is at the best hazardous and uncertain.' Thus while one tells us that there is no salvation out of this communion, another contends that there is little prospect of salvation in it. What, then, are poor Christians to believe? According to Mr. W.'s view of the subject, Romanists are more than politically dangerous: but, if no religion except the true religion ought to be tolerated, and the Statesman is to decide what True Religion is, he will pronounce in favour of his own, and exclude for ever the very existence of Toleration.

tion. Power would then dictate to Faith. What a glorious state of things! — Instead of an Earnest this ought to be called a *ranting* address: for the author calls on us to ‘beware of clogging the prosperity of this country with the curse of Heaven by any concessions to the upholders of Papal Antichrist.’ This is “No Popery!” with a vengeance.

Art. 19. *Religious Union perfective and the Support of Civil Union.*
By the Author! 8vo. 3s. sewed. Mawman.

By following truth uncharitably, and error pertinaciously, a disposition is produced which is adverse to fair inquiry and liberal concession; and opinions are often defended, not because they are worth defending, but because we have happened to call them ours. How hopeless, then, are all schemes of general comprehension! Mankind have so long persecuted each other on the pretended ground of religion, that many yet seem to lament that Religion and Persecution should be separated. This author, however, would persuade us that Religious Union between Churchmen, Catholics, and Presbyterians could be easily effected: but the amalgamation (as he terms it) of the three Kingdoms into a Communion of worship is a much more difficult task than he supposes. It is not by telling the Established Church that she must open her door wider, the Catholic church that she must renounce the Pope, and the Presbyterian church that she must soften her prejudices, that the desired object is in any measure advanced. Which party will give the example of a charitable and coalescing temper to the other? It were to be wished that national establishments were formed on the most comprehensive plan; and that religious pretexts might never be urged as excuses for disloyalty on the one hand, or for withholding civil rights on the other. So far we agree with *the Author*. His expostulations, we will farther add, display an amiable disposition: but he must be aware, from recent events, that these are not calculated to *meet the ideas* of persons who must take the lead in *ecclesiastical reforms*. The phrase is almost proscribed.

Art. 20. *Suggestions arising from the Abolition of the African Slave Trade, for supplying the Demands of the West India Colonies with Agricultural Labourers.* By Robert Townsend Farquhar, Esq. 8vo. pp. 66. 2s. 6d. Stockdale. 1807.

The project here recommended is that of employing Chinese labourers in the cultivation of our West India islands. The statements of the writer are clear and dispassionate, and manifest a fair portion of information and reflection: while interesting relations, with respect to the policy and usages of the Chinese empire, relieve the perusal of his tract. It doubtless will engage the attention of persons who are more immediately interested in the matters which it discusses. Of the feasibility and expediency of the plan here recommended, we are not able to form any opinion: but it cannot be denied that some of the more strong objections to it are fairly met and refuted in these pages.

Art. 21. *A Warning to the Electors of Westminster from Mr. Horne Tooke.* 8vo. 1s. Johnson.

— Fearless of any future effort of Mr. Paull's hand, whether holding a pen or a pistol, as it may affect himself, Mr. Horne Tooke continues
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to propagate his apprehensions respecting that gentleman's disposition and intentions towards Sir Francis Burdett; and he again publishes some private letters relative to the dispute between the two late rival candidates, or co-candidates (which ever they were) for the representation of Westminster, in order to justify an assertion which he does not scruple to hazard *in limine*, that 'Mr. Paull meditates *another assassination*' of Sir F. B.—As we cannot, all of us, *plead the privileges* of Mr. Horne Tooke, we shall not interpose in this perilous controversy; and indeed, to form a right judgment on its different points would cause us more trouble than, as literary censors, it is either our duty or would be in our power to bestow.

Art. 22. *A Letter to the Electors of the City and Liberties of Westminster*; containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. 8vo. 1s. Chapple.

Mr. Hewlings here undertakes the cause of Mr. Paull, in answer to Mr. Tooke's first pamphlet, noticed in our last Number, p. 106, and he accuses Mr. T. in direct terms of false assertions. This business is very much a matter of fact question, which perhaps would be best adjusted by an ingenious gentleman of the long Robe, (Mr. Garrow for example) in a cross examination of the different parties on Oath.—In a P. S. Mr. Hewlings says that he has just seen Mr. Tooke's *Warning*, 'which does not require a single observation:—that his first pamphlet he 'thought detestable, his last only despicable.'

Art. 23. *The Speech of the Right Hon. Viscount Howick*, in the House of Commons, March 26, 1807: stating the Circumstances which led to the Change of Administration. 8vo. 6d. Ridgway.

This speech bears the stamp of its author's character; it is clear, able, and manly. The events which we deplore seem to have been owing to the misunderstanding at the audience which Lord Howick had of His Majesty on the 4th of March. The Minister thought that, though the King disliked the measure, he did not withdraw his consent to its introduction, while the Royal Personage conceived that he had forbidden its farther progress.

Though we feel that the nation has suffered in its reputation in the eyes of Europe, from the detestable cry which has been rung in every corner of the empire, we may still boast that no other country can supply an instance of an equally splendid sacrifice to enlarged and liberal views of civil policy, with that which was made by the late ministers. Never was a more costly offering to the principles of toleration. A testimony so solemn and decided, borne to these principles by persons who stand so high in character for ability and integrity, cannot fail to hasten the final downfall of that odious fanaticism which it was basely, wickedly, and but too successfully, attempted to rouse.

Art. 24. *Thoughts on the present Crisis of our Domestic Affairs.* By another Lawyer *. 8vo. 2s. Hatchard.

* See Rev. for May, p. 101.

Alter et idem. The same vehement condemnation of the late ministers, on the ground of the Catholic Bill, is contained in this tract as was evinced in its predecessor. They are accused of 'presuming to act as the King's superiors and the people's tyrants,' 'of attempting to outface the King's authority, and to defy the public opinion of the country.' When the merits of the Bill are mentioned, it is asked 'what avails an oath of allegiance from men who have no religion, who hold that no faith ought to be kept with heretics, who take *private oaths*, binding themselves to disregard *public oaths*?' Here, however, the lawyer loses both liberality and argument; for if the Catholics were such an unprincipled body as he represents them to be, no *tests* or restraining oaths could keep them from accepting of civil and military appointments, and the much discussed Catholic Bill would have been to them of no service. Equally unfounded with this calumny on the Catholics is the insinuation that Lords Grenville and Howick were busied in projects of proselytism; for nothing can be more unlike proselytism than the wish to place all religions on an equal footing: but the dictates of sound policy are sometimes mistaken, though much oftener designedly misrepresented. The sentiments of this lawyer on the required Pledge are in unison with the rest of his pamphlet.

Art. 25. *A Reply to "Observations on (what is called) the Catholic Bill."* By a Protestant Clergyman. 12mo. 3d. C. and R. Baldwin.

This writer briefly exposes the groundless fears and idle prejudices of the author of "*Observations*," &c. (See M. Rev for May, p. 101.) and sensibly asks whether 'it is not more reasonable and just to make that legal by a previous act of Parliament, which is now connived at and excused by an annual Bill of Indemnity?' He ridicules the idea that the Oath inserted in the Bill is an invitation to the Army and Navy to subvert the Established religion.

Art. 26. *Plain Facts: or the New Ministry convicted by their own Deeds.* 8vo. 6d. Ridgway 1807.

The singular dedication prefixed to these sheets will inform the reader what the documents are of which they consist:

'These pages, containing extracts from their own laws, and from the Bill perversely misrepresented by them, are offered to the present Ministers, and more especially to Lord Eldon, and Mr Perceval; who gave the *Irish Papists* so many valuable rights in 1793, who opened the British Army to *Foreign Papists* in 1804, and provided for the accommodation of *ten thousand* of them in this island;—who now have been plotting an intrigue, and raising a wicked outcry of "Popery," against the best Friends of their King and Country, for attempting to secure both against the common Enemy.'

Lord Grenville's admirable and unanswerable letter to the Society for promoting Christian Knowledge, though not announced in the title-page, is added to this tract.

Art. 27. *Letters of Scævola, on the Dismissal of His Majesty's late Ministers.* Parts I. and II. 8vo. 1s. each. Ridgway. 1807.

These letters made their first appearance in a daily print, but they

are not on that account the less intitled to attention. The author seems to be well acquainted with the transactions of which he treats. He observes of the late ministers, that they are those in whom their king and their country, little more than a year ago, could alone confide: while those who are now in power are the same persons who, at that time, confessed themselves unequal to the arduous task which they have now undertaken. He is of opinion that 'we have exchanged what was stable for what is unstable—what was firm for what is fragile; that instead of a strong Government and a weak Opposition, we have got a weak Government and a strong Opposition; that we have thrown away a mass of solid iron for a lump of incoherent particles, brought and kept together by the magnetism of place.'

The sacredness and extent of the maxims, that for every act of the crown somebody must be responsible, is here very ably supported and enforced. We have ever considered this as one of the most vital principles of our constitution; and if it stood in need of confirmation, we might find such confirmation in the cases of Lords Danby and Somers, to which this writer adverts. The preposterous nature and incalculable mischiefs of pledges, like that which was required of the late ministers, are made abundantly apparent in these pages; and the author shews that they are inconsistent with a privy councillor's oath, with the duties of a minister, with the practice of the constitution, and wholly subversive of every idea of a free government.

The second part contains a dispassionate statement of the facts which led to the late changes; and serious charges are advanced against the author of the letters signed *A Protestant*, in another daily newspaper, which it is incumbent on him to notice. In the concluding epistle, the writer gives this summary of the facts detailed in that and the preceding letter:

'1. The first point submitted to his Majesty *was not a mere extension of the Irish Act of 1793 to this kingdom**; but it was the insertion of a clause in the Mutiny Bill, enabling his Majesty to *confer any military commission on any of his liege subjects*.

'2. The measure, to which his Majesty most graciously consented by his answer of the 12th of February, *was not a mere extension of the Irish Act of 1793 to England*†; but it was, that his Ministers should submit, for the consideration of Parliament, the propriety of inserting a Clause in the Mutiny Bill, to enable him to *confer any military commission whatever on any of his liege subjects*.

'3. The dispatch to the Duke of Bedford, informing him of the Clauses to be inserted in the Mutiny Bill, was a literal copy of the draft which had been previously submitted to the King.

'4. The Dispatch and Clause transmitted to his Majesty on the 2d of March, differed in no one particular from the Clause originally submitted to his Majesty on the 9th of February, except in the insertion of the words "or appointment" after the words "Military commission."

* Protestant's Letters, p. 24.

† Ib. p. 30.

' 5. The late Ministers had no reason to suspect, till Wednesday the 4th of March, that there was any misapprehension in his Majesty's mind with regard to the extent of his gracious concessions of the 12th of February.

' If the author of "a Protestant's Letters" is not prepared to controvert these facts, he must admit that his statement is not *full* and *impartial*, but *garbled* and *mutilated* *. I have accepted his challenge, and defy him to make good his assertions.'

Neither the letters of *A Protestant*, nor these of *Scævola* in reply to them, are to be considered as the insignificant effusions of ordinary newspaper-writers.

Art. 28. *A true Statement of the Circumstances which led to the late Change of Administration.* 8vo 6d. Ridgway.

A separate publication of the two concluding letters of the series above noticed.

Art. 29. *A short Account of a late short Administration.* The second Edition. 8vo. 6d. Ridgway.

We have frequently occasion to observe that the importance of a publication is not to be judged by its bulk; and the little tract before us is a striking instance in point, since much substance is here comprized in a small compass. Though the statement is that of a warm admirer, it is a statement only: but it has on the mind the effect of panegyric. Is the voice of truth in favour of the writer, or are we misled by his address? Let those who are concerned to resist the effect which his narrative produces examine the matter. Strangers to all the parties, and friends only to truth, justice, and liberty, we own that we see nothing in the late changes to call forth exultation. On the contrary, we are not without our apprehensions, but we shall sincerely rejoice if they prove unfounded.

In this pamphlet, the first elements of political wisdom are not sacrificed to an hypocritical and degrading clamour; the interests of the country are not complimented away, from deference to prejudices, by whomsoever entertained: but the ingenious writer wholly confines himself to facts.

We are told that ' the late Administration came into employment on the 7th of February, 1806, and was removed on the 24th of March, 1807, having lasted just one year and forty-five days.

' In that space of time, the system of the army has received the most important improvement of which it was susceptible, by *limiting the period of service*. The character and station of the soldiery are raised, by delivering them from a tenure of servitude for life: and the inducements to enter into the service are both increased, and addressed to a better class of population, by the grant of a provision for life, at the end of the soldier's engagement.'

We should be sorry to be of opinion that the expediency of this plan was not equal to its benevolence.

The claims of the late ministers to confidence from abroad are thus stated by this author:

* Protestant's Letters, p. 37.'

‘ An effort was made, in the *negotiation with France*, to restore to this country and to the rest of Europe the blessings of peace. That sincere wish was disappointed by the ambition and duplicity of the enemy ; but the negotiation afforded His Majesty the opportunity of manifesting to the Court of Russia his faithful adherence to the spirit and principles of their alliance, and of strengthening that connexion, so important to the liberties of Europe, by the strictest union of councils and measures. The fidelity which was preserved towards all His Majesty’s allies throughout that discussion, and in the subsequent communication to Parliament, restored the confidence of foreign courts, which had been recently shaken by a mischievous and dishonourable publication of state papers.’

In the praise given to the same persons for their firm but temperate conduct towards neutrals, we cordially join.—We can only insert a part of their financial regulations, as here communicated :

‘ A system has been framed, and already completed, in almost all its details, for controlling the collection and issue of the *public money*, in such a manner as effectually to prevent in future abuses and embezzlements, similar to those which were brought to light by the Commissioners of Naval and Military Inquiry. Acts have passed for regulating the receipt of all the great branches of the public revenue, the Customs, the Excise, the Post-office, and the Stamps ; by which all remittances and payments are carried immediately to the public account at the Bank of England ; and checks are established, which render it impossible, without complete detection, to apply monies drawn from the Bank to any other than the public service.

‘ The Board of Commissioners for *auditing the public Accounts* has been new-modelled, in order that the enormous arrear of outstanding accounts may be examined and settled without farther procrastination ; and at the same time to establish, as the most effectual check upon the current expenditure, an immediate audit of the accounts of each preceding year. These commissioners, under the special instructions they have received from the late Board of Treasury, may likewise be considered as a permanent establishment for inquiring into abuses in the public expenditure.

‘ The establishment of the *staff* has been greatly reduced. There has been a great diminution of expence in the *barrack* department. There has been a reduction of the establishment of the *commissariat*. The debt incurred upon the *civil list*, by its excesses since the last estimates presented to the House of Commons, has been defrayed out of droits of admiralty which fell to the Crown : and an attempt has been made to prevent the recurrence of such excesses, by directing quarterly estimates to be previously made of all the heads of expence, and all former demands to be satisfied before new expences can be incurred, by introducing a more minute specification into the accounts, and by securing a more strict appropriation of the several sums issued to the services for which they were allotted. *Thirty-six* offices in the customs in Ireland have been abolished by an act of the present session.’

If this author’s view be too favourable, let it be opposed by those who will write in the same spirit, and with equal ability.

Art. 30. *Veluti in Speculum*; or a Scene in the High Court of Admiralty: displaying the Frauds of Neutral Flags, as exemplified in the Case of the Silenus. With Remarks on the Prosecution for Libel instituted against the Author by Admiral Montagu: the Application of His Majesty's Licences; Forged American Certificates; Injustice towards Neutrals; and Danger of His Majesty's Dock-yards. Addressed to Ministers and Members of Parliament. By John Brown, Author of *the Mysteries of Naturalization*. 8vo. pp. 101. 3s. 6d. Jordan and Co. 1807.

Mr. Brown here investigates the causes of the complaints preferred against our government, as well by our own captors as by neutrals. He inveighs against the mode of trial at Doctors Commons; he states that the proceedings in the capture, and pending the suit, too little discriminate between the real and fraudulent Neutral; and that the former has abundant cause to complain of our injustice, while the other profits by and ridicules our simplicity. He condemns the practice of detaining the captured vessels at our great naval arsenals, and very properly advises that different stations should be assigned to them; he also justly reprobates the wanton and careless manner in which captors and their agents treat the papers which they seize on board neutral ships.

He informs us that 'when neutrals are boarded at sea by His Majesty's cruizers, or by privateers, and the ship's papers are taken away, it is seldom indeed that any receipt or acknowledgment is given for them. With the commanders of King's ships, it is omitted from not giving a thought to the impropriety of the omission; with some privateers it is the offspring of *design*. Suppose, for instance, that a prize master, seizing in a hurry the papers of a neutral, should be villain enough to burn or destroy a *material* document, the master might not be able to prove the fact, and the safety of the property might be endangered.'—

'In all cases where papers are sent, without being marked or numbered, but merely sealed up, to the agent, that agent ought not to open the same, but in presence of the actuary, or some notary-public, who should mark every paper, and bear witness that no other papers than those he marked were delivered up by the prize-master.

'No one who has not been abroad, can believe how bitterly this country is declaimed against, on account of the abuses, which, through a long lapse of ages and absence of all reform, have crept into every department connected with prize causes.'

He states that, when a neutral had been examined, and the ship had been allowed to proceed, he has found the letters and papers belonging to her in a parlour of the house of the person in whose hands they were, 'in a *large open basket*, at the mercy of every servant who might please to have lit the fire with them. Yet there were some bills of exchange of 10,000l. each, and in the whole, probably two or three hundred thousand pounds property thus carelessly disposed of. They were neither marked or numbered, or any account taken of them.'

Among the hardships to which *bonâ fide* neutrals are exposed, he says that it is 'a common manœuvre to demand money for the trans-

lation of papers, which cost not a farthing to the agents, not having been translated.

‘ They hire sheds, cellars, and warehouses, and stowing therein the cargoes, that are ordered to be landed, charge such enormous rent, as eats up the property in a year’s time, except it consist of articles of great value.

‘ They make *one* ship keeper look after a whole tier of neutrals, and they charge every ship with a ship-keeper, and sometimes, in their accounts, double the price of the *wages*.

‘ They have boarded neutrals in the *harbour*, and then demanded twenty or thirty pounds for *their trouble* in returning their papers.’

We agree with Mr. Brown that ‘ here is sufficient matter of fact to justify a parliamentary investigation, if any member can be found honest enough to bring the question forward on the broad basis of the public good. And too much is already exposed, if no such independent legislator can be found to move for investigation of these abuses.’

While this pamphlet details matters which call aloud for the most serious and immediate attention of public men, it contains besides much information to gratify the curious.

Art. 31. *The Wants of the People, and the Means of the Government : or Objections to the Interference of the Legislature in the Affairs of the Poor, as recommended by Mr. Whitbread in the House of Commons, Feb. 19, 1807. By John Bone. 8vo. 3s. Jordan and Co.*

It is impossible for any man, who has seriously bestowed attention on the state of Poverty in this country, and the operation of the Pauper System, to treat Mr. Bone’s suggestions with indifference. He has certainly placed the subject in an important point of view ; and his hints, as tending to simplify what is now complex and embarrassed, deserve more respect than, we fear, they are likely to receive. Legislators, who have constructed a voluminous code of Poor Laws, will not be easily persuaded that “ the wisdom of Parliament ” has in this instance been totally misapplied, and that Poverty has been increased by their mistaken endeavours to diminish it. This, however, is the burden of Mr. Bone’s Philippic. For a motto to his pamphlet, he takes this passage from Mr. Whitbread’s Speech : “ I do not wish to interfere with the Economy of the Poor, when it can be avoided ; I neither want to touch the arrangement of their families, nor to meddle with their earnings, with their food, with their cloathing, with their habitations, nor any of their concerns. — *I wish the Poor Man to be left to himself until he ask for legislative interference. — It is time enough for us to interfere when he comes to us for help* ” On this ground Mr. Bone meets the Senator ; contending that the mighty mass of poverty, which now so formidably presents itself, is purely artificial, created by political oversight, and that to remedy the evil we must undo all that our predecessors in the way of law-making have done for the poor. He does not propose an alteration, but a *total repeal* of the Pauper Code. His advice is to place the People “ all equal before the law ; ” to abolish settlements, and to leave men at liberty to carry their exertions to the best market ; to annihilate cor-
porations ;

porations ; to abolish all laws against monopolies and combinations of workmen ; to alter the system of finance ; and to reform the parliament. These propositions, in all their extent, will not obtain perhaps even a patient hearing : but it may be worth while to consider how far his complaints of unfairness of treatment towards the poor are just, and how far he is right in stating that the Pauper System prevents the multitude from doing what they would otherwise do for themselves. Mischiefs, no doubt, may be produced by over-legislating. The *laissez faire* is an excellent maxim ; and had it been duly regarded, our Statute Book would have been more valuable and less voluminous.

Though we cannot accede to Mr. Bone's proposition of abolishing the Poor's Rate,—for what is then to become of the impotent and disabled Poor?—we highly applaud his suggestion of exalting the character of the labourer, and of encouraging him to do all that he can for himself, independently of legal or voluntary bounty.—The uncharitableness of charity, as it is too often conducted, is a theme with this writer ; and at the end of his pamphlet, he recommends an Institution called “*Tranquillity*,” the object of which is to assist the Poor in preserving their independence and future comfort by helping them to apply any little savings to the greatest advantage : thus providing a fund for support in age. The idea merits notice in all populous districts : but those of the poor, whose earnings are inadequate to their daily demands, cannot have any savings to apply in this manner.

Art. 32. *General Reflections on the System of the Poor Laws, with a short View of Mr. Whitbread's Bill and a Comment on it.* 8vo. 1s. 6d. Bickerstaff.

How much has been written, and how little has been done, to advance the true policy of the state with respect to its Poor ; who, from their number and utility, are intitled to the provident care of the Legislature !—To frame a System of Poor-Laws which shall be altogether unexceptionable may, perhaps, be impossible : but it is, we believe, generally admitted that our present system is capable of considerable improvement. Though this amelioration has been postponed from time to time, we are inclined to cherish a hope, from the general discussion which the subject receives, that at last something material will be effected. The author of this pamphlet, who subscribes the Introduction, *John Berkeley Monck*, does not profess to suggest any new thoughts, but endeavours to bring into a small compass, for the convenience of perusal, the remarks which have been recently offered on the nature and operation of the Poor Laws ; while he hopes, by his comments on Mr. Whitbread's Bill, to assist the reader in appreciating its merits and defects. Mr. M. agrees with those writers who represent our present System as fallacious, and tending to promote Poverty ; and that the Poor are such as we find them, ‘*swarming, dispirited, oppressed, degraded, and vicious,*’ he attributes to the operation of existing laws. To reform this serious and growing evil, he recommends provision for the better education of the children of the poor ;—that no person asking relief should be compelled to go into the work-house, which should merely contain

contain those who are indigent through age, sickness, and infirmities;—that the present plan of unlimited maintenance should be corrected and abridged;—and that the rate should be restricted to a very low and certain amount. The comments on Mr. Whitbread's bill are judicious, but they are not so full as those which occur in the pamphlet noticed in the following article.

Art. 33. *A Letter to the Honourable and Right Rev. the Lord Bishop of Durham, President of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Measures now under the Consideration of Parliament, for promoting and encouraging Industry, and for the Relief and Regulation of the Poor.* By Thomas Bernard, Esq. 8vo. 2s. Hatchard .

It was to us a matter of some surprise, to learn that Mr. Whitbread had never sought any communication with the Society for bettering the Condition of the Poor, nor consulted so intelligent and well-informed a person as Mr. Bernard is known to be, on the several clauses of his Poor Bill: but it gives us pleasure to find that Mr. B. has not consequently been restrained from offering his opinion; and we conclude that his views of the subject will have their due weight even with Mr. W. himself, when he next brings forwards the Bill that bears his name. He cannot be ignorant that the author of this letter, from his benevolent and diligent attention to the circumstances and situation of the Poor, for a series of years, has collected a large mass of experience, which renders his judgment of some value on the several questions that must occupy the Legislature, whenever the alteration of our present system of Poor Laws is proposed in Parliament. We feel assured, therefore, that Mr. W. will see the propriety of listening to some of Mr. Bernard's suggestions, and that this dispassionate review of his Bill will be thankfully received. Mr. B. points out those clauses which meet his approbation, and those which he thinks are liable to objections. He mentions with pleasure and satisfaction the proposition for repealing that part of the 9th of George I. which excludes from all relief the labourer who will not *condescend* to be the inmate of a Parish Workhouse, considering this law as injurious to the feelings and habits of the English Cottager. The clauses which exempt labourers from the parish rate, which enable also overseers to board infants and incapacitated persons with their relations and friends; and which propose rewards to labourers who have brought up families without relief from the Parish,—and particularly the provisions for the moral and religious education of the Poor,—receive Mr. B.'s praise: but those clauses which give control to the Vestry as to Rates and Relief,—which respect the boarding of the Poor in Work-houses,—the punishment of the disorderly by making them wear a Badge, with the words "Criminal Poor,"—the assessing of Stock in Trade, and the levying of a County Rate in order to relieve the peculiarly burdened parishes,—are parts of the bill which he thinks require consideration. Though he approves the outlines of the plan for the education of the poor, there are circumstances which appear to him to have been overlooked, and which will materially affect

fect its practical operation. As to the proposal of the "Poor's Fund" and the "Poor's Assurance," he suggests insurmountable objections to these parts of Mr. W.'s system. While the author of the last noticed pamphlet regards these intended National Offices as pompous institutions in which little or nothing would be done, Mr. B. adverts to the impossibility of keeping the accounts of 500,000 labouring poor and managing their petty remittances, and to the numerous mistakes and frauds which must unavoidably occur. He justly observes that, if any Fund of this kind be established, it must be *parochial*.

The object of these strictures is to promote the virtue and comfort of the Poor, but not to encourage measures which would *force an extraordinary population*; which, it has frequently been remarked, is the tendency of the present system of our Poor-Laws. This subject, indeed, is now so embarrassed with difficulties, that it requires all the wisdom of our Legislators to remedy the evils which have grown and are accumulating on the Country from this source.

MEDICINE, &c.

Art. 34. *Morborum puerilium Epitome*; auctore Gul. Heberden, Regi Regineque Britanniarum Medico extraordinario. 8vo. 3s. 6d. Payne. 1804.

Art. 35. *An Epitome of the Diseases incident to Children*. By William Heberden, M.D. &c. small 8vo. 3s. Boards. Payne. 1807.

Dr. Heberden here undertakes not to instruct philosophers, but nurses and midwives; and, as the title imports, the work is to be considered rather as an abstract of the present state of medical science on the subject of the diseases of children, than as containing any new information. He states that his principal object is to expose some of the erroneous opinions which prevail in this department of practice, and to rescue it from the hands of the ignorant and illiterate.—The subjects are treated plainly and concisely, the leading symptoms of the diseases are well characterized, and the diagnoses are pointed out in such a manner as to prove that the author is familiarly acquainted with the topics on which he writes. The practice recommended is in general judicious, but we must confess that it does not appear always sufficiently vigorous and decisive.

We present our readers with the section on Worms; and as we think that the treatise is now rendered more useful than it could be while it was confined to a dead language; we shall quote from the English edition, lately published: though learned readers could not fail to admire the classical elegance of the author's Latin, which, perhaps, has seldom been equalled by modern writers.

' Different kinds of worms are found in the human body. In some countries they are very common, in others less so: and it may happen that certain conditions of the atmosphere may be more favourable to their production. The largest species is called the tape worm, from its resemblance to a piece of tape. It consists of a chain of shorter worms, each individual of which approaches in form to a gourd seed, and from thence has sometimes been named. They are
more

more frequent in Swisserland, and in Holland, than in this country. Another sort is generally known by the name of the round worm, and resembles the common earth worms. The smallest of all are the ascarides, or thread worms, like little pieces of thread.

‘ Each variety is attended with nearly the same symptoms. These are, a strong breath ; an itching of the nose, and fundament, which increases towards night ; sometimes an excessive appetite, sometimes none at all ; pains of the head, and stomach ; griping, and hardness of the belly ; vomiting ; slimy stools ; fever ; thirst ; giddiness ; grinding of the teeth ; disturbed sleep ; cough ; and convulsions.

‘ But though all these signs are usual in cases of worms, yet they are sometimes met with where there are no worms ; and at other times worms are voided without any previous notice. So that we may indeed form a reasonable conjecture of their existence ; but we cannot be certain, till they have been observed in the stools.

‘ It is useful to purge the body with the infusion of senna, or with rhubarb, or jalap, to which most join a small proportion of calomel. These must be repeated at moderate intervals, as the strength will bear. Sometimes injections are of service, especially when the worms are lodged in the lower part of the intestines, which is the habit of the ascarides. The digestion must be supported by proper food, and by the remedies which strengthen the stomach. And a diligent attention is requisite, that no superfluous matter be retained in the bowels : for wherever there is nourishment convenient for their growth, thither the seeds of plants, thither the eggs of animals are presently conveyed.’

The only deviation of any consequence from the original Latin edition, in this English translation, is the addition of a short chapter on the purple spots which appear in children, principally in girls, about the age of twelve : which seem to yield but little to medicine, but subside voluntarily, and which are not attended by fever, or any bad consequences.

P O E T R Y.

Art. 36. *St. Stephen's Chapel* : a satirical poem. By Horatia.
8vo. 3s Ridgway

This poet, who raises his voice in favor of independence, is a good old fashioned whig, and, true to his text, invokes the Immortal Fox to inspire his lay. Under such auspices, the Genius of Britain rises before him ; he traces our misfortunes backwards to their source forty years ago ; and he holds up the present actors in St Stephen's Chapel in what he thinks are their true colours. While the pupils and followers of Mr. Pitt, who is said ‘ to have made no great man but Bonaparte,’ are placed in no favourable point of view, Lords Grenville and Howick become the objects of his political idolatry, and their removal from office is pronounced a public misfortune :

‘ Grenville and Howick ! truly great and just !
Still to your conduct shall the nation trust !
When all your party pour'd their cheering ray,
To cast a sunshine o'er the desert way,

You,

You, like the cloud that guided Israel's race,
Shone in the skies, and march'd before our face.
And, though the beams that cheer'd us then have set,
Oh watch our wanderings, and preserve us yet,
Still o'er the deserts raise your guiding light,
And blaze, the pillars of the lonely night !'

Mr. Sheridan is called 'the light-heel'd Ariel of the house'; Mr. Whitbread is praised for his magnanimity and judgment; Lord H. Petty is expected 'to rise the Chatham of a future day'; Mr. Windham is named 'the shifting terror of the coward foe'; Mr. Grattan is 'a magic organ'; and other adherents of the late Ministry are named in a lump as 'illustrious.' A humorous debate ensues, in which the members of the old and the new administration are pitted against each other. At the end, Lord Erskine and other whig Lords in and with the late Ministry are represented as intitled to national veneration:

'How can I leave unsung brave Moira's fame,
Or generous Holland's bright and classic name!
O'er lofty Stafford drop the careless veil,
Or pass the praise of zealous Lauderdale?
Ye patriot few! your country's best redoubt!
Who strongly stand against th' encroaching rout,
More lasting works shall paint your troublous age,
And trace your glories on th' historic page.
Enough for me, while yet your fame is young,
To add my mite of transitory song,
Blest, if the strain where fiction does not dwell,
May claim the glory of a poet's shell!'

Except a few hobbling, prosaic lines, this poem is tolerably executed, and will not be despised by the party whose cause it espouses.

Art. 37. All the Blocks! or, An Antidote to "All the Talents."
A satirical Poem in three Dialogues. By Flagellum. 8vo. 3s. 6d.
Boards. Matthews and Leigh.

Could the wit, which now seems flying about in all directions, be exchanged for a little sound judgment, and presented to the existing or any other ministry, we might hope

'————— Napoleon's schemes to check
And break of Talleyrand the crooked neck:'

but, while opposing factions are more fertile in reciprocal abuse than in magnanimity and wisdom, the smile which satire may excite will be blended with much regret, at seeing domestic rancour subserving the purposes of the enemy. The author of "*All the Blocks*" is not inferior to the *Talent*-bedaubing bard in the use of coarse compliments. Indeed, he treats those characters, who are without the pale of his political charity, as if they were real *blocks*, and lays on with as little mercy as Punch on the wooden joulter of his wife. Some of *Flagellum's* hard knocks will be considered as

no fun by the party to which they are applied : but, to the objects of *Polypus's* satire, they may be (for aught that we know) a delicious treat. The present first Lord of the T—y is 'a block of Port and stone' and 'the head of the wrongheads;' M—lg—ve 'merely knows a ship's a ship at most'; C—un—g. is no more fit for the foreign department 'than a barber's pole;' Lord E—n is

'The chanc'ry's dray-cart ! Drone of Lincoln's Inn,
The tight cork'd bottle of its endless bin !

J—nky Ld. H—wks—y is 'a true sucking Court-leech,' and C—stl—gh 'a drum-head.' Others also obtain a portrait in verse : but the poet will not condescend to give all a separate picture :

'Those great men B—th—rst, M—ntr—se, and Ch—th—m,
Are not in my opinion worth one d-m.'

The whole of the present Ministry is dubbed 'a batch of Asses,' and *Flagellum* concludes with wishing '*All the Talents back, they at the devil.*'

Flagellum has little reason to crow over *Polypus's* defective verse, after having himself produced this couplet :

'Such is the case with Percival, sir :—for,
Though good as lawyer, he's no chancellor.'

To help out the satire on the present Ministry, *Elijah's Mantle* is parodied, and the Devil's Mantle thrown to them.

Art. 38. *The Alarum*, a Poem, humbly dedicated to Britons of all Descriptions who love their King and venerate the happy Constitution of their Country. 8vo. 2s. 6d. Chapple.

Every alarmist cannot make an *Alarum*, either in prose or verse. We do not dispute the patriotic feelings of this writer : he is zealous for his country's good : but alas ! it is not poetic zeal, calculated to rouse and inflame.

'In these blest isles we bow to GEORGE's throne,
Surrounded by one adamantine zone ;
The *atmospheric* zone, of pow'r divine,
Whose em'ralds bright and zapphires brilliant shine ;
'Midst these bright gems Britannia's Union flies,
Triumphant waves. and Gallia's strength defies ;
To weeping kingdom bears her blest relief,
And, with her blood, supports each regal chief ;
Checks BONAPARTE in his base career,
As MARLBRO', 'erst, taught LOUIS how to fear !'

The multitude, instead of being struck by these lines, would coldly ask the author what he meant by his atmospheric zone ?

CORRESPONDENCE.

‘ To the EDITOR of the MONTHLY REVIEW.

SIR,

‘ I am glad to see that, in your last Appendix, (article, Bothe’s edition of *Æschylus*). you have stated what is not generally known, that the *Octavo Æschylus*, published in the last year, is not only Mr. Porson’s true edition, but contains many corrections, which are not to be found in the *Glasgow Folio*. I have collated the two editions in the *Choëphoroe*; and the collation, which, though probably imperfect, will evince the superiority of the *Octavo* original to the *Folio* copy, is much at your service.

‘ I have in my possession an impression of the *Choëphoroe. Glarg. apud Foulis, 1777*, which so exactly agrees with Mr. Porson’s edition, except in one or two minute particulars, altered, of course, *inter imprimendum*, that it was manifestly taken by Foulis for himself, from the press while actually set for the lawful proprietors. The very date betrays a fraud: for Mr. Porson, whose readings are exhibited in this edition, was at Eton in 1777. I also possess another impression of the same play by the same person, I believe in the same year: but it is totally unlike the former.

‘ I am, Sir, Your most humble servant,

‘ CANTABRIGIENSIS.’

COLLATION.

<i>Folio.</i>		<i>Octavo.</i>
4	τάδε γε	τᾷδε
17	ξύμμαχος.	σύμμαχος
18	ἐκ ποδῶν	ἐκποδῶν
45	ἐκβαλλεῖν (<i>sic</i>)	ἐκβαλεῖν
71	χαιρομυσῇ	χερομυσῇ
81	πίνθεσι	πίνθεσιν
120	μοῦ ’στιν	μουσῆν
124	δ’ ὀμμαῶν	ὀμαχῶν
138	τε μοι	τ’ ἐμοί
155	δέσποτα	δέσποτ’
194	κινυσσόμεν	’κινυσσόμεν
287	διώκειαι	διωκάθει
323	ἡ μαλερά	μαλερὰ
345	κατεναρίσθης	κατηναρίσθης
363	ἄλλων	ἄλλω
433	ἄρα	ἄρα
439	κτεῖναι	θεῖναι
442	παῖρῶτον	παῖρῶν
459	ξύμβάλλει	ξύμβάλοι
505	λίνον	λινον
508	<i>uncis non includitur</i>	508 <i>uncis includitur</i>
521	παρῖν	παρῇ
529	μαζόν	μασθόν
542	πᾶσιν	πᾶσι
609	σύμμετρον 7a	ξύμ.
611	ἀλλά	ἄλλαν
		620 μηχανεῖ

<i>Folio.</i>		<i>Octavo.</i>
620	πυχάνει	πυχάνει
765	Τί πῶς;	Η πῶς;
787	δὴ χθρῶν	δὴ ᾿χθρῶν
840	δευματοσλαγῆς	αἱματοσλαγῆς
848	αὐλός	αὐτὸν
904	συγκάθειν	συγκάθειν
925	ὀρίζει	ὀρίζει (<i>sic</i>)
939	δὲ φραδαῖσιν	ἐν φραδαῖσιν
946	δὲ μάχα	δὲ μάχα
951	Παρνάσιος	Παρνάσιος
976	ἀθλίς	ἀθλίω
988	ὡς νόμος	ὡς νόμου
1039	μοι, λεῶς	μὲν ὡς
1044	Αργεῖν	Αργεῖαν
1050	φόβου νικῶ	φόβου νικῶ
1062	συμφοραῖς	ξυμ.

The letter from Lisbon, dated March 18, is received, but too late to allow of our paying due attention to it in this number.

We have no objection to be reviewed by *Philo-Johnson*, or any other friendly Correspondent. *Hanc veniam petimus damusque vicissim.*—It will be difficult, however, to lay the line against innovations in language, which form the subject of *Philo-Johnson's* letter, since our advancement in knowledge and our discoveries in science must unavoidably lead to the introduction of new terms: but we join with our Correspondent in objecting to the naturalization of unnecessary foreign phrases, whether they are imported from France or from America; in the latter of which countries, we agree with him, the English language is in a very deteriorated state. In the present instance, *Philo-Johnson* objects to the adoption of the word *Executive*, applied substantively, which by chance occurred in our last Number p. 87, and the use of which is certainly gaining ground among us. We have not time and room to enter into a discussion of this subject here: but we readily accept, because we believe that we deserve, the praise offered by our Correspondent to the general purity of the style of the M. R.; and we shall endeavour to continue worthy of such commendation.

✽ In the last *Appendix*, published with the Number for May, P. 469. l. 5. from bott. for 'chromic,' r. *cbrome*.—P. 475. l. 5. for 'Villey,' r. *Velley*.—P. 488. l. 6. after 'country,' dele the words 'more than in India.' Ibid. l. 7. after 'uncertain,' add *than in India*.—P. 522. l. 5. from bott. for 'ii,' r. *ii*.—P. 526. l. 5. from bott. for 'corrections,' r. *correction*.—P. 527. l. 20. after 'reading,' insert a comma.—P. 538. l. penult. for 'Tarentio,' r. *Tarentino*.

In the Number for May, p. 8. l. 9. dele the final *c* in '*Lanthanic*.'—P. 74. l. penult. for 'lessons,' r. *lesson*, with a comma after it.



THE MONTHLY REVIEW,

For JULY, 1807.

ART. I. *An Inquiry into the permanent Causes of the Decline and Fall of Powerful and Wealthy Nations*, illustrated by four engraved Charts. By William Playfair, Author of Notes and Continuation of an Inquiry into the Nature and Causes of the Wealth of Nations by Adam Smith, LL.D. and Inventor of Linear Arithmetic, &c.; designed to shew how the Prosperity of the British Empire may be prolonged. The second Edition. 4to. pp. 301. 1l. 1s. Boards. Greenland and Norris. 1807.

IF we give credit to much that is confidently advanced in conversation and in print, we must admit that there never was a crisis in which an inquiry like the present was more appropriate. We are told that, surrounded as we are by dangers from without, and corrupted within by ill gotten wealth, the fruit of Eastern pillage and African oppression,—pervaded by the mercenary and venal spirit of an overgrown commerce,—and governed by councils either fluctuating or feeble,—we have to anticipate a retrograde course; that the future presents us with nothing that is cheering, but that our decline will be rapid and our ruin signal. Without examining how far this picture may be overcharged, we have no hesitation in admitting that circumstances and symptoms exist which impart high interest to investigations of the kind pursued in this volume. To note these circumstances, however, and to investigate these symptoms, we conceive to be no ordinary undertaking; on the contrary, it appears to be one which demands rare ability, and the most extensive acquirements: but we do not deny that some benefit may arise even out of an attempt to perform this service, and the present is not without its claims to praise.

In the first part of his inquiry, the author endeavours to throw light on his subject by bringing the facts of early history to bear on it; and with this view he adverts to the causes, to which have been usually ascribed the decay and overthrow of antient empires. This portion of the volume, however, is not distinguished by more deep research, or more

ingenious application, than belong to the labours of his predecessors in the same track ; and therefore we shall allude to it but cursorily.—Mr. Playfair states that Carthage, previously to her subversion, had possessed herself of a great proportion of the wealth of Asia and Africa :

‘ It has,’ he observes, ‘ been a favourite opinion with many writers on political economy that artists and workmen are cowardly and unfit for soldiers ; but experience does not warrant that conclusion ; though it is certain that, according to the manner the Romans carried on war, the bodily fatigue was greater than men bred up promiscuously to trades of different sorts could in general undergo.’

‘ So long as the Romans had enemies to contend with, from whom they obtained little, the manners and laws, the mode of education, and the government of their country, remained pure as at first. Their business, indeed, became more easy ; for the terror of their name, their inflexibility, and the superior means they had of bringing their powers into action, all served to facilitate their conquests. But when they conquered Carthage, and began to taste the fruits of wealth, their ground work altered by degrees, and the superstructure became less solid.

‘ Wealth, as we have already seen, was confined to Asia and Africa, and of it the Carthaginians possessed a great share. It has long been the opinion adopted by writers on those subjects that the Carthaginians, as being a commercial and a trading nation, were quite an unequal match for the Romans ; that in Rome all was virtue, public spirit, and every thing that was great and noble, while at Carthage all was venal, vile, and selfish. A spirit of war and conquest reigned, say they, in one place together with a spirit of glory, in the other a spirit of gain presided over private actions and public counsels.

‘ This is all very true, and very well said, with respect to the fact, but with respect to the cause there is one of the greatest errors into which a number of men of discernment and ability have ever fallen.

‘ The true state of the case is easily to be understood, if we only throw aside, for a moment, the favour for the brave warrior, and the dislike to the selfish trader. The fact was, that Rome, in the days of its vigour, when it was poor, attacked Carthage in the days of its wealth and of its decline ; but let us compare Carthage before its fall to Rome in the time of the Gordians, of Maximus, of Gallus, and see which was most vile, most venal, or most cowardly. This would at least be a fair comparison ; and nothing relative to the two cities is more certain, than that Rome became far more degraded, in the character both of citizens and soldiers, than ever Carthage was.

‘ Wealth procured by commerce, far from degrading a nation more than wealth procured by conquest, does not degrade it near so much ; and the reason is easily understood. Whenever a commercial nation becomes too corrupted and luxurious, its wealth vanishes, and the evil corrects itself ; whereas, a country that lives by tribute received from others, may continue for a considerable while to enjoy its revenues. This is so evident, that it would be absurd to enlarge on the subject.

‘ The

‘ The reduction of Carthage, and the wealth it produced at Rome, soon brought on a change in the education, the nature and the manner of acting, both in private life and public concerns. The conquest of Greece, Syria, and Egypt, completed the business ; and the same people who had conquered every enemy, while they retained their poverty and simplicity, were themselves conquered, when they became rich and luxurious.

‘ After the fall of Carthage, Rome was fundamentally changed ; but the armies still continued to act. Their ambition was now strengthened by avarice, and became ten times more active and dangerous to other nations. They then carried on war in every direction, and neither the riches of the East, nor the poverty of the North, could secure other nations from the joint effects of ambition and avarice.

‘ But the Romans did not only get gold and wealth by their conquests ; they became corrupted by adopting the manners of the inhabitants of countries that had long been drowned in every voluptuous pleasure. Then it was that they ceased to trust so much to their bravery for their conquests ; they began to employ politics and intrigue to divide their enemies. With the poorer states, they found gold a very useful weapon, and with the richer, they employed weapons of iron.

‘ The terror of the Roman name, the actual force that they could exert against a powerful enemy, and the facility with which a weak one could be silenced, till a proper opportunity arrived for his destruction, were all calculated, and force and fraud were both called into action.’

The author produces no evidence, and we are not aware that history supplies any, to shew that the rival of Rome was in that state of decline which is here represented ; and we see no ground for not imputing her fall to the different genius and pursuits of the two people, agreeably to the notions which have uniformly and universally prevailed on the subject.

Following Montesquieu, Mr. Playfair remarks that, before the Roman empire fell, the causes of its debility and decline had arrived at a great height :

‘ Manners were corrupted to the greatest degree ; there was neither public nor private virtue ; intrigue, cabal, and money, did every thing.

‘ Property was all in the hands of a few ; the great mass of the people were wretchedly poor, mutinous, and idle.

‘ Italy was unable to supply its inhabitants with food. The lands were in the possession of men, who, by rapacity in the provinces, had acquired large incomes, and to whom cultivation was no object : the country was either laid out in pleasure grounds, or neglected.

‘ The revenues of the state were wasted on the soldiers ; on shews to keep the people occupied, and on the purchase of corn, brought to Rome from a distance.

‘ The load of taxes was so great, that the Roman citizens envied the barbarians, and thought they could not be worse than they were, should they fall under a foreign yoke. All attachment to their country was gone; and every motive to public spirit had entirely ceased to operate

‘ The old noble families, who alone preserved a sense of their ancient dignity, were neglected in times of quiet, and persecuted in times of trouble. They still preserved an attachment to their country; but they had neither wealth, power, nor authority.

‘ The vile populace, having lost every species of military valour, were unable to recruit the armies; the defence, against the provinces which rebelled, was in the hands of foreign mercenaries; and Rome paid tribute to obtain peace from some of those she had insulted in the hour of her prosperity and insolence.

‘ Gold corrupted all the courts of justice; there were no laws for the rich, who committed crimes with impunity; while the poor did the same through want, wretchedness, and despair.

‘ In this miserable state of things, the poor, for the sake of protection, became a sort of partizans or retainers of the rich, whom they were ready to serve on all occasions: so that, except in a few forms, there was no trace left of the institutions that had raised the Romans above all other nations.’

In the second part of this work, the author treats of the internal and external causes which induce the decline and accelerate the fall of states.—The analogy, from the case of a successful individual to that of a rising state, fails in respect to the labouring part of its population. By writers on political economy, the manufacturing hands are considered as subject to the same laws with the materials on which they are employed; their time is shewn to depend on the proportion between numbers and the demand for labour; and the former never fail to increase till the wages sink to the lowest scale according to which human beings can be subsisted. China is a great and flourishing empire, yet in no country is the condition of the labouring class more wretched.

Mr. Playfair blames writers in political economy because they have omitted to treat of female education: but, for our own part, we cannot discover the propriety of this criticism. No doubt, the female character has a mighty influence on the condition of a community; and so have many other matters, which it has never yet occurred to any person to discuss in works on that great and most important branch of human knowledge. It is only in a general view that Education can be considered in such performances; and to treat in them of the education of females in particular would be descending to a minuteness which could not be justified.

Among other causes of the decline of a state, the author mentions monopoly; and we mark with concern that all the

errors and extravagances, which characterized the Notes and additions to his late edition of Dr. Smith*, are here renewed. The chastisement, which we deemed it our indispensable duty to administer on that occasion, is in a degree now also required: but the absurdity in the present instance stands by itself, and is not contrasted with the dictates of wisdom. We believe that the mischief arising from monopoly is scarcely less visionary than that which has lately been apprehended from popery: but perhaps the supporters of this cry may censure the author for not having enumerated this evil, also, in a work the professed object of which is to treat of the dangers that threaten the country!

Several parts of this publication clearly shew that Mr. Playfair is but superficially acquainted with that great writer, whom he lately assailed in the double character of a commentator and opponent. If we rightly apprehend him, this fact appears in what he says on the subjects of capital and of the depreciation of money; as also in the jealousy which he expresses in regard to the attempts of other nations to rival us in foreign markets.

From the subsequent extract, it will be seen that the concluding is the more interesting part of this work;

‘ Having now taken a view, and inquired into the causes that have ruined nations that have been great and wealthy, from the earliest to the present time; having also inquired into the causes that naturally will operate where those did not, and that would, at a later period, have produced the same effect; it is now the business to examine how far and in what way the result of the inquiry applies to the British empire.

‘ The power and wealth of Britain, according to the definition given at the beginning of this work, are founded not on conquests, extent of territory, superior population, or a more favourable soil or climate, or even in bravery; for in those it is but on a par with other nations.

‘ The only natural advantages of Britain are, its insular situation and the disposition of the people, and the excellent form of its government.

‘ From the two first have arisen that good government, commerce, and industry; and on those have arisen again a great naval power, and an uncommon degree of wealth.

‘ In arms, it does not appear that England is so powerful by land, in proportion as in former times: her power must then be considered as a naval power, and that founded principally on commerce.

‘ As such then we have only to examine the foundation on which she stands, and find in what she is vulnerable.

* See Rev. Vol. L. N. S. p. 121.

‘ We must first begin with the interior situation, to follow the same order that has been attended to in the rest of the work.

‘ Changes of manners, habits of education, and the natural effects of luxury, are as likely to operate on the British empire, as on some others which they have destroyed.

‘ From the unequal division of property, there is perhaps less danger, but from the employment of capital there is more than almost in any other nation.

‘ From the abuses of law and public institutions, and *l’esprit de corps*, we run a very great risk ; more indeed than under an arbitrary government or even a republic. These last are the dangers that most seriously threaten a nation living under a mixed government.

‘ As to the produce of the soil becoming unequal to the maintenance of a people addicted to luxurious habits, we have much also to fear from that : the operation is begun, and its effects will soon be most serious : they are already felt, and very visible.

‘ From taxation, unproductive and idle people, we have more to fear than most nations ; and from an alteration in the manner of thinking, and persons and property leaving the nation, we have as much as any other nation, according to the degree of wealth that we possess ; so that, upon the whole, the interior causes of decline are such as it is extremely necessary to guard against in the most attentive manner.

‘ In respect to the exterior causes, we are exempt entirely from some, from others we are not ; and, in one case, we have exterior causes for hope that no nation ever yet had.

‘ The advancement of other nations, their enmity and envy, are full as likely to operate against this nation as against any other that ever existed ; but as we owe none of our superiority to geographical situation like the Greek islands, the Delta of Egypt, and borders of the Mediterranean Sea, we run no risk of any discovery in geography, or in navigation, operating much to our disadvantage.

‘ We are not so far advanced before other nations in arts as to have any great reason to dread that their advancement will be our ruin ; but still we must allow, that a number of external causes may combine to bring us to their level, when the effects of our present wealth may soon operate in reducing us under it.

‘ Since, then, commerce is the foundation of our wealth, and since our power, which is naval, is built upon commerce, let us begin with taking a view of its present situation.

‘ The increase of the trade of Britain to foreign parts, within these last fifteen years, though a very natural effect of the causes that have operated during that period, is not itself a natural increase, because the causes that produced it are uncommon, temporary, and unnatural.

‘ The East and West India trades have been both lost to France and Holland. The French, before the revolution, had a greater share of the West India trade than ever we had, and they could undersell us in foreign markets.

‘ The Dutch and French together had a very great share of the commerce of the East ; this partly accounts for the rapid increase of
English

English commerce since they lost theirs. Besides, the French nation itself, which formerly consumed scarcely any English manufactures, and supplied Germany, and many parts of Europe, with its own, has been employed for several years in consuming its manufactured stock, eating up its capital, and ruining its own manufactories; so that France itself, Germany, and a great portion of the continent, have been obliged to apply to Britain, both for manufactures and colonial produce, as well as for the goods that come from India.

‘ Add to this, that capital on the continent of Europe has suffered an unexampled diminution, from a variety of causes. A great part has been consumed in France, and in all the countries into which her armies have penetrated, particularly in Holland; and that confidence, which serves in place of capital, has been impaired in all countries, and ruined in many.

‘ It has already been shewn that the want of capital prevents a poor nation from supplying itself, and furnishes a rich one with the means of supplying it, and as it were, extorting usury from it by giving credit. The misfortunes of the continent had, by this means, all of them a direct tendency to advance the commercial prosperity of England; but still the matter does not rest even here, for the real capital that fled from the continent of Europe has, in part, taken refuge in England. We have risen, (for the moment,) by their depression; and though the advantage will be of some duration, yet we ought not to consider it as permanent.’

Mr. Playfair estimates very lightly the benefits which we derive from the Indian trade. Though his deductions should be impeached, the facts which he states demand attention.

‘ The whole imports from the East Indies, from 1700 to the present day, have only amounted to 165,000,000*l.* and our exports, during the same period, to 83,000,000*l.* while our total exports have amounted to 1,486,000,000*l.* during the same period.

‘ There would be much affectation, and little accuracy, in attempting to make any thing like a strict comparison between the relative proportions of the wealth procured by general trade, and that procured by trade with India. The exports amount to about one-nineteenth part of the whole; and, perhaps, as they are manufactured goods, to about one-tenth of the whole manufactures of the country exported: but the manufactures exported are not equal to one-third part of those consumed at home, so that not above one-thirtieth part of our manufactures are maintained by the trade to India.

‘ In 1793, when the charter of the Company was renewed, the India-budget stated the private fortunes acquired and brought home, at one million annually: that has probably increased since then; but it was at that time greater than it had been before: if, then, we take the annual arrival, since the year 1765, at one million, it will make forty millions, which, compared with the balance of trade during that period, amounts to about one sixth part of the balance supposed to come into the country.

‘ How much of our national debt might be set down to the account of India, is another question. By debt contracted, and interest

rest of debt paid, during the same period, we have disbursed the sum of 1,100,000,000*l.* which is equal to more than twelve times the whole of the property acquired by our India affairs, supposing the 45,000,000*l.* remitted, to be all gain, together with one half of the 85,000,000*l.* which surely is allowing the gain at the highest rate for both.

‘ Supposing, then, that the wars that India has occasioned have cost (or the proportion of the debt they have occasioned) one-sixth part of the whole of our debt, and that the profits on goods to India, and private fortunes, came into the public treasury, there would still have been a great loss to the state ; but this has not been the case, the interest of the debt has been levied on the people, and will continue to be so, till all is paid off ; which, according to the plan of the sinking fund, will be in thirty-five years, so that we shall have about 750,000,000*l.* more to pay, supposing we have peace all that time, and continue to possess India.

‘ There is something very gloomy in this view of national affairs, and yet there is no apparent method of making it more pleasing.

‘ It is, on the contrary, very possible, that as Malta, on account of its being supposed the key to India, has cost us 20,000,000*l.* within a few years, that, in less than thirty-five years, it may cost us *something* more ; and, it is not by any means impossible, that, before that period, we may either lose India, or give it away ; on either of which suppositions, the arithmetical balance of profit and loss will be greatly altered, to our farther disadvantage.

‘ On the possessions in India, and the complicated manner in which our imports (again exported) affect the nation, a volume might be written, but it would be to very little purpose, in a general inquiry of this sort. It is sufficient to shew here that the wealth obtained by that channel is not of great magnitude, in comparison either of the wealth acquired by foreign trade, or by our industry at home ; and that, at the same time, we see that it excites more envy and jealousy than all the rest of the advantages we enjoy put together.

‘ Badly as men act in matters of interest, and much as envy blinds them in cases of rivalry, yet still there is a certain degree of justice predominant in the mind, that admits the claim of merit and true desert. Every person, who has heard the conversation, or read the opinions of people in other nations, on the wealth and greatness of England, will allow, that, as commercial men, and as manufacturers, we are the wonder of the world, and excite admiration ; but, concerning our dominion over India, and our plantations in the American islands, foreigners speak very differently.’

Perhaps no portion of Dr. Smith’s incomparable performance more admits of criticism, than that in which he speaks of apprenticeships ; and some of the observations which Mr. Playfair makes on that subject will be found deserving of consideration.—On another topic, also, we fully agree with the present author :

‘ With regard to the education of the lower classes, it would be no great additional burthen to the nation if there were proper schools

established in every parish in the kingdom, at the expence of the public, in order that there might be a proper control over those who teach, and over what is taught. Without going so far as to compel people of the lower classes to send their children to school, they might be induced to do it for a short time; and, at all events, care should be taken that the teachers were fit for the office they undertake.

‘ In no country do the lower classes neglect the care of their children more, or set them a worse example, than in England: they are mostly brought up as if the business of eating and drinking were the chief purpose of human existence; they are taught to be difficult to please, and to consider as necessary what, in every other nation in Europe, is considered, by the same rank of people, as superfluous.

‘ Although the lower orders have as good a right as the most affluent to indulge in every enjoyment they can afford, yet to teach this to children, without knowing what may be their lot, is doing both them and society an injury. A great number of crimes arise from early indulgence of children, and from neglecting to instill into them those principles which are necessary to make them go through life with credit and contentment.’

This is perhaps the best part of the plan lately submitted to the House of Commons by Mr. Whitbread.

The statements in the following passages, though they appear somewhat paradoxical, are nevertheless very true:

‘ When men inhabit and cultivate land of their own, they are under no necessity of creating any greater value than they consume; but, when they pay RENT and TAXES, they are laid under a necessity of producing enough to supply their own wants, and to pay the rent and taxes to which they are subject. The same is the case with regard to manufacturers in every line of business, for though they do not, perhaps, consume any part of what they produce, (what comes to the same thing is that,) they are obliged to produce as much as will exchange, or sell, for all they want to consume, over and above paying their rent and taxes.

‘ Without rent and taxes there are only three things that excite the exertion of man:—Necessity, arising from natural wants; a love of pleasure; or, a love of accumulation.

‘ When a man labours no more than for his mere natural necessities, he is a poor man, in the usual acceptation of the word, that is, he has no wealth; and a nation, peopled with such men, would justly be called a poor nation. When a man labours for nothing more than what he expends on pleasure, or to gratify his taste and passions, it is still the same, he consumes what he creates, and there is an end of the matter; and, whether he creates much or little, as his consumption is regulated by it, no difference is made to society; but, when rent and taxes constitute a part of the price of every commodity, the consumption of every man, whether he pays any taxes directly or not, himself, is attended with an increase to the revenues of those who receive

receive the rent and taxes, and obliges him to create more than he consumes.

‘ It arises from this, that the aggregate wealth of a people increases with rent and taxes ; for, where there are neither, the desire of accumulation is the only thing that increases wealth.

‘ It is for this reason, that, by obliging a man to create more than he himself consumes, taxation increases the wealth of a nation ; so that the flourishing state of England is a very natural effect of heavy taxation. The misery and poverty of those people who have little or nothing to pay, is equally natural, though it does not astonish one quite so much.

‘ As there is nothing in the world without a bound, and a limit, it is clear, that, in laying it down as a principle, that rent and taxes occasion wealth instead of poverty, it is only to be understood, to a certain extent ; that is to say, to the length to which the nature of things will admit of the exertion of man augmenting his industry, but not a step farther.

‘ To ascertain this point would be to solve a most curious problem ; observing, that the solution would, in every case, depend on a great variety of particular circumstances.’

We perceive no serious difficulty in the solution of this problem. It bears strict analogy to all other stimuli.—Mr. P. himself justly remarks that :

‘ In London, rent and taxes are heavier than in any other part of the kingdom, and in Scotland they are less than in any other ; yet, the working people, from all parts of the kingdom, come to London, and from the poorest places, in the greatest numbers. Ireland, Scotland, and Wales, are the poor countries, *lightly taxed*, and from them people come, perpetually, to pay *heavy taxes* in London. Yes, but it will be said, in answer, these are poor countries. They are, however, richer than England was in the days of Queen Elizabeth ; and, if the nature of things could have admitted of people *changing centuries*, as they *change countries*, the people of the seventeenth century, with light taxes, would have emigrated to the nineteenth century, with all its heavy taxes, just as those Irish and Scotch come to London.

‘ This proves, that, even in London, the excess of taxes is not yet such as to create a retrograde effect, and it proves it in a very striking manner. Though there may, at first sight, appear something ludicrous in the idea of emigrating from the seventeenth century to the nineteenth, from the reign of Elizabeth to that of His present Majesty, it is a perfectly fair comparison, and will hold good, examine it as much as one will. The common expression, (and a very significant one it is,) that one part of the country is a century behind another, or twenty years, or fifty years, is exactly the same idea, expressed in other words, for it is a comparison between the changes which a lapse of time makes in one case, and a removal of place in the other. The present times are then better to live in than those of Elizabeth, as London is better than any distant part of the country.’

The

The importance of the matter will be some apology for our insertion of the ensuing passage :

‘ The late and present wars, which have occasioned one-half of the debt, and for which our exertions are to be continued, were undertaken for the preservation of property ; for, though the French system is so completely bad that even the beggars in England would be losers by adopting it, yet, it will be allowed, that the evil to people of property would be much greater than to those who have no property. Let us look to Flanders, Holland, and other countries, and say no if we can.

‘ It was on this idea that an income tax, afterwards termed a property-tax, was laid on, by which the rich are made to pay, and the poor are exempted. The justice and expediency of this was universally admitted : there might be some difference of opinion as to modes and rates, but there was none as to the general principle.

‘ We would, then, propose to RAISE LOANS, at a low rate of interest to reimburse the present creditors, ON THE SAME PRINCIPLE ON WHICH THE PROPERTY-TAX EXISTS, in the following manner :

‘ There are, by Mr. Pitt’s calculation, (and his may be taken in order to prevent caviling) 2,400,000,000*l.* of capital in the kingdom. Let us then create a two and a half per cent. stock, into which every person possessed of property should be *compelled* to purchase at par, in proportion to their capital, so as to redeem fifty millions every year, thereby creating fifty millions of new debt at two and a half per cent. and reimbursing an equal sum bearing an interest of five per cent.

‘ A loan of two per cent. per annum, on each man’s capital would do this, and would never be an object for the safety of the whole, particularly as it would only last for ten years. As he would have interest at two and a half per cent. he would, in reality, only lose half, that is, one per cent. a year during twelve years ; so that a man, with 10,000*l.* would only have given 100*l.* a year for twelve years.

‘ At the end of ten years, the interest of the national debt would be reduced to one-half its present amount, which, together with the war-taxes, would be sufficient to prevent the necessity of creating more debt. This, however, is not all, a more prompt effect and advantage may be expected. It is more than probable, that the moment our enemy found that the nation could, without any great exertion, put its finances on a permanent footing, the present contest would finish. It is now only continued, in hopes of ruining our finances, and it is on the accumulation of the debt that the expectation of that is alone founded.’

Amid many gloomy, though we do not say *unfounded* representations, the view given in the subjoined quotation is cheering ; and it seems to sanction a policy which has recently been condemned, though we trust that it will not be abandoned by those who censured it.

‘ The

‘ The greatest project, by which any nation ever endeavoured to enrich itself, was certainly that of peopling America with a civilized race of inhabitants. It was a fair and legitimate mode of extending her means of acquiring riches ; but Britain failed in the manner of obtaining her object, though not in the object itself, and the United States promise to support the industry of England, now that it has humbled its ambition, far more than both the Indies, which gratify it so much.

‘ It is highly probable, that America will increase more rapidly in wealth and population than in manufactures, such as she at present takes from Great Britain ; but if the ratio merely continues the same that it is now, the purpose will be completely answered, and a market for British manufactures insured for ages to come. In 1802, by the last census, the inhabitants of the United States amounted to about eight millions ; and, for several years together, the exports of British goods have amounted to seven millions, so that it is fair to reckon a consumption equal to sixteen shillings a year to each person. It was about the same in 1774, previous to the revolt ; and, as the population doubles in about fifteen years, in the course of thirty years more, the exports to that country alone would amount to 24,000,000*l.* provided we continue to be able to sell at such rates as not to be undersold by other nations in the American market.

‘ There is nothing great, nothing brilliant, in this commerce, all is solid and good ; it is a connection founded on mutual wants and mutual conveniency, not on monopoly, restriction, or coercion ; for that reason it will be the more durable, and ought to be the more valued, but it is not. Governments, like individuals, are most attached to what is dear to purchase and difficult to keep. It is to be hoped, however, that this matter will be seen in its true light.

‘ One circumstance, that makes the matter still more favourable for Britain is, that the western country of America, by far the most fertile, as well as the most extensive, is now peopling very rapidly. The labour and capital of the inhabitants are entirely turned to agriculture and not to manufactures, and will be so for a great number of years ; for, when there are fifty millions of inhabitants in the United States, their population will not amount to one-half of what may naturally be expected, or sufficient to occupy the lands. The fertility of the soil will enable the Americans, with great ease to themselves, to make returns in produce wanted in Europe, so that we may expect a durable, a great, and an advantageous trade with them. In British manufactures, our trade was not near so great before the revolt, for we then supplied America with every article.

‘ This, however, will depend partly on our circumstances ; for, if wages and the prices of our manufactures rise, as they lately have done, our merchants will buy upon the continent of Europe, what they otherwise would purchase in England, to supply the American market.

‘ America is the only country in the world where, with respect to the wages of labour, and the produce of industry, money is of less value than in England. The Americans will then be able to afford to purchase English goods, when other nations will not ; but then,
they

they will only purchase such articles as cannot be had elsewhere; for though they may and will continue able to purchase, they will not do it if they can get goods that suit them elsewhere*.

‘ No country, that we read of in history, ever enjoyed equal advantages with the American states; they have good laws, a free government, and are possessed of all the inventions and knowledge of the old world. Arts are now conveyed across the Atlantic with more ease than they formerly were from one village to another. It is possible, that a new market of so great an extent being opened may do away those jealousies of commerce, which have, for these two or three last centuries, occasioned many quarrels, and which are peculiarly dangerous to a nation that has risen high above its level.

‘ All those things, with care and attention, will prove advantageous to Britain in a superior degree. They afford us much reason for hope and comfort, and do away one of the reasons for fearing a decline that has been stated, namely, the being supplanted by poorer nations, or by not having a market for our increasing manufactures.’

- Shortly afterward, it is remarked by this writer :

‘ There is still, however, something wanting to increase our advantage. Any person acquainted with the manufactures of England will naturally have observed, that they are all such as meet with a market in this country. We have no manufactories for goods, for the sole purpose of our foreign markets; so that, though we consider ourselves as so much interested in foreign trade, yet we have adapted all our manufactories, expressly, as if it were to supply the home market.

‘ This observation will be found to apply very generally though there are a few exceptions, and though the quality of the goods manufactured, and intended for exportation, is adapted to the market for which they are destined. This last, indeed, is very natural, nor could it well be otherwise, but that is not going half the length necessary.’

This hint deserves notice; but the matter has not been so wholly overlooked as is here stated. In many of our manufactures, the taste of foreign nations is particularly consulted.

It is but justice to Mr. Playfair to add that we might easily accumulate interesting extracts from the concluding part of his performance, in which the facts adduced are well chosen, most of the observations are pertinent, some of them are very important, and in which his views throughout appear to be patriotic, and his sentiments liberal :—indeed, excepting the

‘ * England begins already to lose the market for linen-cloth, window-glass, fire-arms, and a number of other articles. It would have entirely lost that of books, if any nation on the continent of Europe could print English correctly. As it is, they are printing in America, in place of our keeping the trade, which we might have done with great profit and advantage.’

part which relates to monopoly, there is little in this work that calls for severe censure. In a future edition, we hope that Mr. P. will very much curtail the first and second parts, which traverse a beaten track; and that he will labour and enlarge the concluding portion. His composition also admits of much polish and correction.

ART. II. *An Illustration of the Monastic History and Antiquities of the Town and Abley of St. Edmund's Bury.* By the Rev. Richard Yates, F.S.A., of Jesus College, Cambridge. With Views of the most considerable Monasterial Remains, by the Rev. William Yates, of Sidney Sussex College, Cambridge. 4to. pp. 309. 11. 6s. Boards. Miller.

IT has been asserted that local History is usually characterized by "size, expence, and soporific qualities;" and this representation, to the correctness of which Mr. Yates appears inclined to subscribe, is not wholly inapplicable to the present volume, though it is perhaps as generally amusing as the subject will admit. In addition to the common expedients of a large type and an ample margin, the author, or we will rather suppose his printer, has adopted another mode of increasing the bulk and consequently the expence of the publication: for in some pages almost all the sentences are disjointed, and formed into so many separate paragraphs, however intimate may be their connection with the preceding and subsequent passages: a plan not less unpleasant to the eye than to the pocket of the reader. The *soporific* effects of Mr. Yates's performance, however, must not be understood to extend to those who have a taste for antiquarian research, or who feel an interest in the local concerns of Bury. To both these classes, it offers a fund of interesting information; since the author, though he will not rank as a profound antiquary, appears to have neglected no endeavours to collect the materials which his plan required.

The first two chapters of the work are occupied with an investigation of the origin of the town of Bedericksworth, the antient Bury, and the scarcely less uncertain history of the kingdom of East Anglia, previously to the accession of St. Edmund. In chapter III. the history of the royal Saint is extracted at considerable length from the Abbot of Fleury, generally called Abbo Floriacensis, and other monastic writers. The account of the martyrdom of Saint Edmund appears to be in conformity with the generally received tradition. After a long and laboured speech, in which the King

is

is introduced as rejecting the disgraceful propositions of the Danish Invaders :

‘ Inguar and Ubba, incensed at this answer to their embassy, march to Eglesdene ; and Edmund surrenders to their superior force without further contest ; and still refusing to comply with the conqueror’s terms, is bound to a tree, and beaten with “ short bats.” They then wantonly made him a mark to exercise the skill of their archers, and his body was covered with arrows like a porcupine with quills. Inguar, still finding his mind invincible, ordered his head to be struck off. “ And thus he deied, “ Kyng, Martyr, and Virgyne,” on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Bishop Humbert, suffered at the same time with his royal master.

‘ The Danes were now masters of East Anglia, and ravaged the country uncontroled during the winter. Upon the approach of spring, they marched into Mercia, and other parts of the country that afforded more plunder to gratify their rapacity ; but maintained the supreme authority in East Anglia, and soon after established themselves there under Godrum, or Gothrem, who, in A. D. 878, entered into a treaty with King Alfred, and embraced Christianity : this Danish Prince, on his decease, was interred at Hadleigh in Suffolk.

‘ The circumstances relating to St. Edmund, which took place on the retreat of the Danes, and which have formed a favourite theme for the monkish writers, and a favourite subject for their painters and sculptors, are given with miraculous embellishments by Abbo ; and, from his account, transcribed, with various degrees of amplification, by most of the subsequent monastic poets and historians.

‘ To offer the utmost indignity to the martyred King the Pagans cast his severed head and body into the thickest part of the woods of Eglesdene. When the departure of the Danes removed the terror their presence inspired, the East Anglians, prompted by affection for their late sovereign, assembled, in considerable numbers, to pay his corpse the last duties of attachment. After a sorrowful search, the body is discovered, conveyed to the neighbouring village, Hoxne, and there interred ; but the head could not be found. The zealous and dutiful subjects therefore divide themselves into small parties, and search every part of the wood. Terrified by the thickness and obscurity of the wood, some of them cry out to their companions — “ Where are you ? ” A voice answers, “ Here, here, here ! ” They hasten to the place whence the sound proceeded, and find the long sought head in a thicket of thorns, guarded by a wolf — “ an unkouth thyng and strange ageyn nature.” The people, almost overpowered with joy, with all possible veneration, take the holy head, which its guardian quietly surrenders to them, and carry it to the body. The friendly wolf joined in the procession ; and, after seeing the “ precious treasure,” that he had with so much care protected, deposited with the body whence it had been severed, with doleful mourning, and without shewing any fierceness, returned into the woods.

‘ This was about 40 days after the martyrdom of the Saint.

‘ The

‘ The head was some time after observed to have united with the body ; and the mark of separation appeared round the neck like a “ purpil thread ” ’

Chapter IV. is more particularly devoted to the history of the monastery of St. Edmund. It is arranged under several heads, by which the narrative is rendered more distinct, but less interesting than it would have been if the annals, incidents, &c. had been judiciously interwoven. The shrine of St. Edmund does not appear to have been at any time very fertile in miracles : but the standing prodigy, on which the credit of the Saint rested, was the incorruption of his body, certified by the testimony of some of the attendant priests and monks, and by the awful punishments inflicted on those whose bold scepticism had urged them rudely to penetrate the sacred arcana. Within a few years after the translation of the body of St. Edmund to Bury, the growing reputation of the Benedictine monks enabled them to expel the secular clergy, to whom the custody of the shrine had been originally confided. Their next step was to procure from Canute, Hardicanute, and the still more profuse bounty of Edward the Confessor, a considerable enlargement of their temporal possessions and immunities. William the Conqueror endeavoured to gratify his new subjects by the same species of liberality ; and these four princes are distinguished as the principal benefactors of the monastery.

Section II. of this chapter exhibits a concise summary of the privileges of the Abbots ; and the third relates to the successful resistance opposed to the claims of the bishops for exercising spiritual authority and jurisdiction over the Monastery. The next section is occupied by the contests between the monks and the mendicant friars who endeavoured to establish themselves in Bury. After several violent struggles, the dispute was compromised : the friars resigned the buildings which they had erected in the town ; and the monks granted them a part of their possessions, called Babbewell, where a suitable establishment was formed, which flourished till the dissolution.

The fifth section, intitled ‘ Contests with the Townsmen ’, is very interesting. No distinct idea can perhaps now be formed respecting the nature and extent of the supremacy exercised by the Abbot over the town of Bury. It appears, indeed, never to have been very accurately defined, and was perpetually the subject of violent contests ; which, assuming a character analogous to the turbulent spirit of the times, were not unfrequently productive of scenes rather inconsistent with that profound veneration in which the monastic character was at that period usually held.

‘ Another

‘ Another commission and writs addressed to the same justices, and dated by the King himself, at Nottingham, the 1st of December, in the same year, state, that on Sunday the feast of St. Luke the Evangelist (18 October), A.D. 1327, John Berton lately Alderman, Robert Foxton, Richard Drayton, Alicia Lickdish, &c. (about 350 names in the MS.), with a vast multitude unknown, attacked and burnt the gates of the abbey, and all the apartments belonging to the Sacrist. The same night they plundered and burnt in Bury the manors called Holderness Barns, Aumeners (*almoners*) Barns, Haberdon, the granges without the south gate, and Westlee beyond the Crosses; with all their contents and corn, to the value of one thousand pounds.

‘ The Monday following, they entered the court of the Abbey, and burnt all the North part, *viz.* the stables, the malt house, the bake-houses, the granaries, with *domibus humonariis* on the other part of the court.

‘ The next day, Tuesday, they burnt Motchall, Bradefeldehall; the house of the *camerarius* and New-hall, with the apartments and *solaris** adjoining; the chapel of Laurence at the strangers’ hall; and, at the same time, they burnt the manors of Heldhaw and Horningherth, with all the corn.

‘ Wednesday following they set fire to the *solarium* (the upper chamber) of the *celerarius*, and the chapel belonging to it; as also to the kitchen, the larder, and part of the *firmaria* (infirmary).

‘ On Thursday they destroyed the remainder of the infirmary; the black *hostellariam*; the chapel of St. Andrew in the *hostellaria*†; and the same day they burnt Fornham St. Martin’s; and two manors in Great Barton, with all the corn.

‘ During these outrages they insulted, beat, and wounded many of the monks and servants of the monastery. They seized and imprisoned, in a certain house in the town called “*Le Ledeneball*,” Peter de Clopton, the prior, and about twenty of the monks; and afterwards taking them to their own chapter house in the abbey, they compelled them, in the name of the whole chapter of the monastery, to execute, under the capitular seal of the convent, several deeds highly injurious to the rights and privileges of the monastery; particularly a deed, or grant, from the convent to the town of Bury, to constitute and continue the Burgesses a Guild or Corporation with a common seal; having the custody of the town gates, and wardship of all orphans; and also to bind themselves in a bond or obligation for the payment of ten thousand pounds to Oliver Kemp, and certain of the townsmen named in the said bond; to discharge them from all debts owing to the monastery; and to promise not to proceed against them at law for the recovery of any damages done to the monastery.

‘ Another *commissio regia* sums up these manors destroyed: Newton, Horningsherth, Westlee, Berton, Rysby, Ingham, Fornham St. Martin’s, Fornham All Saints, Pakenham, Rougham,

* ‘ Upper-rooms, chambers, or garrets.’ Cowel.

† ‘ A place or room allotted for the reception of guests or strangers.’

Cokefelde, Bradfeld, and Whepstede, and their corn; and lays the damages at twenty thousand pounds.

‘ Also that they seized and drove away 100 horses, 120 oxen, 200 cows, 300 *boviculos*, 300 hogs, and 10,000 sheep, valued at six thousand pounds.

‘ And burnt, destroyed, and carried off other goods and chattels of the monastery, worth fifteen thousand pounds.

‘ A *placitum* of the same date states, that they burnt and destroyed halls, chambers, bake-house, malt-house, stables, infirmary, *hostelarium*, the chapel of St. Mary, the chapel of St. Laurence, the oratories of St. Edmund and St. John Baptist, in the abbey; and in the manors *Seldas*, *Shopos*, *Aulas*, *Grangia*, *Statellas*, *Boverias*, (ox-stalls), *Bercarias*, (sheep-folds), corn, barley, and oats; drove off oxen, horses, &c. and estimates the damages at a hundred thousand pounds.

‘ The townsmen had collected together about 20,000 men and women; and as the parochial clergy had generally a great antipathy to the monks, many of the curates and ministers of the towns and villages joined the rioters and abetted the outrageous attacks upon the possessions of the monks.

‘ The Lord Abbot being at that time in London, on his application to the King, a military force was sent down to quell the riot. Twenty-four of the Aldermen and chief Burgesses were apprehended and imprisoned, thirty carts full of the rioters were taken prisoners to Norwich, and nineteen of the most notorious offenders were executed. Thirty-two parochial clergymen were convicted as aiders and abettors.

‘ The inquiries and discussions that arose out of this violent and injurious affair appear to have occupied almost the five following years. The final decision was given in a decree, or *concordia*, between the Abbot and Convent on the one part, and the townsmen on the other part, by King Edward the Third and his council, on Thursday after the feast of the Holy Trinity, in the fifth year of his reign, A. D. 1332.

‘ The justices awarded a hundred and forty thousand pounds damages; but at the request of the King himself, and for the sake of peace and harmony with the townsmen, the Abbot’s tenants, and the parishioners, the Abbot and Convent remitted and pardoned the said offenders the sum of a hundred and twenty two thousand three hundred and thirty three pounds six shillings and eight pence, part of the aforesaid sum of a hundred and forty thousand pounds recovered as above; the said Richard Drayton, &c. to pay, within twenty years, two thousand marks, in half yearly payments of fifty marks each, at Michaelmas and Easter, and to be thereupon excused four thousand marks, out of the seventeen thousand six hundred and sixty-six pounds thirteen shillings and four pence.

‘ And, upon certain other conditions, the Abbot and Convent remit ten thousand pounds farther from the said remaining seventeen thousand six hundred and sixty-six pounds thirteen shillings and four pence. And farther, the Abbot and Convent, upon condition the said townsmen, &c. shall no more complain or offend, agree to remit the whole of the remainder.

* All the deeds and charters that had been taken from the monastery were to be restored; and all the instruments and obligations forcibly and illegally obtained were declared null and void; and to be surrendered up to the Abbot.

* Fox states, that J. Berton, the Alderman, William Herling, thirty-two priests, thirteen women, and a hundred and thirty eight others of the said town, were outlawed, of whom divers, after grudging at the said Abbot for breaking promise with them at London, conspired against him, and invaded the manor of Chevington, where he then lay. They robbed and bound him; they then shaved him, and carried him away to London; where they removed him from street to street till they could convey him over the Thames into Kent, and over sea to Dist in Brabant, where they kept him in much misery and slavery.

* At length they were all excommunicated by the Archbishop of Canterbury, and afterwards by the Pope. At last it being known where the Abbot was, he was rescued by his friends, and brought home with procession.'

Section VI. contains an account of royal visits, and of parliaments holden at Bury, &c.—Henry VI. then in his twelfth year, spent his Christmass at the Monastery, *ann : dom : 1433*, and a minute detail is given of the manner in which the abbot received and entertained his royal guest.—The last section treats of the grandeur and magnificence of the establishment. Mr. Yates has not been very successful in his attempts to ascertain the value of the possessions of the monastery: the inquiry is indeed attended with considerable difficulties: but it is probable that by carefully collating the different assessments, &c. with those of other property the absolute value of which is better known, more satisfactory evidence might have been obtained than any which Mr. Yates has adduced.

Chapter V. contains an enumeration of the different officers of the monastery; and the sixth presents a list of thirty three abbots by whom it was governed, from the period of the expulsion of the secular Clergy, to the surrender made by abbot Reeve into the hands of the King's Commissioners, Nov. 4. 1539.

In the seventh chapter, the author contemplates the moral and political causes which brought on the dissolution. In hopes of averting the impending storm, the monks delivered up their superfluous plate, acknowledged the king's supremacy, and, "for the many benefits conferred on them by that excellent man Thomas Cromwel, Esq. granted to him and his son Gregory an annuity of 10l. sterling."

* These concessions, however, availed nothing. The pension to the minister and his son, and the full acknowledgement of the King's supreme ecclesiastical authority, were equally disregarded; and Abbot Reeve and his convent were three years afterward compelled to execute an entire surrender to the King of the monastery and its possessions, 4th November, 1539; and were driven from

their splendid dwellings and ample revenues, to support themselves in the best manner they were able upon the scanty pittance of a trifling pension.'

A list is given of the annuities granted by the Court of Augmentation to the abbot and 42 of his monks. The abbot received 500 marks, the prior 30l. and the rest in proportion: the lowest monk having 6l. 13s. 4d.

This volume also contains the first chapter of the second part. Here we find an elaborate description of the Abbey-Gate and great Western Entrance; and Mr. Yates enters with spirit into the details of architectural design and embellishment, in which, however, we cannot accompany him without reference to the plates.

Although the language of this writer is not in general deficient either in dignity or interest, yet, in the pursuit of his grand object he is occasionally betrayed into inaccuracies of expression. Sometimes, even the antiquary or historian is *at fault*: as, for instance, besides several less material violations of costume, we observe that Henry VI. Edward III. John, and even William the Conqueror, are decorated with the title of "*His Majesty*."

The fifteen plates, which accompany the volume, are creditable to the taste and judgment of the author's brother, by whom they were designed: though their effect is diminished by a rather harsh and coarse style of engraving.—After these plates, we find an appendix, containing the charter of Edward VI. to the free school at Bury, which occupies 32 pages, closely printed: but its insertion appears to be of little other use than to increase the size of the publication.

A prospectus of the Contents of the 11d Volume leads us to hope for considerable entertainment and information from the unpublished part of this work.

ART. III. *Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar Buildings on the Continent: including a critical Itinerary of Oxford and Cambridge; also Historical Notices of Stained Glass, Ornamental Gardening, &c. with Chronological Tables and Dimensions of Cathedral and Conventual Churches.* By the Rev. James Dallaway, M.B. F.S.A. 8vo. pp. 328. 12s. Boards. Taylor. 1806.

AN author is always intitled to credit for merely attempting to collect multifarious matter into a compact form, which could not otherwise have been obtained without reference to a large number of books of high price. We are disposed, therefore, to grant indulgence to a compendium of the kind which is now before us: which will greatly assist those who are seeking either knowlege or pleasure in these researches; and

and who will undoubtedly rejoice in being able to obtain such an epitome, as a companion to assist their observations on the interesting topic of English architecture. Our task is to endeavour to ascertain the just value of the author's performance: but, in so extensive and so miscellaneous a province, a minute examination cannot be expected from us, in relation to objects that are dispersed over the whole of this kingdom, as well as many that exist in other countries, which are brought forwards for the purpose of comparison. Mr. Dallaway, indeed, avowedly writes in the character rather of an amateur than of a professor deeply versed in the scientific part of the subject; and consequently we shall not exact more from his labours than his pretensions will justify us in claiming.

The work is divided into twelve sections: the first and second present historical distinctions in the Gothic style of different periods, which are illustrated in the third by observations on existing examples: the fourth contains remarks on the castle architecture of early times: the fifth, sixth, and seventh, treat of the buildings at Oxford, with remarks on spires, and some account of the architectural talents of Dr. Aldrich and Dr. G. Clarke: the eighth notices the buildings at Cambridge: Greek and Roman architecture, and the productions of several modern artists, pass under review in the ninth section: the tenth is devoted to country-houses in England, and the state of modern gardening: the eleventh is on stained glass; and the twelfth exhibits tables of measurements, dates, and architects or patrons of English cathedral churches: the whole interspersed with occasional comparisons between the works of our own and those of other countries.

Mr. Dallaway commences his preface with observing that

‘ In the year 1800, were published “Anecdotes of the Arts;” in which a cursory view was given of the architecture of this country. I have been induced upon that foundation to attempt a superstructure, and sedulously to correct the errors which certain criticks were eager to impute to ignorance and partiality. My views and intention were totally mistaken by them, as nothing was so distant from my mind, as to aspire to teach. Solely from the love of architecture, I have been induced to form opinions of the works of architects.

‘ Leaving the professors of this science in undisturbed possession of their chairs, let me be allowed the privilege of a private gentleman to converse as freely on this as on any other subject. If I may be indulged in an architectural phrase, I give this hint at the portico of my building, and proceed to offer some account of my whole plan.

‘ Of the origin of what is termed Gothick, the hypotheses are so various, and perhaps unsatisfactory, that every writer on the subject has advanced his own opinion. I have conjectured, that upon the decline of Grecian and Roman architecture, after the building of the Santa Sophia at Constantinople and the San Marco at Venice; the

Baptistery at Pisa, by Dioti Salvi, is the great prototype of arches, pediments, and those ornamental particles which are now confined to the Gothick style. Respecting that branch of it, which has through successive æras been practised in this country, and is, in fact, become national, I have attempted a classification; considering not merely the opposition of the pointed to the round arch, but endeavouring by other discriminations to fix peculiar styles to their respective dates.'—

'The Grecian architecture is clear and perspicuous, and puts us into immediate possession of its meaning; while in the Gothic much more is meant than at first meets the eye. Symmetry in the one produced an immediate effect of grandeur or elegance, while every effort of the other was exerted in edifices apparently beyond human skill or power to construct.'

In continuing to trace the origin of Gothic architecture, the author thus proceeds:

'It is worthy remark, that in Italy the Gothick is most analogous to the Grecian architecture in the early instances I have cited. Yet the baptistery at Pisa, built by Dioti Salvi in 1152, exhibits a style called by the Italian architects, "*Il Arabo tedesco*," a mixture of Moorish or lower Greek with the German Gothick. It is a circular building with an arcade, in the second order, composed of pillars with Corinthian capitals and plain round arches. Between each, there rises a Gothic pinnacle; and above, it is finished by sharp pediments, which are enriched with foliage, terminating in a trefoil.—The conjecture I have hazarded, that some of the members of Gothick ornament originated with Italian architects, suggested itself at Pisa. There, they were introduced in 1152; and many instances cannot be brought, that they were common in France before 1220, at St. Denis; or in England in 1256, in the cathedral at Salisbury.'—

'Bishop Warburton, in his notes on Pope, has asserted, that Gothick architecture originated in Spain, where Moorish architects were employed or followed; and that it simply imitates an avenue of lofty trees; the sharply pointed arch being that formed by the intersecting branches; and that the stems of a clump of trees are represented by columns split into distinct shafts. This observation is ingenious, but not wholly applicable; for the architecture styled Gothick in the northern parts of Italy, had a distinct origin and characteristics; and our own Gothick was not brought us from Spain, but from Normandy and France.'—

'It will be contended by the French antiquaries, that this new mode was not exclusively our own, but that it appeared, if not earlier, at least in the same century, in the magnificent cathedrals I have noticed, as then recently erected in France. If the buildings in the Holy Land suggested ideas of this novel architecture, the French croisaders had the same opportunities of introducing it into France as ours into England, for they were associated in the same expedition. It has been said, that in the church of the Holy Sepulchre at Jerusalem no pointed arch was seen, but that in Moorish structures
equally

equally obvious to those adventurers it is frequent ; for which reason it may be more correctly described as " Saracenick " than as Gothick.

' This particular style, whether allowed to be Saracenick or Gothick, was the parent of several others, in successive centuries, the progress of which was confirmed by certain discrimination ; but the Anglo-Norman, having been once relinquished, was never again adopted either simply or with analogy. Until the close of the reign of the first Edward its prevalence was decided ; and all previous confusion of the Anglo-Norman and the pointed styles had ceased, and was universally abandoned about this time. With incredible lightness, it exhibited elegance of decoration and beauty of proportions in the multiplicity of the arcades and pillars, the latter being usually of Purbeck marble, each a distinct shaft ; but the whole collected under one capital, composed of the luxuriant leaves of the palm tree, indigenous in Palestine and Arabia. A very favourable specimen of the manner which distinguishes the early part of the fourteenth century (1320), both as applied to roofs and arcades, is seen at Bristol, in the conventual church of St. Augustine, now the cathedral. But previously to another style of known peculiarities, the capitals became more complicated, the vaults were studded with knots of foliage at the interlacing of the ribs, the western front was enriched with numerous statues, and the flying buttresses, formed of segments of circles in order to give them lightness, were rendered ornamental by elaborate finials. This exuberance tended to the abolition of the first manner ; and at the beginning of the reign of Richard II. under the auspices of Wykeham, we have the boldest instance of that second manner, which in its eventual perfection attained to what is now distinguished as the pure Gothick.'

A note in a distant page (70) contains this remark :

' I observed, when at Rome in 1796, that the high altar of the church of St. John Lateran had a Gothick canopy, composed of rich pediments and finials, in the florid style of the fourteenth century, exactly like those of that date in England. It is the only specimen of true Gothick now remaining in Rome.'

At this place, also, we meet with the following observation, in describing Gloucester cathedral :

' This choir was built in the grand æra of stained glass, when it was more frequent and excellent than at any other period. It was indispensably necessary to architectural effect, according to the prevailing style, which gave to windows a disproportionate space. But the sombre tints reflected from them modified the light, and contributed to blend the whole into one mass of exquisite richness. For, the general effect was consulted by the Gothick, as well as the Grecian artists.

' At present the naked transparent window destroys the intended harmony, and the primary idea is sadly impoverished.'

After several apposite strictures on this building, illustrative of preceding remarks, Mr. D. continues :

‘ The Gothick churches, whatever be the peculiar manner of their æra, present beauties to every eye. We cannot contemplate them without discovering a majestick air, well worthy of their destination, a knowledge of what is most profound in the science and practice of building, and a boldness of execution, of which classick antiquity furnishes no examples. The Romans gave to their large vaults six or eight feet of thickness; a Gothick vault, of similar dimensions, would not have one. There is a heaviness to be perceived in all our modern vaults, whilst those of our cathedrals have an air which strikes the most unpractised eye. This lightness is produced by there being no intermediate and projecting body between the pillars and the vault, by which the connection is cut off, as by the entablature in the Grecian architecture. The Gothick vault appears to commence at the base of the pillars which support it, especially when the pillars are clustered in a sheaf, which, being carried up perpendicularly to a certain height, bends forwards to form the arcades, even to their centres; and stone there seems to possess a flexibility equal to the most ductile metals.’

We have extracted and combined these detached passages as specimens of Mr. Dallaway's candid statements on the origin of Gothic architecture. Unlike the general class of writers on this subject, he does not restrict his observations to the productions of this island, but endeavours to bring under view the structures of similar or approximating figure in foreign countries. We have still to lament, however, that the question of originality remains undecided; although we are not without hope that the materials here furnished may prove a key to more successful inquiries. This part of the author's discussion, including tables of the cotemporary architecture of cathedral churches, with a comparative scale of their dimensions, and a detail of the progressive changes in the style of building down to the time of Henry VIII., concludes the first three sections.

The characteristic description of castellated and Baronial mansions, from the Norman conquest to the time of James the first, is neatly given in the fourth section: but it contains little that is new.

In the fifth section, the topographical account of buildings in the two universities thus commences:

‘ The architectural beauties of the city of Oxford, as a whole, exceed those of any other in the British empire. With the exception of Rome, Florence, Venice, and Genoa, it will find few rivals, even on the continent. So grand and varied a group of towers, turrets, spires, and cupolas, must strike every intelligent traveller, on his approach, with admiration of a place, where learning rears her head amid surrounding splendour. These buildings, singly considered, have sufficient merit to detain the antiquary or the artist, as they are rich in examples both of the Gothick and Palladian styles; and
are

are worthy monuments of the skill and taste of the most eminent architects whom this country has produced. The architectural views of Oxford, in every direction, are singularly interesting. From Botley Hill, on the north-west, the prospect resembles that from the hills above Cologne. There are various lofty edifices happily grouped, which exhibit the Radcliffe library to the greatest advantage as a central object. We have no disgusting monotonous break of the horizontal line, as in the views of Rome from a similar eminence; where are domes infinitely repeated, from the immensity of St. Peter's, to the diminutive cupola of a convent.

‘ From the second hill in Bagley wood, the landscape is foreshortened; with Christ Church hall as the principal object, and Magdalene tower, to the east. From Headington Hill, Eifley, and Nuncham, the great features change their position, without losing their beauty. As most of the grand buildings of Oxford approach nearly to each other, the accidental grouping of them from different points of view, affords surprize and pleasure. The spire of St. Mary's church rising from the cupola of the Radcliffe library, reminds us of one of Sir Christopher Wren's plans for that of St. Paul.’—

‘ Although in the course of a few centuries the number of students was increased to thirty thousand, they were almost entirely accommodated by the citizens. The halls were then numerous in proportion to the students, and frequented only for scholastick exercises. Merton college can boast the first quadrangle, about the end of the thirteenth century. A curious delineation of the university by a sort of bird's eye view, published by Ralf Aggas in the reign of Elizabeth, proves that the original colleges were low, and void of regularity or beauty; as the front of Lincoln college is now seen. In this respect, I believe, they were not much inferior to conventual habitations in general. for not till a short time before the suppression, were the cells of the monks more spacious, even in the greater monasteries. The church, the refectory, and the abbot's lodgings, engrossed all the splendour or convenience of the building.’

Of New College chapel, Mr. Dallaway observes

‘ There is now no bold mass of ornament, and the largest, which is the organ-case, is violated by a conceit, which a very fastidious spectator would call a peep hole. The whole is so coloured as to convey an idea, that it is constructed with stone; and candour must acknowledge, that a stone organ-case is, upon every principle, more novel than well adapted. In the restoration of an ancient Gothick chapel we expect to be gratified by ornaments taken from known authority, and applied, as we can suppose they might have been, by the original architect; nor are we content with mere efforts of fancy. By candle-light, all the rich shrine-work of the altar is lost, as it is barely distinguishable from a plain wall.

‘ It is the opinion of a considerable critic, that the Gothic roof loses its beauty in every degree, in which it is rendered more flat; an effect sufficiently obvious upon a comparison of the great centre arch, and the heads of the windows, with the expanse of the new vaulting, with which they have an imperfect accordance.’

On the other hand, it is remarked that

‘ Few chapels in Oxford shew more taste in their present state of embellishment, than that of All Souls college. The windows and wainscot painted in chiaro-scuro, and the peculiar chasteness of the ornament, diffuse an air of propriety and beauty over the whole. Under a bright sun the effect is most happy. Most of those who visit Oxford, upon whom the arts have only a temporary influence, are observed to remember this chapel with great satisfaction. There is a charm in propriety of style which reaches even the least discriminating mind.’

Speaking of the church and spire of St. Mary, Mr. D. says :

‘ When the early temples of Christianity had gained splendour from the contributions of the pious, the efforts of the architect appear to have been chiefly exerted in exciting admiration by works of stupendous skill. The roofs suspended by invisible support, the columns and arcades of incredible lightness, the towers gaining symmetry by their extreme height ; but more than all, the heaven-directed spire, elevated the mind of the devout spectator to the contemplation of the sublime religion he professed.

‘ Upon the continent, the spire is rarely seen ; in no instance, indeed, in Italy ; and those of France and Germany have only a general analogy to ours. Those of St. Stephen at Vienna and Strasburg are, in fact, a continuation of the tower gradually diminishing from its base, with attached buttresses sloping from their foundation. Such are likewise at Rouen, Coutances, and Bayeux in France. On the contrary, most spires in England, like that of Salisbury, their great archetype, which has never been equalled, are an addition to the tower, and commence distinctly from the parapet. It may be remarked, that the more beautiful specimens of a species of architecture exclusively our own, are extremely simple, and owe their effect to their fine proportions unbroken by ornamental particles. Even that of Salisbury gains nothing by the sculptured fillets which surround it, and those of the façade at Litchfield are frosted over with petty decorations. At Inspruck and in the Tyrol, I observed a large globe bulging out in the middle of the spires, which is covered with lead—a deformity not to be described.’—

‘ The Sheldonian Theatre added new splendour to the university. It was designed by one of its own professors, the great Sir Christopher Wren, who, from being the most profound mathematician of his age, became the most able architect. This singular structure, which still attracts the admiration of the scientifick, as well as of the common observer, was erected by the sole benefaction of Gilbert Sheldon, archbishop of Canterbury, in 1669. It was the first effort of a genius which afterward imagined and completed St. Paul’s.

‘ In the ground-plan the architect has adopted that of the theatre of Marcellus at Rome, built by Augustus, which was 400 English feet in diameter, and could contain 80,000 spectators when sitting. For the magnificent idea of this theatre every praise is due, as nothing can exceed the consummate contrivance and geometrical arrangement, by which this room is made to receive 4000 persons without inconvenience.

‘ In

‘ In imitation of the ancient theatres, the walls of which were too widely expanded to admit of a roof, the ceiling has the appearance of painted canvas strained over gilt cordage. It is geometrically supported upon the side walls without cross beams ; an invention which at first engrossed universal admiration, but is now known and practised by almost every architect*.’

In quoting this last passage, our chief object was to correct an error or two into which the author has fallen. The roof is not without cross-beams ; and by referring to the representation of the original roof in the *Parentalia*, it will be seen that it never *was* without them. Mr. Dallaway intimates that the idea of supporting a roof without cross-beams is due to Serlio and Dr. Wallis. The speculations of those eminent men, however, in the instance to which he alludes, were not exercised on forming a roof, but in contriving the means of framing an extensive floor of small timbers : a speculation that is untenable in practice on account of the varying quality of wood, which circumstance they did not take into consideration.—That the method of supporting large roofs without cross beams ‘ is now known and practised by almost every architect ’ is also not strictly true. In the few attempts that have been made to form them on the modern thin walls, scarcely an instance of success can be adduced.

It is not clear that the practice of forming wide roofs, without cross beams, existed before the time of Edward III. when large halls for entertainment became fashionable appendages to the baronial mansion. The interior construction of a sloping roof over these rooms was a combination of braces and arched timbers, very artfully put together, and frequently adorned with figures and carved work quite up to the under side of the ridge ; which caused a pleasing appearance of altitude without requiring an excessive height of wall ; and which, wherever they remain, are still objects of universal admiration. They continued in vogue until the time of Henry VIII., increasing to the last in the splendour of their decorations ; and they were finally adopted as the usual finish of chapels.—The proportion, however, becomes strangely altered when the plaistered imitation of an antique arch is interposed beneath the former line of the roof, the uncouthness of which substi-

* The theatre cost 16,000*l*. Sir Christopher owed the original idea of the roof to Sebastian Serlio, and Dr. Wallis, his predecessor in the Savilian chair of geometry. Dr. W.’s plan was given to the museum of the Royal Society. The diameter of the roof is seventy feet by eighty. In 1800 the roof was discovered to be in danger of falling. The enormous load was removed, and a roof of excellent construction was judiciously substituted.’

tution is too apparent in several late instances; and if this proceeding should continue much longer, Oxford will not retain a single model of the many beautiful examples which it once could boast.

This destructive operation is the consequence of employing men whose knowledge in the art of architecture extends but little beyond the decoration of a *boudoir*, by which they obtain a fashionable name. The majestic forms arising from scientific construction are out of their province: they can only devise a plain roof, which may be left to the management of any common workman; and in order to screen it from view, they cloath it with stucco. It is lamentable to see, in public buildings, solid grandeur making way for trifling plaister-work. We are at a loss to conceive how so respectable a body as the heads of one of the most celebrated universities in the world can have admitted such a violation of the rules of propriety: they who by their exalted station have access to the best channels of information, where men the most eminent for science in different departments may always be known.

Some animadversions appear in the seventh section on the architecture of Gibbs, which we deem it necessary to notice. Before the death of that artist, it had become the fashion to decry his works; a stigma from which his name has not yet recovered; and which probably arose from some unsuccessful attempts made in his latter days to comply with the prevailing bad taste. The performances of his more vigorous age, however, intitle him to rank in a first-rate station. The front of St. Martin's church, favourably excepted by Mr. D., is justly esteemed an honour to this country; and many of his plans for large mansions exhibit much intelligence, and great talents in composition. We think very differently from Mr. Dallaway on the subject of the Radcliffe-library. In criticizing a piece of architecture, justice is not rendered to the builder if the circumstances attending it, and the conditions under which it was designed, are not duly considered: this is scarcely within the power of a person who avows himself to be only an amateur; and an architect is more liable to undeserved reproach than the professors of almost any other art, because he is subjected to restrictions which interfere but little with their labours. In forming his design for the Radcliffe library, Gibbs was obliged to adapt it to the allotted ground; and the scite did not admit of a plan that would be the best calculated for a repository of books. The edifice was required to be erected in the middle of a square, surrounded (or rather shouldered) by other buildings: he therefore made it conform to the situation; and it is generally agreed that it exhibits

exhibits one of the grandest objects with which Oxford is furnished.

The introduction and progress of Italian architecture in England are pleasingly related in the ninth section; and the account of country-houses and landscape gardening in the tenth furnishes a concise view of that subject. Section XI. is entirely devoted to the history of stained glass, and affords some useful information.

When we arrive at the twelfth section, containing the measurements, dates, and patrons of different parts in each cathedral, in the form of tables, we reach that which is by far the most useful portion of the work. We should have been glad if a similar mode had been adopted in respect to other principal buildings; which, with the addition of the authorities whence the several particulars are collected, and the substitution of an alphabetical form according to the names, would have rendered this little-volume a truly valuable *vade mecum*. In its present state, the several subjects are so much dispersed that it can scarcely answer the purpose of a book of useful reference: for instance, in the short index at the end, we are directed to six widely distant pages respecting Salisbury cathedral, where we shall find the parts mentioned among others in treating of other matters. If we wish to learn what the author advances on any general subject, we are again at a loss from the want of a table of contents; and the several sections are not even indicated at the head of the different pages. These are defects which subtract much from the utility of a work of this kind; and we intimate them the more readily, from a hope of seeing another edition, in which advantage will be taken of any hints that may be furnished for rendering it more complete.

It would be a laborious task to follow Mr. Dallaway in all his remarks on the objects of architecture at Cambridge, London, and other parts of the kingdom; and nice discrimination must not be expected from an author of this class; on a subject the most difficult to appreciate. The merit of the work, as we have already intimated, consists in comprising, within a small compass, a register of public buildings in this country; and in occasionally contrasting them with similar structures abroad. We must, however, apprise Mr. D. that, unless authorities are stated, a writer renders himself amenable for all inaccuracies that may occur respecting facts; and of many such *incuria* we cannot acquit this work. In the instance of Peterborough cathedral, the transept is represented (page 50) as a specimen of pure Gothic, erected in the fourteenth century; and at page 311, it is said that
many

many of the conventual buildings in that city are still *entire*. Some confusion also occurs in page 67 ; when, speaking jointly of Ely and Peterborough cathedrals, it is added, '*this building was probably erected in the early part of Edward II.*' We had noted various other instances of the want of a correcting hand, during our perusal of the volume : but we must abstain from an enumeration of them ; and we shall only farther remark that the thanks of the public are due to Mr. Dallaway, for employing the leisure of his profession on subjects which conduce to the gratification of the elegant mind, and to the improvement of the studious.

ART. IV. *On Vaccine Inoculation*. By Robert Willan, M.D. F.A.S. &c. &c. 4to. pp. 108. 15s. Boards. R. Phillips. 1806.

THE controversy respecting vaccination seems now to be nearly terminated. Its opposers, after having used their utmost endeavours to discredit the practice, are at length silenced by the voice of truth ; and, in this instance, we may congratulate ourselves that the cause of science and of philanthropy has obtained a signal triumph over that of ignorance and selfishness. In this state of things, the publication of Dr. Willan has made its appearance ; not as forming a part of the controversy, but as pointing out the result of a widely-extended and patient investigation into the nature of the disease, shewing what circumstances are to be considered as established facts, and what objects are still left for farther discussion. It forms an abstract of the present state of our knowledge on this important question ; a work of the most obvious utility, and for the execution of which no person can be better qualified than Dr. Willan.

After some remarks on the effect which is produced when the variolous and vaccine matter are both introduced into the system at the same time, the author proceeds to describe, at some length, 'the characteristics and effects of perfect vaccination.' The minute account which he gives of the pustule is illustrated by engravings, executed in the same style of excellence with those in the Dr.'s former publications. Having made some observations on the great mass of evidence now before the public, in favor of the power which the vaccine disease possesses, of removing the liability to small-pox, the author is naturally led to inquire whether this property exists invariably in every single instance, 'Experienced practitioners,' he says, 'will be disposed to answer this question in the negative, since no absolute certainty can be obtained of the precise

precise effects of any medical or surgical process. In the infinite diversity of human constitutions, there may be some which are neither susceptible of the vaccine disease nor of the small-pox; others which are susceptible of the former and not of the latter, or vice versa; and others which are susceptible of both at the same time, or to a certain degree at separate times.'

In the unprejudiced mind, this conclusion will not produce any impression unfavorable to vaccination, when it is recollected that similar occurrences take place with respect to the small-pox; and that the instances of failure are so few in proportion to the successful cases, as not in any degree to invalidate the utility of the practice. It is amusing and instructive to recur to the period at which the small-pox-inoculation was introduced into this country, and to observe the manner in which it was received by the medical faculty. The great bulk of them saw and acknowledged the advantages likely to result from it: but there were not wanting individuals, and those of some rank in the profession, who opposed it with the most indecorous virulence,—such as must now have excited a degree of surprise bordering on incredulity, had we not observed a revival of the same transaction in our own times. It does not require much sagacity to predict that the names of Rowley and Moseley will, in a few years, be regarded in the same light with those of Howgrave and Wagstaff.

Dr. W. allots the 3d section to an account of the circumstances which will cause vaccination to be imperfect. They are reduced to three heads; viz. to some defect in the fluid employed, to the occurrence of any contagious fever soon after the operation, or to the presence of a chronic cutaneous disease. When it is understood that these circumstances, which are now known to oppose the progress of the inoculation, were for some time after its discovery either not known, or not considered, by the generality of operators, we cannot surely be surprized if a few cases are found in which the small-pox has occurred after supposed vaccination. We must admit the propriety of Dr. Willan's suggestion, that the persons who were vaccinated previously to the year 1802 should be strictly examined; and that the operation should be repeated in every doubtful case.—Although, under these circumstances, it is not unreasonable to attribute a part at least of the alleged instances of failure to an imperfection in the original operation, yet it must be acknowledged that there are some cases in which an eruption resembling that of small-pox recurred, where the vaccine pustule had exhibited its regular characteristics. It is worthy of remark that, in these few instances of supposed failure,

failure, the ſubſequent ſmall-pox has been in ſome degree modified, ſo as to render it probable that the conſtitution had been affected by the vaccination, although not in ſuch a degree as to obtain complete ſecurity; the variolous puſtules are ſmall and tuberculated, like thoſe that are generally produced by inoculation: but they are capable of propagating the ſmall-pox.

In ſome places, a great outcry has been raiſed againſt the cow-pox, in conſequence of its having been ſuppoſed to induce a formidable train of eruptive complaints. This objection is repelled by Dr. Willan in the moſt deciſive manner; and we truſt that the weight of his authority will prevent its being repeated. He informs us that the records of the public diſpensaries in the metropolis do not ſhew any increaſe in the number of cutaneous diſeaſes; and we do not find that any unpleasant effect has ever been ſuppoſed to follow the diſeaſe, in thoſe diſtricts in which it has long exiſted in the accidental and moſt aggravated form. A ſection is added on the chicken and ſwine-pox, in which the characters of theſe diſeaſes are accurately detailed. They are in themſelves of little importance, but they become intereſting in conſequence of the reſemblance which they bear to ſmall-pox of the mildeſt kind.

An appendix is ſubjoined to the work, conſiſting of communications from Dr. Willan's correſpondents in different parts of the kingdom, reſpecting the progress of the vaccine inoculation, and the ſucceſs that has attended it. The moſt full and ſatisfactory account of country-practice is that which is contained in a letter from Dr. Rutter of Liverpool.

ART. V. *The Naval, Military, and Private Practitioner's Amantuenſis medicus et chirurgicus*: or a practical Treatiſe on Fevers, and all thoſe Diſeaſes which moſt frequently occur in Practice, with the Mode of Cure. Likewise on Amputation, Gun-shot Wounds, Trismus, Scalds, &c. with new and ſucceſſful Methods of treating Mortification, of Amputating at the Shoulder Joint, and of curing Femoral Fractures By Ralph Cuming, M. D. R. N. Medical Superintendant of His Maſteſty's Naval Hoſpital, Antigua. 8vo. pp. 370. 7s. Boards. Mathews and Leigh. 1806.

IT muſt frequently happen that the judgment, which an author forms of his own work, will vary materially from that of the critic: but we have ſeldom, if ever, met with an inſtance in which this difference of opinion was more ſtriking than in the preſent caſe. While Dr. Cuming inſinuates that his volume will afford the practitioner all the information that can be acquired from books, and that it contains, in a concentrated form,

form, the essence of modern medicine, we are obliged to state as the result of our examination of its contents, that it is defective in many important particulars, that it broaches doctrines which are dangerous, and that it lays down rules for practice which are not sanctioned by experience.

Fever is the first subject which falls under the author's consideration; and in order to give our readers an idea of his talents, we shall present them with his leading doctrines on this point. He describes the symptoms of typhus with tolerable accuracy, and gives the common directions for its management, when existing in the mild form:—if the symptoms be more violent, and the temperature of the body much increased, he properly recommends the cold affusion, which ought to be repeated until the heat of the skin is reduced; when probably perspiration will ensue, and immediate relief will be experienced. This, however, he remarks, is not always the case, but the patient sometimes becomes exhausted, and sinks into all the horrors of the disease, such as coma, delirium, pervigilium, &c.?

'When,' adds Dr. Cuming, 'all that remaineth to be done in this torpid and half-dead state, is to have recourse to that tribe of medicines denominated the diffusible stimuli, which are opium, volatile alkali, musk, ether, wine, and brandy: these too, are often found ineffectual. And after they have had a most patient and impartial trial, I have repeatedly known the disease subdued by mercurial inunctions, and never knew them fail, when once their action could be excited, which when timely applied, need never be despaired of. I do aver that I never lost a patient after having used them. Therefore I consider mercury a *sine qua non* which performs wonders!'

It is necessary to remind our readers, that the author is not here describing the yellow fever of America and the West Indies, but the common typhus fever of this climate.—The fondness which he exhibits for mercury, and the success which has attended his administration of it, are not less remarkable than the unfavorable opinion which he entertains of bark:

'I believe I should not err,' he says, 'were I roundly to assert that bark in substance should never be given in this case. I never knew it taken in substance where there was great debility, without the very worst of consequences; it increases the fever and nausea by its irritation; and instead of strengthening the organs of digestion, completely ruins them, producing vomiting, and a train of fatal symptoms: therefore I am persuaded that those men who have so strenuously recommended it, have not profited by observation, or have attributed that derangement which it invariably produces to the effects of the disease, never once dreaming that this indigestible ligneous matter, could by its mild mechanical action on a highly irritable and delicate nervous membrane, be productive of the smallest uneasiness.'

We shall make one farther quotation, respecting the treatment of the diarrhoea which occasionally supervenes in the last stages of typhus:

'In colliquative diarrhoea, opium has hitherto been considered our *sheet anchor*; but when this fails, are we to remain at ease, and suppose that the patient must be left to his fate? no, far otherwise, I once had a case of dysentery, when every thing was done that I could possibly devise, without effect, which to my great astonishment, was completely cured by mercurial inunctions, after opium and the whole tribe of astringents had failed.'

We have deemed it proper to give the precise words of Dr. Cuming, lest we should be suspected of having misunderstood or misrepresented his meaning on these points, in which his opinion is so much at variance with that of the profession at large.

After having described the continued fever, the author proceeds to consider the intermittent; and here again he enters into an invective against the employment of bark, which, (he says) so far from removing the disease, often retards the cure, and even produces a relapse. Fortunately, however, for the welfare of the community, Dr. Cuming has been not less happy in the treatment of this species of fever, than he was in the continued; for, as he informs us, there is a remedy which he has 'long and most successfully used in the cure of intermittents, viz. the zincum vitriolatum or white vitriol, which I have known to cure when bark and other remedies have been unavailing; indeed with me it never yet failed!'

These are not the only instances of Dr. C.'s extraordinary success in the adoption of new modes of practice. In ophthalmia, after having declaimed against 'the vile and fragrant nostrums, which have been handed down from masters to their apprentices, from generation to generation,' he assures us that he never fails of curing the disease by the simple application of cold water; a practice which 'will bear the keenest criticism, for it stands upon the basis of experience, and is supported by the light of reason and natural philosophy.' Thus much for the author's medicine!

The latter part of the work, in which the Doctor treats on surgical subjects, is on the whole less objectionable; many of the remarks appear judicious; and he displays less ignorance and less conceit. Near the conclusion of the volume, we meet with the new plan of treating mortification; it principally consists in the application of nitre, which the author styles 'a sovereign remedy, and the only effectual one that has hitherto been discovered.' We acknowledge that the general strain of Dr. Cuming's work does not induce us to yield implicit con-

fidence to his assertions, but we feel inclined to make a trial of this practice. We must not, however, omit to remark that the effect of the high commendation, which the author bestows on nitre, is considerably weakened in our estimation by another invective against bark; which, he says, 'I know from the most correct and sure observation, to be productive of the most calamitous consequences.'

ART. VI. *Memoirs of the Life of Colonel Hutchinson*, Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham in the first Parliament of Charles II. &c. &c. with original Anecdotes of many of the most distinguished of his Contemporaries, and a summary Review of Public Affairs; written by his Widow Lucy, Daughter of Sir Allen Apsley, Lieutenant of the Tower, &c. now first published from the original Manuscript by the Rev. Julius Hutchinson, &c. &c. To which is prefixed the Life of Mrs. Hutchinson, written by herself, a Fragment. 4to. pp. 446. 1l. 11s. 6d. Boards. Longman and Co. 1806.

APOLOGIES are offered by the editor, in his preface, for laying before the public the present performance: but we consider them as altogether unnecessary; for if it be in a degree a sort of private monument, of which he as a representative of the family has the custody, yet it is not less a record in which the community has an interest. It is the production of a fair writer who was intimately acquainted with the transactions of which she speaks, who was mistress of a flowing pen, and who imparts her communications in a style highly impassioned, yet of great simplicity; who, though a zealous partisan in times of heat and animosity, writes with unusual fairness; who has preserved numerous traits characteristic of the period, and has placed in a fuller light some of the features by which it is characterized. While she portrays the fond object of her story, the reader becomes acquainted with the artist herself; he discovers in her not only eminent sensibility, but a large share of that judgment and that discernment which are more usually regarded as the attributes of men; and he finds her distinguished by that piety which elevates and purifies the mind without rendering it forbidding and morose, which exalts the conduct without contracting the heart. In her we contemplate religion imparting the last finish to a finely gifted nature. The qualities of her mind were of a superior order; and her acquirements would at any time be deemed uncommon, but were peculiarly rare at the period in which she lived.

Though the subject of this lady's memoir fell into serious errors, it is impossible not to respect his intentions, and to revere his virtues. He comes in every sense within the description which the poet allots to the noblest work of God; and in the close of his career, he displays the sublime spectacle of a good man struggling with adversity.

As the view which the editor takes of this narrative appears to us to require scarcely any qualification, we submit it to our readers :

‘ The only ends for which any book can reasonably be published are to inform, to amuse, or to improve ; but unless many persons of highly reputed judgment are mistaken as well as ourselves, this work will be found to attain all three of them. In point of amusement, perhaps novelty or curiosity hold the foremost rank ; and surely we risque little in saying that a history of a period the most remarkable in the British annals, written one hundred and fifty years ago by a lady, of elevated birth, of a most comprehensive and highly cultivated mind, herself a witness of many of the scenes she describes, and active in several of them, is a literary curiosity of no mean sort.

‘ As to information, although there are many histories of the same period, there is not one that is generally considered satisfactory ; most of them carry evident marks of prejudice or partiality ; nor were any of those, which are now read, written at or near the time, or by persons who had an opportunity of being well acquainted with what was passing, except that of Clarendon. But any one who should take the pains, which the Editor has done, to examine Clarendon's State Papers, would find therein documents much better calculated to support Mrs. Hutchinson's representation of affairs than that which he himself has given. Mrs. Hutchinson writing from a motive which will very seldom be found to induce any one to take so much trouble, that of giving her children, and especially her eldest son, then about to enter on the stage of life, a true notion of those eventful scenes which had just been passing before her eyes, and which she well judged must be followed by others not less interesting to the same cause and persons, will surely be thought to have possessed both the means and the inclination to paint with truth and correctness : in effect she will be seen to exhibit such a faithful, natural, and lively picture, of the public mind and manners, taken sometimes in larger, sometimes in smaller groups, as will give a more satisfactory idea to an observant reader than he will any where else discover. He will be further pleased to see avoided the most common error of historians, that of displaying the paradoxical and the marvellous, both in persons and things. But surely the use of history being to instruct the present and future ages by the experience of the past, nothing can be more absurd than a wish to excite and leave the reader in astonishment, which instead of assisting, can only confound his judgment. Mrs. Hutchinson, on the contrary, has made it her business, and that very successfully, to account by common and easy causes for many of those actions and effects

effects which others have left unaccounted for, and only to be gazed at in unmeaning wonder; or, in attempting to account for them, have employed vain subtilty or groundless conjecture. She has likewise not merely described the parties in the state by their general character, but delineated them in *their minute ramifications*, and thus enabled us to trace the springs, and discover the reasonableness, of many of those proceedings which had hitherto seemed incongruous and inconsistent.

‘The ladies will feel that it carries with it all the interest of a novel, strengthened with the authenticity of real history; they will no doubt feel an additional satisfaction in learning, that though the author added to the erudition of the scholar, the research of the philosopher, the politician, and even the divine, the zeal and magnanimity of a patriot; yet she descended from all these elevations to perform, in the most exemplary manner, the functions of a wife, a mother, and mistress of a family.’

‘We must be allowed to copy a few traits from the portrait which this lady has drawn of the pattern of her life, and the subject of her narrative:’

‘It will be as hard to say which was the predominant vertue in him, as which is so in his owne nature. He was as excellent in iustice as in wisdom—the greatest advantage, nor the greatest danger, nor the dearest interest or friend in the world could not prevaile on him to pervert justice even to an enemy. He never profess’d the thing he intended not, nor promis’d what he believ’d out of his owne power, nor fail’d the performance of anything that was in his power to full-fill. Never fearing anything he could suffer for the truth, he never at any time would refrain a true or give a false witness; he lov’d truth so much that he hated even sportive lies and gulleries. He was so just to his owne honour that he many times forbore things lawfull and delightfull to him, rather than he would give any one occasion of scandall. Of all lies he most hated hypocritie in religion, either to complie with changing governments or persons, without a reall persuasion of conscience, or to practise holy things to gett the applause of men or any advantage.—As in Religion so in Friendship, he never profess love when he had it not, nor disguiz’d hate or aversion, which indeed he never had to any party or person, but to their sins: and lov’d even his bitterest enemies so well, that I am witness how his soule mourn’d for them, and how heartily he desir’d their conversion. If he were defective in any part of iustice, it was when it was in his power to punish those who had injur’d him, whom I have so often knowne him to recompence with favours instead of revenge, that his friends us’d to tell him if they had any occasion to make him favourably partiall to them they would provoké him by an injury. He was as faithful and constant to his friends as mercifull to his enemies: nothing griev’d him more than to be oblig’d, where he could not hope to retorne itt. He that was a rock to all assaults of might and violence, was the gentlest easie soule to kindnesse, that the least warme sparke of that melted him into anything that was not sinfull. There never was a man more exactly iust in the per-

formance of duties to all relations and all persons. Honor, obedience, and love to his father, were so naturall and so lasting in him, that it is impossible to imagine a better sonne than he was, and whoever would pray for a blessing in children to any one, could but wish them such a sonne as he.—‘For coniugal affection to his wife, it was such in him, as whosoever would draw out a rule of honour, kindnesse, and religion, to be practiz’d in that estate, need no more, but exactly draw out his example; never man had a greater passion for a woman, nor a more honourable esteeme of a wife, yet he was not uxorious, nor remitted not that iust rule which it was her honor to obey, but manag’d the reins of government with such prudence and affection that she who would not delight in such an honourable and advantageable subjection, must have wantted a reasonable soule: he govern’d by perswasion, which he never employ’d but to things honorable and profitable for herselfe; he lov’d her soule and her honor more than her outside, and yet he had even for her person a constant indulgence, exceeding the common temporary passions of the most uxorious fooles: if he esteem’d her att a higher rate then she in herselfe could have deserv’d, he was the author of that vertue he doted on, while she only reflected his own glories upon him; all that she was, was *him*, while he was here, and all that she is now at best but his pale shade. So liberall was he to her and of so generous a temper, that he hated the mention of sever’d purses: his estate being so much at her dispose that he never would receive an account of anything she expended; so constant was he in his love, that when she ceast to be young and lovely, he began to shew most fondnesse, he lov’d her at such a kind and generous rate as words cannot expresse, yet even this, which was the highest love he or anie man could have, was yet bounded by a superior, he lov’d her in the Lord as his fellow creature, not his idoll, but in such a manner as shew’d that an affection bounded in the just rules of duty, far exceeds every way all the irregular passions in the world. He lov’d God above her and all the other dear pledges of his heart, and at his command and for his glorie chearefully resign’d them. He was as kinde a father, as deare a brother, as good a master, and as faithfull a friend as the world had, yet in all these relations, the greatest indulgence he could have in the world never prevail’d on him to indulge vice in any the dearest person, but the more deare any was to him, the more was he offended at any thing that might take of the lustre of their glorie. As he had great severity against errors and follies pertinaciously persued, so had he the most merciful, gentle, and compassionate frame of spirit that can be imagin’d to those who became sensible of their errors and frailties, although they had bene never so iniurious to himselfe.’

This pair were of very honourable extraction, each belonging to the first order of the gentry, and being related to several noble families. We do not state this circumstance as of itself constituting merit, but it indisputably adds to its lustre, and assists its utility. Each had been trained to piety and virtue, and to all the accomplishments (particularly the lady) which suited their rank and stations in life.

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The account of their first meeting exhibits manners very different from our own, while it introduces us to a nearer acquaintance with this interesting couple. Mr. Hutchinson was induced to spend some time at Richmond in Surrey; where circumstances led to much conversation respecting and great praises of Mrs. Lucy Apsley, daughter of Sir Allen Apsley, late Lieutenant of the Tower. He had at length the satisfaction of beholding her to whom description had made him attached; but the fair object of his regards tells us that

His heart, being prepossessed with his owne fancy, was not free to discern how little there was in her to answer so greate an expectation. She was not ugly, in a carelesse riding-habitt, she had a melancholly negligence both of herselfe and others, as if she neither affected to please others, nor tooke notice of anie thing before her: yet spite of all her indifferency, she was surpriz'd with some unuall liking in her soule, when she saw this gentleman, who had haire, eyes, shape, and countenance enough to begett love in any one at the first, and these sett off with a gracefull and generous mine, which promis'd an extraordinary person; he was at that time, and indeed always very neatly habited, for he wore good and rich clothes, and had variety of them, and had them well suited and every way answerable, in that little thing, shewing both good iudgement and greate generosity, he equally becoming them and they him, which he wore with such an affectednesse and such neatnesse as doe not often meete in one. Although he had but an evening sight of her he had so long desir'd, and that at disadvantage enough for her, yett the prevailing sympathie of his soule, made him thinke all his paynes well pay'd, and this first did whett his desire to a second sight, which he had by accident the next day, and to his ioy found she was wholly disengag'd from that treaty, which he so much fear'd had been accomplished; he found withall, that though she was modest, she was accostable and willing to entertaine his acquaintance. This soone past into a mutuall friendship betwene them, and though she innocently thought nothing of love, yet was she glad to have acquir'd such a friend, who had wisdom and vertue enough to be trusted with her counsell, for she was then much perplext in mind; her mother and friends had a greate desire she should marry, and were displeas'd that she refus'd many offers which they thought advantageous enough; she was obedient, loath to displease them, but more herselfe, in marrying such as she could find no inclination to. The troublesome pretensions of some of the courtiers, had made her willing to trie whether she could bring her heart to her mother's desire, but being by a secret working which she then understood not, averted, she was troubled to returne, lest some might believe it was a secret liking of them which had caus'd her dislike of others, and being a little disturb'd with these things and melancholly, Mr. Hutchinson, appearing, as he was, a person of vertue and honor, who might be safely and advantageously conversed with, she thought God had sent her a happy reliefe. Mr. Hutchinson, on the other side,

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having bene told, and seeing how she shunn'd all other men, and how civilly she entertain'd him, believ'd that a secret power had wrought a mutuall inclination betweene them, and dayly frequented her mother's house, and had the opportunity of conversing with her in those pleasant walkes, which, at that sweete season of the spring, invited all the neighbouring inhabitants to seeke their ioyes; where, though they were never alone, yet they had every day opportunity for converse with each other, which the rest shar'd not in, while every one minded their owne delights.'

We must allow that the parts of this work which refer to private life are of great interest and highly instructive: but we shall principally regard it as supplemental to the history of the period to which it refers, and shall now direct our attention to some of those passages which supply the omissions or correct the misrepresentations of preceding writers.

The origin of the two great parties which afterward divided the nation is thus related by the fair historian, in describing the state of things under James I.;

'The payment of civill obedience to the king and the lawes of the land satisfied not; if any durst dispute his impositions in the worship of God, he was presently reckon'd among the seditious and disturbers of the publick peace, and accordingly persecuted: if any were griev'd at the dishonor of the kingdom of the gripping of the poor, or the uniuert oppressions of the subject, by a thousand wayes, invented to maintaine the riots of the courtiers and the swarms of needy Scotts, the king had brought in to devoure like locusts the plenty of this land, he was a Puritane: if any, out of more morallity and civill honesty, discountenanc'd the abominations of those days, he was a Puritane, however he conform'd to their superstitious worship: if any shew'd favour to any godly honest person, kept them company, reliev'd them in want, or protected them against violent or uniuert oppression, he was a Puritane: if any gentleman in his country maintain'd the good lawes of the land, or stood up for any publick interest, for good order or government, he was a Puritane: in short, all that crost the viewes of the needie courtiers, the proud encroaching priests, the theevish projectors, the lewd nobility and gentry, whoever was zealous for God's glory or worship, could not endure blasphemous oathes, ribbald conversation, prophane scoffes, sabbath breach, desision of the word of God, and the like; whoever could endure a sermon, modest habitt or conversation, or anything good, all these were Puritanes; and if Puritanes, then enemies to the king and his government, seditious factious hypocrites, ambitious disturbers of the public peace, and finally, the pest of the kingdome: such false logick did the children of darknesse use to argue with against the hated children of light, whom they branded besides as an illiterate, morose, melancholy, discontented, craz'd sort of men, not fitt for humane conversation; as such they made them not only the sport of the pulpitt, which was become but a more solemne sort of stage, but every stage, and every table, and every puppett-play, belcht forth prophane scoffes upon them,

them, the drunkards made them their songs, all fiddlers and mimicks learnt to abuse them, as finding it the most gainfull way of fooling. Thus the two factions in those dayes grew up to greete heightes and enmities, one against the other, while the Papist wanted not industry, and subtilty to blow the coals betweene them, and was so successfull that, unlesse the mercy of God confound them, by their owne imaginations, wee may iustly feare they will at last obtane their full wish.

‘ But to deale impartially, wee must, with sadness enough, confesse, that the wolfe came into the fold in a sheepe’s clothing, and wrought more slaughter that way among the lambs, then he could have done in his owne skin; for it is true that many of witt and parts, discontented, when they could not obtaine the preferments their ambition gaped at, would declare themselves of the puritane party; and such were either bought of. or, if the adversary would not give their price, seduc’d their devout hearers, sometimes into indiscrete opposition; to worke out their owne revenge, others that had neither learning, nor friends, nor oportunities to arrive to any preferments, would put on a forme of godlinesse, finding devout people that way so liberall to them, that they could not hope to enrich themselves so much any other way. Some that had greater art and parts, finding there was no inconsiderable gaine to be made of the simple devotion of men and weomen, applied their witts to it, and collected greate summes for the advancement of the religious interest, of which they converted much to their own private uses. Such as these tempted the people of God to endeavour to shelter themselves in humane pollicies, and found out wayes, by bribes and other not lesse indirect courses, to procure patrones at court, and to sett up against the prelates with counterminits and other engines, which being of man’s framing, were all at last broken.

‘ The puritane party being weake and oppress’d, had not faith enough to disowne all that adhered to them for worldly interests, and indeed it requir’d more then humane wisdom to discernue at the least all of them, wherefore they, in their low condition, gladly accepted any that would come over to them, or encline towards them; and their enemies through envie at them augmented much their party, while, with iniuries and reproaches, they drove many, that never intended it, to take that party; which in the end got nothing but confusion by those additions. While these parties were thus counterworking, the treasure of the kingdome being wasted by court-caterpillars, and parliaments call’d to resupply the royall coffers, therein there wanted not some, that retain’d so much of the English spirit, as to represent the publick grievances, and desire to call the corrupt ministers of state to an account; but the king, grudging that his people should dare to gainsay his pleasure, and correct his misgovernment, in his favourites, broke up parliaments, violated their privileges, imprison’d their members for things spoken in the house, and grew disaffected to them, and entertain’d projects of supplic by other grievances of the people. The prelates in the mean time, finding they lost ground, meditated reunion with the popish faction, who began to be at a pretty agreement with them; and now there was no
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more endeavour in their publick sermons, to confute the errors of that church, but to reduce our doctrines and theirs to an accommodation : the king, to bring it about, was deluded into the treaty of a match for his sonne with the Infanta of Spaine ; and the Prince, with the Duke of Buckingham, privately sent into Spayne, from whence he difficultly came back, but to the greate reioycing of the whole people in generall, who were much afflicted at his going thither.'

Though Mrs. Hutchinson uses strong language, which indicates the warmth of the times, it must be owned that her sketch of Charles I. displays great impartiality ;

' The face of the court was much chang'd in the change of the king ; for King Charles was temperate, chaste, and serious ; so that the fookes and bawds, mimicks and catamites, of the former court, grew out of fashion ; and the nobillity and courtiers, who did not quite abandon their debosheries, had yet that reverence to the king, to retire into corners to practise them : men of learning and ingenuity in all arts were in esteeme, and receiv'd encouragement from the king ; who was a most excellent iudge and a greate lover of paintings, carvings, gravings, and many other ingenuities, less offensive then the bawdry and prophane abusive witt, which was the only exercise of the other court. But as in the primitive times, it is observ'd that the best emperors were some of them stirr'd up by Sathan to be the bitterest persecutors of the church, so this king was a worse encroacher upon the civill and spirituall liberties of his people by farre then his father. He married a papist, a French lady, of a haughty spiritt, and a greate witt and beauty, to whom he became a most uxorious husband. By this means the court was replenisht with papists, and many who hoped to advance themselves by the change, turned to that religion ; all the papists in the kingdom were favour'd, and, by the king's example, matcht into the best famelies ; the puritanes more than ever discountenanc'd and persecuted, insomuch that many of them chose to abandon their native country, and leave their dearest relations, to retire into any foreign soyle or plantation, where they might, amidst all outward inconveniences, enjoy the free exercise of God's worship ; such as could not flee were tormented in the bishops courts, fin'd, whipt, pillor'd, imprison'd, and suffer'd to enjoy no rest, so that death was better then life to them ; and notwithstanding their patient suff'rance of all these things, yet was not the king satisfied till the whole land were reduc'd to perfect slavery. The example of the French king was propounded to him, and he thought himselfe no monarch so long as his will was confined to the bounds of any law ; but knowing that the people of England were not pliable to an arbitrary rule, he plotted to subdue them to his yoke by a foreigne force, and till he could effect it, made no conscience of granting anything to the people, which he resolv'd should not oblige him longer then it serv'd his turne ; for he was a prince that had nothing of faith or truth, iustice or generosity, in him ; he was the most obstinate person in his selfewill that ever was, and so bent upon being an absolute uncontroulable soeveraigne, that he was resolv'd either to be such a king or none. His firme

firm adherence to prelacy was not for conscience of one religion more then another, for it was his principle that an honest man might be sav'd in any profession; but he had a mistaken principle that kingly government in the state could not stand without episcopall government in the church, and therefore as the bishops flatter'd him with preaching up his soveraigne prerogative, and inveying against the puritanes as factious and disloyall, so he protected them in their pomp and pride, and insolent practises against all the godly and sober people of the land. In the first parliament after he came to the crowne, the duke of Buckingham was impeacht concerning the death of king James, and other misdemeanours, but the present king, who had receiv'd him into the same degree of favour that he was with the former, would not endure the question of his favourite, and, to deliver him from it, broke up the parliament, which gave too iust a suspicion that he favour'd the practise; for it is true that the duke's mother, without the consent of the phisitions, had made an application to the wrists of the king for his ague, after which he died in his next fitt. Some other parliaments there were, but still abruptly broken up, when they putt forth any endeavour to redresse grievances. The Protestants abroad were all lookt upon as puritanes, and their interest instead of being protected, sadly betrey'd; ships lett out to the French king to serve against them: all the flower of the English gentry lost in an ill-manag'd expedition to the Isle of Rhee, under pretence of helping them, but so order'd that it prov'd the losse of Rochell, the strong fort and best defence of all the protestants in France. Those in Germany were no less neglected in all treaties, although his owne sister and her children were so highly concern'd. The whole people were sadly griev'd att these misgovernments, and loath to impute them to the king, cast all the odium upon the duke of Buckingham, whom at length a discontented person stabb'd, believing he did God and his country good service by it. All the kingdome, except the duke's owne dependents and kindred, reioyc'd in the death of this duke, but they found little cause, for after it the king still persisted in his designe of enslaving them, and found other ministers, ready to serve his selfe will'd ambition, such as were Noy his attorny-generall, who set on foote that hateful tax of ship mony, and many more illegal exactions; and ten of the iudges who perverted iudgement in the cause of those who refus'd the illegal imposition; although there were even in that time found two honest iudges, who durst iudge rightly against the king, although he had chang'd the words usuall in their commissions, which were *Quamdiu bene se gesserint*, into another forme, *Durante bene placito*. Besides these, and a greate rascally company of flatterers and projectors, there were all the corrupted tott'ring bishops and others of the proud prophane clergy of the land, who, by their insolencies, growne odious to the people, bent their strong endeavours to disaffect the prince to his honest godly subiects, and to gett a pretence of power from him, to afflict those who would not submit to their insolent dominion. But there were two above all the rest, who led the van of the king's evill counsellors, and these were Laud, archbishop of Canterbury, a fellow of meane extraction and arrogant pride.

pride, and the earl of Strafford, who as much outstript all the rest in favour as he did in abilities, being a man of deepe policy, stern resolution, and ambitious zeale to keepe up the glory of his own greatnesse. In the beginning of this king's reigne, this man had bene a strong assertor of the liberties of the people, among whom he had gain'd himselfe an honorable reputation, and was dreadfull to the court party, who thereupon strew'd snares in his way, and when they found a breach at his ambition his soul was that way enter'd and captivated. He was advanc'd first to be lord president of the councell in the north, to be a baron, after an earle, then deputy of Ireland; the neerest to a favourite of any man since the death of the duke of Buckingham, who was rays'd by his first master, and kept up by the second, upon no account of personall worth or any deserving abilities in him, but only upon violent and private inclinations of the princes; but the earle of Strafford wanted not any accomplishment that could be desir'd in the most serviceable minister of state: besides he having made himselfe odious to the people, by his revolt from their interest to that of the oppressive court, he was now oblig'd to keepe up his owne interest with his new party, by all the malicious practices that pride and revenge could inspire him with. But above all these the king had another instigator of his owne violent purpose, more powerfull than ail the rest, and that was the queene, who growne out of her childhood, began to turne her mind from those vaine extravagancies she liv'd in at first, to that which did lesse become her, and was more fatall to the kingdome, which never is in any place happie, where the hands which were made only for distaffes affect the management of sceptres.—If any one object the fresh example of Queene Elizabeth, let them remember that the *felicity of her reigne was the effect of her submission to her masculine and wise counsellors.*

Sir Thomas, the father of Mr. Hutchinson, was member for the county of Nottingham in the long Parliament; and on the breaking out of the troubles, his son was appointed commandant of the garrison, and afterward governor of the town of Nottingham for the Parliament. In the exercise of this trust, the conduct of Mr. H. appears to have been in the highest degree exemplary. Ability and fidelity in the discharge of his duty, embellished by displays of humanity and disinterestedness, reflect a lustre on his behaviour to which ordinary times furnish no parallel. Each garrisoned town, at that period, had a committee which shared the power with the governor; and the conduct of that of Nottingham appears to have been little propitious to its interests, but to have been characterized by cabals and intrigues, which are here detailed with great minuteness. They furnish us with a painful but an instructive view of human nature and human transactions.

Numerous circumstances occur in these pages, to prove that the governor of Nottingham was influenced by no mercenary considerations

considerations in chusing his side in the unhappy times in which he lived; and we shall transcribe one passage which, while it exhibits a melancholy view of the period, places this fact in the clearest light. In the summer of 1643, the Parliament issued an order

• To allow a table to the governor and committee, whom Mr. Hutchinson had till that time entertain'd at his owne cost, with all the officers of the garrison and the ministers, which were no small charge to him, who had a noble heart, and could not basely evade the expence, which that place necessarily drew upon him, not only by the constant entertainment of the committee, officers, and ministers, and all parliament officers, that came and went through the garrison, but by the relieving of the poore souldiers, who had such short pay, that they were, for the most part, thirty weeks and more behind; and when they marcht out at any time, the governor would not suffer them to take a cup of drink, unpay'd for, in the country, but allwayes, wherever they tooke any refreshment in their marches, pay'd it himselfe. He besides gave them much from his owne house, especially when any of them were sick or wounded, and lent monies to those that were most necessitous. All this runne him into a greate private debt, besides many thousands of pounds, which he engaged himselfe in with other gentlemen, taken up for the supplie of the garrison and carrying on of the publick service. Although the allowahce of his table were much envied, by those meane fellows, that never knew what the expence of a table was, and although it was to him some ease, yet did it not defray the third part of his expence in the service, being but ten pounds a weeke allow'd by the state, and his expences all that time; only in the publick service, and not at all in any particular of his owne famely, being, as it was kept upon account, above fifteen hundred pounds a yeare. As soone as his father was dead, and rents became due to him, the enemies, in the middst of whom his estate lay, fetcht in his tenants and imprison'd them, and tooke his rents; his estate was begg'd and promis'd by the king; those who liv'd not upon the place, flung up his grounds, and they lay unoccupied, while the enemy prevail'd in the country. He was not so cruell as others were to their tenants, who made them pay over againe, those rents which the enemy forc'd them to redeeme themselves out of prison with all, but lost the most part of his rents, all the while the country was under the adverse power; he had some small stock of his owne plunder'd, and his house, by the perpetuall haunting of the enemy, defac'd and for want of inhabitation render'd almost uninhabitable. For these things he had some subscriptions, but never receiv'd any penny recompense, and his arrears of pay, which he receiv'd after all the warre was done, did not halfe pay the debts those services contracted. But when he undertooke this engagement, it was for the defence of his countrie's and God's cause, and he offer'd himselfe and all he had a willing sacrifice in the service, and rather prays'd God for what was sav'd, then repin'd at what was spent, it being above his expectation, that deliverance which God gave him out of his enemies hands. He might

might have made many advantages by the spoyle of his enemies, which was often brought in, and by other encroachments upon the country, which almost all the governors, on both sides, exacted everywhere else, but his heart abhorr'd it: all prize the souldiers had, and he never shar'd it; all malignants goods, the committee dispos'd of, and it ever griev'd his heart, to see the spoyle of his neighbours, how iustly soever they deserv'd it; but he chose all losse, rather then to make up himselfe, by violence and rapine. If in a iudiciall way, he were forc'd att any time, in discharge of his trust, to signe any harsh orders, against any of the gentlemen of the country, it was with grieve that they should deserve that severity, but this testimony is a truth of him, that in his whole actings in this cause, he never prosecuted any private lust, either of revenge, ambition, avarice, or vaine glorie, under a publick vizard, but was most truly publick spirited. Conscience to God, and truth and righteousness, according to the best information he could gett, engag'd him in that party he tooke; that which engag'd him, carried him through all along, though he encounter'd with no less difficulties and contradictions, from those of his owne party, that were not of the same spirit he was, then from his enemies.'

The self denying ordinance is not here represented as having been procured by the arts of a party, or the address of an individual.

Mrs. Hutchinson thus observes on the circumstance of the king having placed himself in the hands of the Scotch:

'Whether the king's ill councill or destinie led him, he was very failing in this action, for had he gone streight up to the parliament and cast himselfe upon them, as he did upon the Scotts, he had in all probabillity ruin'd them, who were highly devided betweene the Presbyterian and Independent factions; but in putting himselfe into the hands of their mercenary Scotch armie, rather then the parliament of England, he shew'd such an embitter'd hate to the English nation, that it turn'd many hearts against him. The Scotts in this businesse were very false both to the parliament and the king. For them to receive and carrie away the king's person with them, when they were but a hired armie, without either the consent or knowledge of the parliament, was a very false carriage of them; but besides that, wee had *certaine evidences* that they were prepar'd, and had an intent to have cutt off the English armie, who beleaguer'd Newark, but that God changed their counsell and made them take another course, which was to carrie the king to Newcastle, where they againe sold him to the parliament for a summe of monie.'

It is made very apparent in this narrative that, as the war advanced, the contest grew to be little else than a struggle for power between the roylists and the presbyterians, while the mass of the independents appeared to be actuated by public views; while Cromwell obtained the confidence of the latter, and having by their means crushed both the former, finally

finally succeeded in defeating the projects of the very party which he had rendered triumphant, and in erecting a despotism on the ruins of them all. From the army, which was his instrument, and which consisted principally of independents, he removed all whom he did not find subservient to his purposes; filling the vacant places with those of the vanquished parties who were ready to second his designs.—During the reign of the Protector, the virtue of Col. Hutchinson shines with the brightest lustre: resisting all the arts and defying the power of Cromwell, he excited his jealousy, and only escaped confinement by Oliver's premature death.

At the breaking up of the Parliament by Cromwell, Col. Hutchinson lived in retirement; and a few interesting pages describe the manner in which he employed himself. He happened to be in the country when this event took place, and was on his return to London when the news of it reached him.

The sketch which the fair writer gives of public affairs at this period, and the picture which she draws of Cromwell's court, shew how little he was esteemed by the Colonel and herself:

‘ In the interim Cromwell and his armie grew wanton with their power, and invented a thousand tricks of government, which, when nobody oppos'd, they themselves fell to dislike and vary every day. First he calls a parliament out of his owne pockett, himself naming a sort of godly men for every county, who meeting and not agreeing, a part of them, in the name of the people, give up the sovereignty to him. Shortly after he makes up severall sorts of mock parliaments, but not finding one of them absolutely for his turne, turn'd them off againe. He soon quitted himselfe, of his triumvirs, and first thrust out Harrison, then took away Lambert's commission, and would have bene king but for feare of quitting his generallship. He weeded, in a few months time, above a hundred and fifty godly officers out of the armie, with whom many of the religious souldiers went off, and in their roome abundance of the king's dissolute souldiers were entertain'd, and the armie was almost chang'd from that godly religious armie, whose vallour God had crown'd with triumph, into the dissolute armie they had beaten, bearing yett a better name. His wife and children were setting up for principallity, which suited no better with any of them then scarlett on the ape; only to speak the truth of himselfe, he had much naturall greatnesse, and well became the place he had usurp'd. His daughter Fleetewood was humbled, and not exalted with these things, but the rest were insolent fools. Cleypoole, who married his daughter, and his son Henry, were two debauch'd ungodly cavaliers. Richard was a peasant in his nature, yet gentle and vertuous, but became not greatnesse. His court was full of sione and vanity, and the more abominable, because they had not yett quite cast away the name of God, but prophan'd it by taking it in vaine upon them. True religion was now almost lost, even among the religious party,
and

and hypocrisie became an epidemicall disease, to the sad griefe of Coll. Hutchinson, and all true-hearted Christians and Englishmen. Almost all the ministers every where fell in and worshipt this beast, and courted and made addresses to him. So did the city of London, and many of the degenerate lords of the land, with the poore-spirited gentry. The cavaliers, in policy, who saw that while Cromwell reduc'd all the exercise of tyrannicall power under another name, there was a doore open'd for the restoring of their party, fell much in with Cromwell, and heighten'd all his disorders. He at last exercis'd such an arbitrary power, that the whole land grew weary of him, while he sett up a company of silly meane fellows, call'd maior-generalls, as governors in every country. These rul'd according to their wills, by no law but what seem'd good in their owne eyes, imprisoning men, obstructing the course of iustice, betweene man and man, perverting right through partiality, acquitting some that were guilty, and punishing some that were innocent as guilty. Then he exercis'd another project to rayse mony, by decimation of the estates of all the king's party, of which actions 'tis said Lambert was the instigator. At last he tooke upon him to make lords and knights, and wanted not many fooles, both of the armie and gentry to accept of and strutt in his mock titles. Then the Earle of Warwick's grandchild and the Lord Falconbridge married his two daughters; such pittifull slaves were the nobles of those dayes. Att last Lambert, perceiving himselfe to have bene all this while deluded with hopes and promises of succession, and seeing that Cromwell now intended to confirme the government in his owne family, fell off from him, but behav'd himselfe very pittifully and meanly, was turn'd out of all his places, and return'd againe to plott new vengeance at his house at Wimbleton, where he fell to dresse his flowers in his garden, and worke at the needle with his wife and his maides, while he was watching an oppertunity to serve againe his ambition, which had this difference from the protector's; the one was gallant and greate, the other had nothing but an unworthy pride, most insolent in prosperity, and as an abiect and base in adversity.'

The testimonies adduced to the private worth of Col. Hutchinson, and to his upright and conscientious conduct in all the scenes through which he had passed, occasioned him on the Restoration to be included in the act of indemnity: but in his case, as in that of several others, the public faith was violated. The chancellor and the secretary of state were not satisfied with his quiet demeanour; he must either renounce his principles, disgrace himself, and accuse his former associates, or be sacrificed to their suspicions. He preferred his principles and his honor; and he was in consequence taken into custody, and treated in his confinement in a manner that would be disgraceful to the most arbitrary government. The hardships which he indured, during an imprisonment of eleven months, by occasioning his death, at length removed him out
of

of the reach of his base and inhuman enemies. His story is an indelible blot on the memory of Clarendon, and proves how little that nobleman merited the epithets which have been sometimes connected with his name. The following anecdote shews how unmanly was his persecution; 'a gentleman having treated with Mrs. Hutchinson for a niece of his, to whom he was guardian, that would have bene a convenient fortune for her sonne, the chancellor sent for the gentleman and peremptorily forbade him to procede in the affaire, and openly sayd, "*he must keepe their famely downe.*"

The colouring in this history may occasionally be heightened by affection, or prejudice may have partially misled the fair writer, or she may sometimes err in judgment: but we are confident that she never wilfully misrepresents; and in some of the matters which she relates, she has the advantage over the other historians of the times. The present volume, therefore, forms a valuable addition to our records, and is justly intitled to stand by the side of those of Rushworth, Clarendon, and Ludlow.

Howmuchsoever we may regret some parts of the conduct of Col. Hutchinson, we must admire his firmness when surrounded by difficulties, the courage with which he faced danger, the resistance which he made to all the attempts of jealous coadjutors, his moderation in prosperity, his humanity and kindness to the vanquished, his zeal and disinterestedness while he shared in the government, his disdain of the caresses and threats of the tyrant of the day, his dignified and chearful behaviour under still greater reverses, and under a treatment the most galling that his enemies could devise. His piety, it is true, was tingured with the fanaticism of the day: but it elevated the soul, meliorated the conduct, and was free from intolerance. Antiquity would have celebrated him in song, and have reared statues to his memory.

ART. VII. *The English Practice of Agriculture*, exemplified in the Management of a Farm in Ireland, belonging to the Earl of Conyngham, at Slane, in the County of Meath. With an Appendix; containing, first, a comparative Estimate of the Irish and English Mode of Culture, as to Profit and Loss; and, secondly, a regular Rotation of Crops for a Period of six Years. By Richard Parkinson, Author of 'The Experienced Farmer,' and other Works of Agriculture. 8vo. pp. 338. 9s. Boards. Longman and Co. 1806.

COMPRESSION and arrangement are arts which many modern authors seem very unwilling to practise, apprehensive,
 REV. JULY, 1807. T perhaps

perhaps with good reason, that by this process the handsome looking quarto or octavo, which they are labouring to construct, must inevitably dwindle into a small pamphlet. Imagining that bulk gives consequence, books are spun out and inflated by these volume-making gentlemen, to the great annoyance of us reviewers, who have no time to waste on their unnecessarily protracted disquisitions. We must complain of Mr. Parkinson as belonging to this clan, and of his having spread a little matter over many pages. His '*English Practice of Agriculture in Ireland*' is a jumble undivided into chapters or sections; which, by minute details, repetitions, digressions, retrogressions, and narrative, he has contrived to mould into the form of a good sized octavo. When by a different management the sum and substance of all his experience might have been exhibited in a much less compass. He appears to have been an active and spirited improver, during the two years which he spent at Slane: but it may be questioned whether his practice and observation intitle him to draw general conclusions. The estate which he farmed, consisting of about 500 Irish acres, (equal to more than 800 English acres, since the Irish acre is to the English as 7840 to 4840,) was in a very foul and neglected state when he entered on it; and his mode of process in cleaning, manuring, and cropping, merit the attention of the Irish farmer, who stands in great need of taking a lesson out of the English Agriculturist's book: but we do not perceive that this detail can be of much use to English readers. In delivering his sentiments on the inutility of summer-fallowing and of deep-ploughing, and on the advantages of making compost hills and of sowing turnips thick, &c. Mr. P. communicates nothing new: and when he remarks in one place that '*the sun exhales the soil*;' in another that '*the atmosphere is more dense in Ireland than in England*;' in another that '*Lime, though pounded by fire, is heavier than earth, and is searching for its home, its origin being a rock and under stratum; in the same manner as water seeks the sea*;' in another that '*the seeds of plants are contained in the substance of stones*;' and when he adduces, in proof of this last position the growing of mushrooms out of stones, '*which have no seed*;' we cannot compliment him on being a philosophical agriculturist. Notice is taken of the practice in Ireland of making temporary stacks of hay in the field, which Mr. P. thus describes and condemns:

'It is a custom in this country, to make what is termed tramp-cocks of the hay, and to let it stand on the ground for some months, in reality until it has smothered the sward in such a manner as to destroy all the grass roots on that spot of ground, a custom that begets oc-
casions

There is a great loss of hay, by the steddle or bottom part becoming mouldy, and some of it rotting: neither does the evil end here, for when hay has stood so long in these large cocks, the first sweat is got over, so that when it is stacked, the air penetrates into it, and it acquires a sort of fusty smell, and loses all the sweetness required in hay. From these causes I am led to disapprove of the Irish manner of treating their hay; although, in opposition to my opinion, some of them say, that, if it were not treated in this way it would heat so much as to cause it to fire; this however may be easily prevented by making the stacks smaller. The hay which was on the farm when I entered did not fatten cattle in the same proportion as I had been used to the hay doing in England; and I am certain, that this was to be attributed to its being put up in the manner described; there could indeed be no other reason, since, as the grass in Ireland will fatten cattle as well as in England, the hay made from that grass would naturally do the same were it harvested in a proper manner.'

As, however, more rain falls in Ireland than in England, and as farmers in general may not be possessed of sufficient strength in teams, &c. always to lead it to the stack when it is ready for carrying, the practice of tramp cocking may there have its advantages; and, by abating the fierceness of the fermentation in the rick, when hay is made in a great hurry, (which it often is, in catching weather,) it may prevent firing, which sometimes happens even in comparatively small ricks.

We find it remarked by Mr. P. 'that the true system of grazing seems to be little known in Ireland; or at least not at all attended to in any part where I have been, though the country abounds so much with cattle. The soil is every where of an aqueous nature, whether it be found to consist of clay, gravel, sand, or of a mixture of all. I suppose this arises from the under strata being by nature moist, as all moisture must ascend before it can descend, as may be observed in a house built on damp ground.' Mr. P. cannot be correct in reporting gravel and sand to be of an *aqueous* nature; he must mean to say that it is saturated with moisture: but this effect does not proceed from the quantity of water which 'ascends from the under strata,' but from the abundance of rain which falls from above.

According to the character here given of the lower classes in Ireland, they appear to require as much improvement as their mode of farming. Mr. Parkinson does not delineate them so advantageously as Sir John Carr:

'I am sorry to say, that, from what I have seen of the lower order of people in Ireland, they are a set of miscreants, cunning, and watchful to take all advantages of the master; they are so precise at leaving off work in the evening, that I have seen a man, who had his fork full of hay, and half way upon a tramp cock, yet, when the

clock began to strike six, he has let it fall, and left off work : if he had been spoken to about it, his answer would have been, " The man on the cock has done ;" and if the man on the cock were addressed, he would say " The other would not give him any more hay." I could mention a number of circumstances similar to this. —

' I never saw a set of men so overjoyed, as the lower order of people are, when they can take an advantage ; and I am of opinion, that their evil habits will never be broken but by a total revolution in manners and principles amongst them ; for, besides what has been alleged, thieving is so common as not to appear a vice.'

Of the system of middle men, Mr. P. with most other writers on Ireland, highly disapproves ; and he displays an affecting representation of the wretched condition of the Irish poor. In their situation, robbery is almost excusable, since it seems to be prompted by absolute want :

' There are very few respectable farmers : such as are called little gentlemen are amongst the meanest farmers ; and they are worse in appearance, and enjoy much less comfort than an English labourer. The class, that goes by the denomination of middle men, is the destruction of the country. The middle man purchases from the landed proprietor, for a sum of money, leases on lives at reduced rents : many of these middle men are in possession of perpetuities of this kind, purchased many years back at six shillings per acre, which are now worth full thirty shillings ; and might even be let for two pounds per acre and a fine. The middle man, having obtained such leases, lets the land out in small parcels, at fifty or sixty shillings per acre, to men of little property, who build their own cabins, &c. and again underlet part of the land to labourers, for the cultivation of potatoes or flax, or both, at five or six guineas per acre, as before stated in this work. The cabins of these poor labouring men are built of clay, without either wood or stone in the walls, with a hip at the end, and a frame, intended for a door-case, with something like a door in it, often without hinges, and propped up withinside by a stone. The roof is composed of five or six pieces of wood called ribberies, at the distance of three or four feet asunder, with some boughs of trees tied to each ribbery with straw, and then thatched in a very slight manner. Few of the cabins having chimnies, the inhabitants make their fire in the middle of the cabin ; a hole or vent is left in the centre of the roof for the smoke to escape ; but, as the fuel for the fire is generally composed of something wet, such as straw, stubble, potatoe tops, green furze, or small branches of thorns, the smoke soon fills the cabin, and makes its way out at the door, and through the thatch in every direction. The first time I saw an appearance of this kind, I thought the cabin was on fire. Generally speaking, the people who inhabit these cabins are all thieves ; but as their crimes are of a trifling nature, such as stealing the stubble from the land, turnips, hay, straw, &c. they mostly get off with impunity : if they are taken before a justice, a pecuniary fine is generally imposed on them, from one shilling to ten, according to the degree of the offence, and which they must either pay, or find security for their appearance

pearance at the sessions. I found the best punishment for these petty trespasses was a good horse-whipping; and by this means I nearly got rid of them. Though the crimes of these people are small, they are yet aggravating; and if left unnoticed, would lead perhaps to greater ones. From their prevalence, dead fencing was impracticable, when I first entered on the farm; for it was scarcely possible to keep a dry thorn in a fence: but by minute attention during my two years stay there, I altered the case entirely; for I made eight hundred perch of dead fence, of which very little was molested, excepting about forty perch near a house not belonging to the estate, and of that every stick was taken away. I have known from twenty to thirty such robberies committed in a day; and when they first began to decline, I used to remark its singularity, if a day passed without them; but for the last half year I scarcely knew of any. This, however, might partly be owing to my having given the men, who worked on the estate, liberty to cut furze at their pleasure; for thousands of these people have no fuel to burn, nor money to buy any with.

‘The people I have been describing live entirely on potatoes and salt. The fire being in the middle of the hovel, the pot in which they boil the potatoes is set on three stones, and the man, his wife, and their children, all sit round enveloped in smoke. If the family possess any poultry, or a pig, or a cow, an ass, a horse, they are all inmates of the cabin; and the provender they get for these animals, which sometimes extends to the luxury of a few oats, is laid down on the floor, which is composed of the natural earth. With all this company it may easily be conceived, that the floor is nearly as dirty as the high-ways; yet the whole family lie on it, for there is not a seat in the house; and from living in this filth, they are in general all extremely lousy, and have the itch.’

What a picture of human wretchedness! and if we should credit this writer, the fault wholly belongs to the people themselves, who are stated to be lazy, lying, thieving, tricking, improvident, ungrateful, and very like negroes in disposition. ‘A man,’ says Mr. P. ‘who has never seen this country would scarcely believe, that there existed so corrupt a set of people on the earth.’ As our virtues and vices, however, are much the result of the situation in which we are placed, and of the circumstances by which we are surrounded, we should hesitate before we harshly pronounce sentence on a people who are sunken in the most abject penury. Mr. P. found that the low Irish ceased to break his hedges for fuel, when he gave them furze. Indigence is the mother of a numerous family of low vices.

This English Farmer speaks in terms of pointed and just reprobation of the practice of washing and shearing sheep in Ireland; and of the awkward, slovenly, and expensive modes generally adopted by the Irish in most of the departments of agriculture. Their partiality for potatoes he regards as prejudicial to the country, and he gives it as his opinion that ‘were the soil of

England to be managed in the same manner as the soil in Ireland, it would inevitably ruin England.'

When Mr. Parkinson turns egotist, he at first displays some share of modesty, but, as he proceeds in this strain, that rare quality gradually evaporates, and vanity assumes its place. He is very unfortunate, however, in stating the ground of his vanity, especially in the instance which we shall adduce :

' Though I have written much, and reflected deeply, on agriculture, I still consider myself as wandering in a labyrinth as to improvements in it. The advantages I have enjoyed have certainly been uncommon, having been bred up in the business under my father in England ; having practised agriculture there for many years ; having afterwards travelled into America, and managed a farm there for two years ; and having now two years experience more in Ireland ; yet I can not say, that, satisfactorily to my own mind, I have formed a complete and infallible system. All the schemes I have started are good in themselves for the present ; and as fully explained as I am able to explain them : but I would not have the reader suppose, that I have for a moment indulged the conceit, that I have arrived at perfection. I still wish and shall always wish, to continue my enquiry. Though I am in the habit of reading works on agriculture for the improvement of my own practice, I never give the public my opinion on their merits till I have tried them by the test of experiment ; and I can say without vanity, that I do not know a single observation of any agricultural author that in practice I have not improved upon. I will mention one in particular, which relates to making composts.

' Many authors that I have read recommend lime in composts. I have tried lime in various modes, and never found it to act but in one way ; namely, to prevent vegetation. If the reader will give himself time to think, he will agree with me, that this must necessarily be the case. Let us only look to the process of liming wheat to prevent smut ; the good effect of which has been proved in divers instances ; and we shall see in it a striking instance of the effects of lime in preventing vegetation. By immersing the wheat in salt and water, the porous parts are opened, and the lime has an opportunity of penetrating into the wheat in such a manner, with the assistance of chamberlie, or urine, as to destroy the vegetative power of the wounded and bad grains, which, when they are suffered to grow, are the cause of smut in wheat. To be assured of this, the farmer may observe, that there will be good grains and smut grains in the same ear of wheat ; the cause of which is, that the grain of wheat from which such an ear has proceeded has had one part sound and the other defective : the sound part produces sound grain, and the unsound, smut.'

If Mr. P. had read the evidence which has been given respecting the cause of smut, he would not have delivered his opinion with such confidence ; and if he had been a man of science, he would not have talked of lime (in the process of liming

liming wheat) destroying the vegetative power of wounded grain. It would, indeed, have been intolerable, had such a desultory writer 'indulged the conceit of having arrived at perfection.' Before he vaunted so dogmatically about the advantages of compost-making, he should have read Mr. Arthur Young's *Essay on Manures*, printed in the last volume of the Bath Society's Papers; and before he publishes again, we advise him to arrange his materials, and to consult the saving of paper.

ART. VIII. *A Treatise on Plane and Spherical Trigonometry: with their most useful practical Applications.* By John Bonycastle. 8vo. pp. 450. 12s. Boards. Johnson. 1806.

AFTER having, in vain, searched this treatise throughout for orderly and regular demonstration, we turned back to the preface, with a repetition of disappointment, in order to obtain some remarks concerning the deficient proofs, and the object of the work itself. Such object, however, cannot be immediately the instruction of the student, for no student can from this book alone learn trigonometry; and it can be intended only for an enlarged syllabus, and a repository of rules, formulæ, and examples; proofs being occasionally interwoven. Considered under this point of view, it is intitled to much praise; and we believe that no publication in our language is so copiously and properly furnished with rules and examples. The author has made an extensive research into the works of foreign mathematicians, and has thence gathered many valuable formulæ, which have hitherto but rarely and sparingly found their way into our trigonometrical treatises.

Euler's *Introductio ad Analysin Infinitorum*, Le Gendre's treatise on Geometry (last edition), La Grange's *Lessons from the Journal de l'Ecole Polytechnique*, and Prony's Introduction to his Trigonometrical Tables, seem to have been carefully consulted by Mr. Bonycastle: but we despair of conjecturing the causes that prevented him from making farther use of these authors; that is, of rendering his own production really valuable by the insertion of their proofs.—These proofs would not have swelled his volume to an enormous bulk: for it might have been kept within moderate limits, if that method of proof which Mr. B. notices, and which La Grange and Le Gendre employ, had been adopted: we allude to that which derives all the solutions of spherical trigonometry from one fundamental formula. Let a, b, c , be the sides of a spherical triangle, and let the angles opposite be A, B, C ; then, by a very simple diagram,

diagram, it may be shewn that $\cos. A = \frac{\cos. a - \cos. b \cos. c}{\sin. b \sin. c}$

This is the formula from which Le Gendre and La Grange begin their investigations; and of the four quantities involved, any three being given, the fourth may be found: thus a, b, c , being given, we have A , but not under a form fitted for logarithmic computation: to adapt it, add 1 to each side, then

$$1 + \cos. A = \frac{\cos. a - (\cos. b \cos. c - \sin. b \sin. c)}{\sin. b \sin. c}$$

$$= \frac{\cos. a - \cos. (b + c)}{\sin. b \sin. c}$$

$$\text{or } 2 \left(\cos. \frac{A}{2} \right)^2 = \frac{2 \sin. \frac{a+b+c}{2} \sin. \left(\frac{a+b+c}{2} - a \right)}{\sin. b \sin. c}$$

In a similar manner we may find A when B, b, c , or B, a, c , &c. are given; and for this purpose it will be requisite merely to combine, according to the necessities of the case, equations similar to that which has been already put down: thus, since the determination of that equation does not depend on any peculiar relation which A has, a similar equation holds for B and C . Thus,

$$\cos. B = \frac{\cos. b - \cos. a \cos. c}{\sin. a \sin. c}$$

$$\cos. C = \frac{\cos. c - \cos. b \cos. a}{\sin. b \sin. a}$$

Hence, by simple processes of elimination, we may combine $A, B, a, b, A, B, a, c, A, B, C, a$, &c.—The same equations easily apply to right angled spherical triangles, and to quadrantal triangles; that is, to triangles which have one side equal to a quadrant. In fact, such cases must necessarily be comprehended under the general cases: but, if we wish to treat them separately and independently, this may easily be effected by the employment of the fundamental equation: thus, suppose c to be a quadrant, then $\cos. c = 0$, $\sin. c = 1$: hence the equation becomes $\cos. A = \frac{\cos. a}{\sin. b}$

If $A = 90$, then $\cos. a = \cos. b \cos. c$; and by similar substitutions and subsequent simple combinations, we may easily solve all cases in right angled triangles, and then comprehend under Napier's rules the several solutions. Napier's analogies are given and proved by Mr. Bonycastle: but his rules and circular parts have eluded our present search. They ought undoubtedly to be inserted, since mathematical science cannot boast of a neater compendium of results, or a more valuable aid

to the memory of the student; and perhaps they are in reality given, but the arrangement of the present volume is so irregular, that we know not, in seeking a particular rule or formula, the parts towards which we ought to direct our search,

Napier's analogies are, however, demonstrated very neatly, after Le Gendre, in page 353; and on the plan of this demonstration, we wish that other demonstrations had been made and inserted,

In plane trigonometry, the author has furnished many formulæ that will be useful for expediting arithmetical computation, and for rapidly conducting the process of analytical deduction: such as

$$\sin. a + \sin. b = 2 \sin. \frac{1}{2} (a + b) \cos. \frac{1}{2} (a - b)$$

$$\sin. (45 + a) = \frac{\cos. a + \sin. a}{\sqrt{2}} \text{ \&c.}$$

To have demonstrated all these formulæ would perhaps have swelled the work beyond a *manageable* size: yet *some* at least ought to have been deduced from the fundamental formulæ

$$\sin (a \pm b) = \sin. a \cos. b \pm \cos. a \sin b;$$

and *so many*, that a student with moderate talents might, by his own powers and exertions, have deduced the remainder: but *all* the formulæ are not easily obtained. It is not every student who would discern the mode of deducing, for instance, this form:

$$\sin. (45 + \frac{a}{2}) = \sqrt{\left(\frac{1 + \sin. a}{2} \right)} \text{ (rad. = 1)}$$

Mr. Bonnycastle has inserted the formulæ from which, in the composition of trigonometrical tables, the sines and cosines of arcs from 1° to 90° may be calculated: thus, if a and b be two arcs,

$$\sin. (a + b) = 2 \sin. a - \sin. (a - b) - 4 \sin. a \left(\sin. \frac{b}{2} \right)^2$$

hence let $a = b = 1^\circ$, and we have

$$\sin 2^\circ = 2 \sin. 1^\circ - 4 \sin. 1^\circ (\sin. 30'')^2:$$

or if we put $a = 1'$

$$\sin. 2' = 2 \sin. 1' - 4 \sin. 1' (\sin. 30'')^2$$

and hence, putting a successively, 2, 3, 4, &c. we have

$$\sin. 3^\circ = 2 \sin. 2^\circ - \sin. 1^\circ - 4 \sin. 2^\circ (\sin. 30')^2$$

$$\sin. 4^\circ = 2 \sin. 3^\circ - \sin. 2^\circ - 4 \sin. 3^\circ (\sin. 30')^2$$

&c.

These sines, then, are easily formed, if the sine of 1° or of $1''$ be computed; and this computation may be effected either by the

the continued bisection of an arc of 60° , and the extraction of the square root of quantities, or by the Newtonian series for the sine of an arc x , viz.

$$\sin. x = x - \frac{x^3}{1.2.3} + \frac{x^5}{1.2.3.4.5} - \frac{x^7}{1.2.3.4.5.6.7} \&c.$$

The forms that we have given are, we believe, similar to those which Prony and his coadjutors have adopted in the construction of their great trigonometrical tables; and besides these regular forms, others were employed as checks on the calculation, and as verifications: as for example,

$$\sin. 45^\circ = \frac{1}{\sqrt{2}}$$

$$\sin. 54^\circ = \frac{1 + \sqrt{5}}{4}$$

$$\sin. (54^\circ + a) + \sin. (54^\circ - a) = \sin. (18^\circ + a) - \sin. (18^\circ - a) \\ = \sin. (90^\circ - a) \\ \&c.$$

Several forms, of a similar kind, are with much propriety introduced into this tract: but of these forms, with great inattention to the interests and wants of students, Mr. B. has omitted the demonstration. It is indispensably necessary that he should publish a key to his present trigonometry.

‘It may not be improper (says Mr. B.) to subjoin forms, &c. such as

$$\text{Arc. tan. } x + \text{arc. tan. } y = \text{arc. tan. } \frac{x+y}{1-xy}$$

$$\text{Arc. cos. } x - \&c.’$$

but we apprehend that it is improper to subjoin such, if the demonstration of them be not also supplied: or if no principle, related method, or similar plan, be given, from which the demonstration may be deduced; or if not one word be said concerning the practical application, or the analytical utility of such forms. What is thus *shewn*, the bewildered student must hate.

Mr. B. has given; but without demonstration, the expressions for $\cos. na$, $\sin. na$, in terms of $\sin. a$, $(\sin. a)^3$ &c.; and he then observes that the formulæ are equally true when n is a fractional number. We hesitate to assent to this remark: it is not warranted by the principle of the processes which we have either seen used or been accustomed to use.

Of the forms, however, which express the sine and cosine of an arc by means of factors, Mr. B. has added the demonstration, and has pointed out the application and practical utility. They are

sin.

$$\sin. \frac{m\pi}{2n} = \frac{m\pi}{2n} \left(\frac{2n-m}{2n} \right) \left(\frac{2n+m}{2n} \right) \&c.$$

$$\cos. \frac{m\pi}{2n} = \&c.$$

Of these formulæ, we believe (for we possess not the means of immediate reference) that Euler was the author; Waring has noticed them; and they are inserted in the Introduction to *Caller's Table of Logarithms*. The exponential expressions for $\sin. x$, &c. are also employed in demonstration: but what it is that determines the present author to his occasional fits of demonstration we are wholly unable to decide: it is neither the pre-eminent difficulty nor the importance of the thing demonstrated.

With respect to the astronomical part, we may say, as we have already said of the trigonometrical, that it contains many useful rules and appropriate examples, but not the due quantum of demonstration. In the problem by which the moon's distance is cleared from the effects of parallax and refraction, the rule is given, but the demonstration is suppressed; yet it might have been comprised nearly within the space preceding the rule, in which the author explains by what mode of solution, not the mode on which the rule is founded, the true distance may be investigated.

At the end of the astronomical part, Mr. B. has added some astronomical problems to be solved by the student: but such only ought to have been given as come within the scope of preceding rules, or within the application of preceding principles. Where is the doctrine or theorem in the present volume, that enables us to find the latitude of the place at which a degree on the meridian is equal to a degree on the equator, the earth being a spheroid of given dimensions?

In the Introduction, the author has neatly and concisely stated the rise and origin of the logarithmic and trigonometrical calculus, and has attributed to the respective authors the honours of their discoveries. After having taken notice of the several trigonometrical tables that have been published, he adds:

‘ To this brief account of the works of some of the early writers on this subject, and the tables which, at different times, have been composed for facilitating its practical operations, it may also be proper to subjoin a slight sketch of the improvements which it has undergone in passing through the hands of the later analysts, who, by means of a more commodious algorithm, and the resources of a ready and comprehensive calculus, unknown to their predecessors, have enlarged the boundaries of the science, and simplified its rules and processes.

‘ These

‘ These advantages, and the consequent discoveries which attended them, have chiefly arisen from the new views of the subject that had been opened to mathematicians by the theorems first given by Vieta, for the chords of the sums, differences, and multiples of arcs and their supplements; which though left without demonstration, and, in the latter case, probably formed by induction from the law of the terms and their co-efficients, have, nevertheless, been the germ of most of the numerous and elegant formulæ which have since enriched this branch of the subject.

‘ We are also, in this respect, no less indebted to Napier, not only for his admirable discovery of logarithms, but for the new and excellent analogies which he introduced into that part of the science relating to the solution of spherical triangles, which still go by his name; as likewise for his other well-known rules, called the Five Circular Parts; which, though too artificial and restricted to be generally employed in the present advanced state of the science, are sufficient proofs of the skill and address with which he investigated every branch of a subject so intimately connected with the invention that has gained him such just celebrity.’

The meaning of some of these latter sentences we do not rightly apprehend. ‘ Too artificial and restricted to be generally employed in the present advanced state of the science:’ if the rules and formulæ be restricted, they cannot be generally applied: but they are useful and commodious, we conceive, because they are *artificial*.—The succeeding passages are judiciously drawn up:

‘ The works of Briggs, *Arithmet. Log.* and *Trig. Britann.* also greatly contributed to the advancement of this branch of the science, both by the assistance which they afforded to the practical calculator, in many intricate and difficult computations, and by the numerous improvements and discoveries of a higher kind, with which they abound. The method, in particular, which he appears to have first used in raising logarithms from their differences, and his skilful application of analytical principles to several subjects of difficult investigation, entitle him to rank with the first mathematicians of the time in which he lived.

‘ The logarithmic and other curves, likewise, which first began to be introduced about this time, greatly facilitated the conception of those numbers, by exhibiting some of their most remarkable properties in a more perspicuous way than could be done by the abstract methods of investigation employed by Napier and others. And though the doctrine itself has no necessary connection with these or any other geometrical figures, it was from this source that the new and advantageous mode of expressing logarithms by series was first derived.

‘ This happy improvement, which was introduced into the science about the year 1668, by Mercator and James Gregory, who were led to the discovery of some of the most simple forms of these series by contemplating the nature of the hyperbola, was soon afterwards
extended

extended to the trigonometrical part of the subject, or the arithmetic of sines, which Newton, Leibnitz, the Bernoullis, and others, enriched with similar formulæ; and by this means assimilated the principles of logarithms and trigonometry with those of the new calculi, of which they were the inventors and improvers.

‘The exponential formulæ, also, for the sines and cosines of arcs, which were first given by Demoiire, have greatly contributed to the progress of the analytical branch of this subject, by abridging its operations, and shortening the labour of investigation; and though some writers have represented expressions of this kind as founded upon principles which are repugnant to all our ideas of magnitude or quantity, yet their commodious form, and the ease and certainty with which they can be applied in many intricate inquiries, will always cause them to be regarded by the skilful analyst as an important acquisition to the science.

‘Many other improvements, of more or less importance, have since been made, both in the practical and theoretical branches of this subject, by later writers; but of these, none have proved of such general advantage to the science as the substitution of the analytical mode of notation in place of the geometrical; which useful change was first introduced by Euler; who, besides this simplification of the former methods, has developed and extended, in his numerous works, almost every part of the trigonometrical analysis; which, under his masterly hand, assumed the form of a new science.’

Mr. Bonnycastle, perhaps, will think that we have indulged in too great strictness of criticism; and, as he may not like our censures, he will not, probably adopt our suggestions or profit by our admonitions: yet, in the present instance, hints and advice ought not to be neglected, since, if properly given and properly followed, they may be efficacious in transmuting the present work into the most useful trigonometrical treatise in our language. Our advice, hints, &c. may all be comprized in one word, *demonstrate*:—Fill up the skeleton of dry formulæ and rules with the flesh, blood, and marrow of demonstration. From the specimens afforded us, we presume that the author is fully competent to this task; and though it may be a task, it is necessary to be performed, in order that this production, instead of being only a register of methods to aid the memory of the experienced mathematician, or a collection of rules for the use of the merely practical operator, may aspire either to more extensive or to more real utility, and may instruct students.

ART. IX. *Essays on various Subjects.* By J. Bigland. 2 Vols. 8vo. 12s. Boards. Longman and Co.

ON former occasions, we have stated that the composition of Essays is a species of writing, which in our judgment ought to be attempted only by men of strong powers of thinking,

ing, or by the most accomplished among the votaries of letters. In these productions we look for choice matter, fine displays of ingenuity, happy allusions, rare illustrations, consummate method, great felicity of style, and highly polished language. If Mr. Bigland does not come up to this lofty standard, he is honorably to be distinguished from the obscure tribe who unsuccessfully court fame in this department, which Bacon and Addison, Johnson and Hawkesworth, so worthily sustained. Some passages from a few of the papers, which will both attract our criticism and challenge our praise, will justify this opinion.

The *Absurdities of Moral Writers* are well exposed in the following passage :

‘ Poets and philosophers, have taken considerable pains, and both exerted the powers of genius, and employed the subtleties of argumentation as well as the flowers of rhetoric, to persuade mankind that riches, honours, and the other gifts of fortune are burdens and encumbrances, that meanness of condition excludes care, that wealth and eminence produce anxiety and solicitude, and that tranquillity, contentment, and happiness, which are seldom found amongst the great, are the appendages of obscurity and indigence. Their florid declamations however, are no more than mere effusions of the fancy, the sophistical reasonings of a theory contradictory to human feelings and exploded by universal experience.

“ Content the poet sings, with us resides,
In lonely cots like mine the damsel hides ;
And will he then in raptured visions tell,
That sweet content with want can ever dwell !”

BLOOMFIELD.

‘ It seems that the system of moralising here alluded to, has originated from a good intention of promoting the peace of society, by rendering the poor and the unfortunate contented in their situation. It may even have been thought an act of benevolence to conceal, as much as possible, from the eyes of the indigent and distressed, the view of their misery, and to amuse them with the contemplation of a fictitious happiness, in order to draw their attention from real hardships and misfortunes. But how laudable soever may be the design, the method is defective. It is founded on erroneous principles, and tends to inculcate a theory so directly contrary to the voice of nature, that nothing beneficial to mankind can be the result.

‘ If such principles were made the rule of human conduct, the effects would be exceedingly pernicious ; but fortunately this consequence is not to be apprehended ; for however such reasoning may be approved in a didactic poem, or a moral discourse, it is universally exploded in practice. If this, indeed, were not the case, there would be an end of all laudable enterprise, of all industrious exertion, and of all improvement in arts and sciences, manufactures and commerce, or rather those conveniences and embellishments of civilized life would never have had a beginning. From a desire of avoiding
the

the evils of poverty, and of enjoying the blessings which riches are the means of procuring, all these undertakings originate.'

The 4th Essay, *on National Establishments in Religion*, however well meant, fails in point of argument. Mr. Bigland does not distinguish between the general protection of religion by the state, and the special protection and remuneration of a particular form of it. Earthly potentates have always been desirous of being on good terms with the *pontifices maximi*: but the uniform court which has been paid by Policy to Religion has not been bestowed so much with the view of benefiting the latter, as for the sake of artfully turning it to account. All religions were regarded by antient statesmen as equally useful; and on this principle, as Gibbon sarcastically observes, "the freedom of the city (Rome) was conferred on all the Gods of mankind." Such was the system of kings and legislators in the management of the idolatrous institutions of paganism; and why may not a similar practice be adopted under the dispensation of divine truth? Will the cause of piety and virtue be more promoted by advancing a particular creed, a particular form, and a particular sect, and by surrounding it with worldly splendors and emoluments, or by an equal protection of every form of Christianity by the state? Dr. Paley well remarks that "a religious establishment is no part of Christianity; but only the means of inculcating it;" and as far as it answers this purpose it becomes an individual as well as a national concern: but, if we wish to argue with correctness on this subject, we must carefully distinguish between a religious establishment and the establishment of religion, which terms are by no means synonymous, though Mr. B. does not advert to the difference.

It is stated in this essay 'that the establishment of a national church, upon tolerant and liberal principles, without any compulsory measures for the enforcement of conformity, is the most effectual method of propagating and transmitting from one generation to another, the knowledge and practice of christianity:' but is an individual national church necessary to secure these advantages? Indeed, we may fairly ask, if a national establishment be the *most effectual* method of propagating the knowledge of Christianity from one generation to another, how are we to account for the silence of Christ and his Apostles on this most effectual method, and for the extensive progress of the Gospel previously to its being patronized by the Emperor Constantine?

Mr. B. farther tells us, and there is some truth in the observation, that 'the great mass of mankind have no other religion than what is instilled into their minds by established systems. They have in the early part of life received

received some general notions, they have seen the established customs, they have been in the habit of frequenting some place of worship, and of hearing the instructions there delivered, they adopt the creed of the country in which they live, or of the people with whom they associate: this is all their religion, all their morality. They are not in the habit of thinking for themselves.' Here, however, it may be remarked that the countenance of all forms of religious worship by the civil magistrate must be more extensive in its operation than the establishment of a single form.

A plausible argument against his hypothesis, Mr. B. allows, may be founded on the circumstance of Christ and his apostles not giving any hint of the propriety of such institutions; and his mode of repelling this objection is curious. 'If we consider that Jesus Christ conformed to all the observances, and complied with all the ceremonies of the law, and lived and died a member of the Jewish church, the remark that he did not connect his religion with any political system, cannot furnish any basis of argumentation.' The fact, however, shews that our Saviour did not court alliance with the state; and when Mr. B. in a subsequent passage insinuates that Christianity would have been much sooner propagated had she been earlier fostered by the civil power, we leave him to consider how far this hint is creditable to the first propagators of the Gospel. "My kingdom is not of this world" were our Saviour's own words to Pilate, who might have offered protection to him and his cause had it been solicited.

'Perhaps,' says Mr. B. 'we may carry the argument yet farther, and not hazard much in supposing that if no national church had been established, we should, at this very time, have been immersed in a total ignorance of religious matters.' His enlightened readers will indeed think that he hazards too much: for if Christianity could exist and display its divine truths for three centuries without a national church, it must be difficult to prove that it could not have done this for a much longer period, and when the disadvantages of its first introduction were overcome. The Gospels were transmitted from church to church without this aid; and though Religion, by "raising her mitred front in courts and parliaments," may derive consequence in a worldly view, we are not justified by the evidence of ecclesiastical history, in believing that these sublunary splendors are essential to 'the general propagation of Christianity.'

At the end of this laboured though inconclusive Essay, Mr. B. grants an admission which is fatal to his hypothesis, notwithstanding his attempt to turn it to his own purpose.

'Every

‘Every Church,’ he says, ‘that teaches the love of God, and the love of man, must have a beneficial effect on society, and on this consideration it appears eligible, that in every country, *some national system of religion should be established*, as it seems to be the most effectual means of strengthening, and rendering general, the influence of christianity, by disseminating among the unthinking multitude the knowledge of its essential doctrines and moral precepts.’ In this sentence, the premises are correct: but the inference which the Essayist would maintain will not flow from them: a contrary deduction being rather to be drawn. If every church teaching the love of God, &c. be beneficial, why not establish every church? It is surely singular logic to argue that, because *every church is a blessing*, therefore *some particular system* should be established.

It appears to us that Mr. B. has not viewed this subject in all its bearings, and has not exercised on it that deep reflection which he has displayed in discussing other topics. If we turn to a subsequent paper, (*on Universal Liberty of Conscience*) it would appear that he is fully aware of the consequence of elevating one religion above another in point of worldly advantages, since he remarks:

‘It is perfectly congenial to human nature, that men, who are in possession of any advantages, should be unwilling to lose them; and they will naturally and unavoidably be alarmed at the prospect of such an event. It may, therefore, easily be supposed, that in times of religious commotion, when the spirit of intolerance began to manifest itself in acts of violence and oppression, those who stood high in the ecclesiastical hierarchy, and whose persons and offices were held sacred, and commanded the veneration of mankind, would be alarmed at every innovation, every plan of reform, and every new doctrine which seemed to militate against a system, that secured to them those emoluments and advantages. It is necessary to the honour, perhaps to the existence of religion, that such provision should be made for its ministers, as may be sufficient to maintain their respectability, and support the dignity of their station and character; and if this has, sometimes, too strongly warped their affections towards temporal things, we must regard it as the consequence of that mixture of good and evil, existing in every thing here below. If the ministers of the altar had not possessed great temporal honours and advantages, of which they feared the annihilation, it is probable that John Huss would not have been condemned to the flames, at Constance, nor Michael Servetus have suffered the same punishment, at Geneva.’

How much is it to be lamented that the multitude cannot more easily penetrate the motives of the interested and designing; and that

————— “those tools
Which knaves do work with, called fools,”

are not more scarce commodities! Mr. B. will join with us in this lamentation :

‘ The more attentively we peruse the history of mankind, and the more accurately we examine the scenes of human life, the more clearly we shall perceive, that both in political and religious commotions, the ignorant, the superstitious, and unthinking, are used as tools in performing the work of those whose designs are deeper laid, and whose views are more extensive.’

To the bigoted and intolerant, we would recommend this author's reasoning :

‘ The man who presumes to say, the religion that I profess is the only true faith, and consequently, all others are erroneous, says the same thing in effect, as if he expressed himself more explicitly thus, “ I am the only wise man ; all other men are fools except those who hold the same opinions with me, and they are wise because their judgment coincides with mine.” Few of those, perhaps, whose bigotry to a particular system has inspired them with intolerant principles, have so accurately investigated the operations of their own mind, and so minutely analyzed their own sentiments, as to perceive the full force and influence of this self sufficient pride of human nature. Whether its operation be discovered or not, it certainly exists, and has generally had some share in stirring up the spirit of persecution.’

In the *Essay on Ecclesiastical Emoluments*, the author shews the inconvenience to which the Clergy would have been subject, had they been forced to exchange a revenue arising from land for a pecuniary stipend. We are not disposed to controvert the policy of maintaining the Clergy on a respectable footing ; nor the wisdom, in this view, of assigning a part of the landed property for their support : but surely Mr. B. exceeds the boundaries of just inference, when he remarks, ‘ If the church establishment had not been put on a respectable footing, by judiciously assigning a part of the landed property of each country for its support, the christian religion, degraded and rendered contemptible by the abject situation of its ministers, would, before this day, have either been totally extinguished, or have degenerated into a mass of superstitions and absurdities, which would have reduced it nearly to the level of Paganism.’ When these strong assertions are made, it is fair to ask what is the situation of the Christian religion, in those countries in which they have no territorial revenues ; and what was it in the first three centuries, before the throne undertook to provide for the ministers of the altar ?

Every remark in the *Essay on the Causes of the Diversity of Religious Opinions, and the inducement it affords to mutual toleration and universal charity*, is creditable to the discernment and
liberality

liberality of the author, and ought to be considered by those whose minds are in any respect narrowed by an undue attachment to a particular system. Something striking and popular will be found in the illustration of his subject :

* To exhibit a just representation of the effects of moral circumstances on human opinions, we need only bring forward to distinct inspection, and trace to their original source the religious ideas of an Englishman, a Swede, an Italian, and a Muscovite. Those persons educated in different countries, and under different religious establishments, might, in this respect, be compared to observers taking a view of the city of London, from the different stations of Blackheath, the Surry hills, Highgate, or the crown of Westminster or Blackfriars Bridge. Each would have a grand prospect of the city displayed before him ; but to each it would appear very different. The collective group of objects would appear differently arranged, and many of those which would be conspicuous and shew themselves to the greatest advantage from one of the stations, would, in another, be totally concealed from the view. If these observers were perspective or landscape painters, their drawings would exhibit very different representations of the British metropolis ; and no one, whatever abilities he might possess, could be a competent judge of the respective merits of their performances, unless he contemplated the appearance of the city from the same stations. A perfect analogy appears to exist between the mental and the corporeal optics, and, therefore, we ought not to presume to judge either of the understanding or the sincerity of those who differ from us in opinion, unless we could place ourselves in the same situation, and contemplate the subjects of disquisition in the same point of view in which they have been accustomed to see them exhibited. This consideration might check our presumptuous decisions on the merits of our own cause, restrain our precipitancy in condemning, unheard, those who exercise the right of thinking, as well as ourselves, and confound that pride of the human mind which thinks its own conclusions infallible.

Education is the theme of two Essays, and some judicious hints are suggested : but what will Mr. Bowles * say to this writer's scheme of national education, in which it is proposed to set aside all bigoted attachments to opinions, and give admission to all sects and denominations ? Mr. Bigland recommends this plan with the view of promoting the general knowledge and practice of Christianity : but, according to Mr. Bowles, it would be subversive of that end.

It surely could not be necessary, in discussing the subject of *Popular Superstitions*, seriously to argue against judicial astrology. We have now no *Old Foresights*. The author,

* See an article in this month's Catalogue.

indeed, apologizes in his preface for his prolixity in treating of casting nativities, of omens, ghosts, sorcery, &c.

As the papers included in these two volumes are 34 in number, we cannot be expected distinctly to notice each, and the mode in which it is treated. We shall now merely state the titles of the most striking of the remainder, and extract a passage or two from the second volume. The Knowledge of Mankind—Friendship—Company—Solitude and Retirement—Industry and Genius—Passion for Posthumous Fame—the right ordering of the Mind—Advantages of a well-cultivated Mind—Exercise—Emigration—Advantages of the Use of Letters—Optimism, &c. are distinct objects of consideration.

The comparative advantages and disadvantages of *Town and Country Life* have never perhaps been more fully and fairly discussed than in a paper on that subject, in the second of these volumes. In order to illustrate this topic, the writer supposes a romantic brother and sister to become quite enamoured of a country life, by a perusal of poets and sentimental writers; and he makes them traverse the country in search of the scenes of paradisiacal happiness, of loving nymphs and swains; and of those unambitious contented shepherds, that figure in pastoral compositions. Why he should make them French emigrants, however, we do not perceive; since romantic youth are not so rare among us as to render the introduction of them on this stage unnatural. Such views, indeed, might with more propriety be indulged in some of the provinces of France, and therefore Mr. B. might conceive that he could with more probability attribute them to young people of that nation: but the change of country and the difference of climate immediately detract from this supposition. Indeed, the author throughout seems not sufficiently to consider the countries and the climates in which pastoral poetry took its rise; and the alteration which this circumstance produces in his argument, when he applies it to England.

This young pair are Mons. de Clairville and his sister. Their Mentor, M. de Falaise, thus addresses them, with the view of chasing away the phantoms which had seized their brain:

“We have been remarking (says he) the universal prevalence and irresistible power of curiosity, and the importance which trifles acquire when laudable subjects of investigation are wanting. You must have observed, that even in large cities, society is formed into different circles, which, like country villages, have their particular topics of conversation. The trifling incidents which happen among them excite the spirit of enquiry for a moment, and furnish temporary subjects of discussion. These, however, are soon forgotten amidst the multiplicity of occurrences, which are of a more important nature, and more forcibly attract the public attention. In a large and crowded

crowded metropolis, a variety of interesting objects and incidents successively excite and gratify curiosity, give expansion to the mind, and animation to discourse.

“In small places the case is different: where society is on a more contracted scale, and the sphere of observation confined within narrower limits, a paucity of ideas must be expected. Where the subjects of observation and reflection are few and trivial, the topics of discourse are the same. The general attention is eagerly turned to insignificant objects: the mind is engaged in frivolous enquiries, and satisfied with unimportant information. It may always be observed, that when the mind is accustomed to amuse itself with trifles, and to confine its researches and reflections within a contracted circle, it seldom directs its attention or enquiries to things which are of greater importance, but placed at a greater distance from the usual but narrow range of its observations. In such a state of intellectual sterility, trifles become interesting; and the occurrences in a neighbour's family, or the petty transactions of the village, engage attention, and excite the spirit of scrutiny as much as the revolutions of empires.”—

“The love of scandal always prevails in the circles of ignorance and frivolity, and diminishes in proportion to the cultivation of the intellect. To extinguish this spirit of malignity, it is therefore requisite to cultivate a taste for reading, in order to furnish the mind with a variety of ideas, and multiply the means of acquiring useful information, which would supply a fund of entertainment more congenial to its sublime nature, and more interesting than that of hearing and relating the anecdotes of human depravity. In spite of the benevolent spirit of christianity, and the fulminations of its preachers, the demon of detraction still rears its head in almost every neighbourhood, and will never be banished from society while active curiosity is united to sterility of intellect. Topics of discourse must be found, and the want of useful knowledge will generally be supplied by the reports of scandal, and the tattle of the day.

“From almost every circumstance of life, however,” continued M. de Falaise, “a well organized mind will imbibe instruction, and even from the malignant activity of scandal some advantages may be derived. It ought to put every one, young persons especially, upon their guard against every thing in their deportment that can have the slightest appearance of a deviation from the path of moral rectitude, or be susceptible of an unfavourable construction. If, however, after all, they find themselves injured by unjust defamation, for detraction is not restrained by the boundaries of truth, but often attacks the most virtuous characters, conscious innocence will produce tranquility of mind, and repel the darts of malevolence.”

The result of this tour of observation will be found in the following passages:

“But permit me, sir, (said Mademoiselle de Clairville to her admonitory friend,) to ask this question; do these poetical writers, who delineate such fascinating pictures, suppose themselves that the originals really exist. Does the enthusiasm of imagination

overpower the operation of reason so far as to make them believe the existence of the scenes and the manners they describe." "Nothing of the kind," replied M. de Falaise, "they are no more than mere embellishments of composition, calculated to exalt and delight the imagination, not to inform the understanding, or direct the judgment. Pastoral poets well know that the greatest part of their brilliant scenery, has, like the divinities of Paganism, no other existence than in their own fancy; and they describe the innocence, the virtue, and happiness of the rural nymphs and swains, in the same spirit of agreeable fiction, as they invoke Apollo and the muses, or occasionally introduce the other gods and goddesses of the Pagan mythology.

"You have, however, observed," continued M. de Falaise, "that many parts of the country contain elegant seats of the nobility and gentry, to which the proprietors sometimes retire for the benefit of relaxation from the fatigues of dissipation or business, and the bustling tumult of the metropolis. In those seats of opulence, politeness, and elegance, life is, or may be truly enjoyed in the midst of every thing that can render it delightful. Polite society may amuse, and literary pursuits improve the mind, philosophical retirement may favour reflection, and a pure air invigorates the faculties. To those abodes of affluence, you have not in your excursion been introduced, because the object of your examination and enquiry was not the condition of the great, but that of the middle and lower classes, who constitute the great mass of the people. Those who have their villas, their gardens, their libraries, and a multiplicity of other sources of pleasure in the country, are, by the affluence of their circumstances, able to supply themselves in their rural retreats with all the conveniences and most of the luxuries of the town. Unencumbered with business, and free from corroding cares, they can enjoy the sweets of tranquillity, and live according to the dictates of their own inclination and taste. Their country retirement gives them a new relish for the bustle and amusements of the metropolis, their town residence renders the pleasures of the country more inviting, and this alternation varies and animates life."

'The experience of the youthful observers verified the latter part of this remark. They returned to the capital, and in perambulating its crowded streets, found a pleasure which seemed altogether new. They visited the different places of amusement; the active and animated appearance of the scene around them had an exhilarating effect on their spirits; they seemed to have emerged from the obscurity of solitude into the broad sunshine of life, and were experimentally convinced that variety gives a relish to pleasures, and charms to existence.'

We should be ungrateful to this author, if we did not state that, in travelling through his volumes, we found our journey pleasant; and that the various sound principles, excellent views, and good sense, which embellish his pages, made us feel regret when we reached its termination.

ART. X. *An Historical Apology for the Irish Catholics.* By William Parnell, Esq*. 8vo. pp. 147. 5s. Boards. Printed at Dublin, and sold in London by Harding. 1807.

CONCEIVING the legitimate supports of a religious establishment to be the excellence of the system, its beneficial effects, the merits of its ministers, and its fair emoluments, honors, and immunities, we regard those as in effect its enemies who maintain that it cannot be secure without infringing the civil rights of other sects, of whose allegiance and respect for the laws no doubt can be entertained. The question which the late extraordinary changes have raised would be of the first importance at all times, but in the present crisis it possesses an interest which is not to be calculated. It is a question which must at any period affect national honor and national prosperity, but at this juncture who can tell how intimately it connects itself with national safety, and even with national existence? The stigmatizing and disqualifying laws in question must ever (except as temporary expedients) be offensive to lovers of justice, to those who wish the rules of morality to govern as well public as private concerns, and to all persons of enlightened and liberal minds. Bigotry and fanaticism must ever degrade, and are always injurious: but in a people circumstanced as the inhabitants of this kingdom are at this moment, they would evidence a disregard of all prudential considerations for which it would be difficult to find a parallel.

Generally speaking, in no country are bigotry and fanaticism less suitable and more unseemly than in our own. With one religion established in the South and another in the North of Great Britain, and with a third professed by a large majority of our fellow subjects of the sister island,—with several colonies in which the Catholic is the predominant church,—and with millions of Pagan and Mohammedan subjects,—never was an empire which more required men of enlarged and liberal views to preside over its councils.

Strange as are the circumstances which have again agitated the question, now that it has been in this extraordinary manner revived, we are of opinion that it should not be dismissed till it has undergone the fullest discussion, and till, by the pens of able and enlightened persons, the doctrine of religious liberty shall have been placed on an immovable basis. The cause is under no ordinary obligations to the tract which we now introduce, and which we strongly recommend to the notice of our

* Son of the late Sir John Parnell, Chancellor of the Irish Exchequer.

readers, as containing a very learned and elaborate argument, well adapted to remove prejudices on this subject. The scope of it is thus stated by the author :

‘ The general conclusion which we shall attempt to prove, is simply this : That religious sentiment, however perverted by bigotry or fanaticism, has always a tendency to moderation, if not indifference ; that it seldom assumes any great portion of activity or enthusiasm, except from novelty of opinion, or from opposition, contumely, and persecution, when novelty ceases : That a government has little to fear from any religious sect, except while the sect is new ; give a government only time, and provided it has the good sense to treat folly with forbearance, it must ultimately prevail. When, therefore, we find a sect, after a long lapse of years ill-disposed to the government we may be certain that government has protracted its union by marked distinctions, has roused its resentment by contumely, or supported its enthusiasm by persecution.

‘ The particular conclusion we shall attempt to prove, is, that the Catholic religion, in Ireland, had sunk into torpor and inactivity, till government roused it with the lash ; that even then from the respect and attachment which men are always inclined to pay to government, there still remained a large body of loyal Catholics ; that these only decreased in number from the rapid increase of persecution ; and that after all, the effect which the resentment of the Roman Catholics had in creating rebellions, has been very much exaggerated.

‘ On these grounds we close with the adversaries of the Catholic claims. *They say,* it is the nature of the religion which makes the Catholics disaffected, and therefore the religion must be suppressed. *We say,* that even allowing that the principle of the religion is bad ; still, that if it were left alone, it would become indolent and innocuous ; that it is the principle of persecution adopted against the religion which makes the Catholics zealous and disaffected, and that therefore the persecution should be dropped.’

A learned Lord, in a speech in the senate, and, as is supposed, on a more recent occasion, (see our last Number, p. 197.) has placed the Irish of the past and the present times in a light highly unfavourable, and has ascribed their delinquencies to the religion which they profess. It will be recollected that we took the liberty of controverting that hypothesis, and of contending that the evils in question arose out of mal-administration. Our position has been irrefragably established by Mr. Parnell ; who proves that the rebellions and disaffection charged on the Irish are not to be imputed to the Catholic religion, because they were equally prevalent and inveterate when that religion was professed by both nations. A rebellion of thirty years closed just as the reformation commenced ; and a single stroke of policy of Henry VIII. was the cause at that time of reclaiming the Irish, and of rendering them

them loyal, by a measure of no great difficulty or intricacy, that of simply assuming a new title, the title of king of Ireland. All the chieftains, without a single exception, not only acknowledged the civil but also the religious supremacy of the English monarch. — Mr. P. also shews that the subsequent rebellions in the reign of the same king had no reference to religion; that the revolts in the same country under Edward VI. proceeded from causes altogether foreign to religion; and that the cry then was not against the papists, but against the natives, who were called the *Irishry*. So indifferent, he remarks, were the Irish in religious matters, that under the bloody Mary no one suffered persecution in that country; and he treats as fabulous the story of Dean Cole and the Knave of Clubs.

‘ The Irish Protestants, (he observes) vexed that they could not prove a single instance of bigotry against the Catholics, in this their hour of trial, invented a tale, as palpably false as it is childish, of an intended persecution, (but a persecution by the English government, not by the Irish Catholics) and so much does bigotry pervert all candour and taste, that even the Earl of Cork, Archbishop Usher, and in later times, Dr. Leland, were not ashamed to support the silly story of Dean Cole and the Knave of Clubs.

‘ How ought these perverse and superficial men to blush, who have said that the Irish Roman Catholics must be bigots and rebels, from the very nature of their religion, and who have advanced this falsehood, in the very teeth of fact, and contrary to the most distinct evidence of history.

‘ The Irish Roman Catholics bigots! The Irish Roman Catholics are the only sects that ever resumed power, without exercising vengeance*.

‘ Shew a brighter instance, if you can, in the whole page of history. Was this the conduct of Knox or Calvin, or of the brutal Council of Edward VI. who signed its bloody warrants with tears? Has this been the conduct of the Irish Protestants?

‘ Had the Irish Roman Catholics, when they gained the ascendancy, debarred you of the rights of property, of the benefits of education, of the enjoyment of social worship, of the security of your domestic peace, of all that makes life grateful, by making it respectable; O! how would you not have bewailed your unmerited sufferings—how would you not have adjured the detestation of God and man on such monstrous oppression!

‘ How strangely does bigotry cramp the heart and understanding! who could have thought that so obvious and splendid a proof of the original virtues of the Irish Roman Catholics, as this, should have been slurred over, and almost effaced by the wilful blindness of Protestant writers!

* The atrocities of mobs in late insurrections must not be quoted against this remark. Mr. P. is not speaking of *mobs*, which are everywhere nearly alike. *Rev.*

‘ So

‘ So natural is it that lions should be always represented as vanquished when men are the painters.’

The following remark is but too well founded :

‘ One would imagine that the horrors of Mary’s reign in England, would have impressed on the most callous heart, and the dullest understanding, how futile is the barbarity, and how sad the folly of religious intolerance. Yet, so perverse are the feelings of the vulgar, that the English Protestants seemed to rise from under the wheel of persecution, with renewed vigour, to persecute. Every instance of popish bigotry has been recorded, not to deter from bigotry, but to justify a similar indulgence in depraved and malignant passions, under the specious pretexts of retaliation and precaution.’

Mr. Parnell satisfactorily proves that, during the greater part of Elizabeth’s reign, religion had very little concern in the troubles and calamities with which Ireland was afflicted ; and that they proceeded wholly from the violence and treachery practiced by the English government, in order to reduce the authority and prerogatives enjoyed, till that period, by the chieftains of the pale as well as of the native Irish. In proof of the little stress at this time laid on religion, the author introduces these passages :

‘ Though the hasty words of such a man as the Earl of Essex cannot be pledged as historical fact, yet we may quote them with great reliance, as expressive of his feelings and the feelings of the times, when he replied to Hugh O’Neil, “ Thou talk of a free exercise of religion ! thou carest as much for religion as my horse.”

‘ The Earl of Desmond’s rebellion has also been ascribed to his zeal for the Catholic religion. Let us hear what he says himself, and collect the degree of his religious enthusiasm from the very words of this redoubted polemic.

‘ It was made a condition by the Lord Deputy, that the Earl should promote the reformed religion in his territory. Desmond replies, “ That as to the furtherance of religion in Munster, having no knowledge in *learning*, and being ignorant what was to be done in this behalf, he would aid and maintain whatever should be appointed by commissioners nominated for this purpose !”

It is also stated that in Ireland during the whole of Elizabeth’s reign, the papists attended the church of England-service ; that recusants were not known in that country till as late as the reign of James I. ; and that, in the same period, the catholics of the pale in every war uniformly appeared on the side of the English government against the Irish Catholics.

‘ There is, (says the author,) no reason to believe that a single respectable Roman Catholic of the Pale, engaged in any rebellion, from attachment to his religion, during Queen Elizabeth’s reign ; on the contrary, they fought against the Irish, notwithstanding their common faith, with as much zeal as they had done for the four pre-

ceeding centuries. O'Sullivan, a bigoted papist, reproaches them for doing so. Speaking of the reign of James I. he says, "And now the eyes even of the English-Irish (*i. e.* the Catholics of the Pale) were opened, and they cursed their former folly for helping the heretic."

The English government were so sensible of the loyalty of the Irish-English Catholics, that they entrusted them, as usual, with the most confidential services. The Earl of Kildare was the principal instrument in waging war against the chieftains of Leix and Offally. William O'Bourge, another Catholic, was created Lord Castle Connel for his eminent services; M'Gilly-Patrick, a priest, was the state spy.

The English government never betrayed any apprehensions on account of popery, but attributed the rebellions entirely to national feelings. In almost every letter of instructions to a Lord Deputy or a General, strong fears and jealousy are shewn of the *Irishry*, but never of the *papists*. The Queen herself perpetually remonstrated on the impolicy of employing Irishmen in the army, and after the defeat of Marshal Bagnell, gave directions that it should be cleared of them; but never mentions Catholics as objects of suspicion.

When Sir Henry Hannington was defeated by the O'Briens, Pierce Walsh was suspected of treachery and executed, because he was an Irishman, as it is said, not because he was a Catholic.

The Lord Deputy speaking of Sir Cormac M'Teige, of Muscry, says, that "for his loyalty and civil disposition, he was the rarest man that ever was born of the Irishry." Every where we find that the being Irish, not the being Catholic, was supposed incompatible with loyalty.

To these facts we have to add the testimony of another cotemporary, and certainly a man of penetration, Sir George Carew. In his letter to Sir Robert Cecil, he takes pains to prove, that ambition, not religion, was the cause of the rebellions—that the chieftains of English race fought to maintain the independent sovereignty they had been permitted to acquire; that the Irish fought to maintain or recover their monarchy and provincial kingdoms, which they inherited from their ancestors.

Thus far the Roman Catholic religion must stand acquitted of being necessarily a disturber of the public peace, under a Protestant government; and thus far we have refuted those superficial and uncandid writers who have attributed the great rebellions during Elizabeth's reign, to the factious spirit of popery. But to leave no doubt upon the subject, it may be desirable to produce the real causes of these rebellions, and to prove that they are sufficient to account for these calamities, without any reference to religion.

These, it will appear, were nearly the same as what produced similar effects in the preceding reigns.

1st, The general aversion which every nation has to be governed by a foreign country.

2dly, The particular hatred conceived by the Irish against the English, on account of injurious usage.

3dly, The confiscations of property which had taken place, to the ruin of entire septs.

4thly,

‘ 4thly, The intention manifested by the English government, of quelling the usurped power and princely independence of the chieftains of English descent.

‘ 5thly, The hostility of the English government to the Irish princes, and the intention openly avowed, of destroying all their sovereign rights ’

The chieftains, this author represents, affected zeal for popery because it procured for them money and assistance from the pope and the king of Spain. It is near the close of this reign that Mr. Parnell dates the formation of the sanguinary character which has ever since marked the people and the popish religion in Ireland, and which he ascribes to the ferocity and inhumanity with which the war was carried on. Particulars are here related, that do not occur in the general histories, which harrow up the soul, and must make every good man wish that we should lose no time in repairing the injuries which we have inflicted on that ill fated and suffering country. Protestantism was the religion of the Irish Peasant's enemies and conquerors ; and it is no wonder that, judging of it by its fruits, he should hold it in abhorrence, and cling fast to his antient prejudices.

Having shewn that the continued disaffection of the Irish, and their repeated rebellions, were originally owing to that aversion to subjugation, and that resentment of oppression, which are natural to every people,—that religion did not till a late period mix itself with these transactions,—and that it then came in only as accessory to the main springs and operative causes to which they are to be traced,—it is on the basis of these positions that Mr. P. founds his forcible remonstrances against stigmas and injuries, the grounds and pretences for which he has effectually removed.

‘ In this age of mere mercantile feelings,’ observes the author, ‘ to speak from the heart, is not to speak to the head ; we must prove the Catholic restrictions to be a losing speculation, or we prove nothing.

‘ At this present moment, the whole soul of England is bent on reducing the power of the French within reasonable bounds. For this they are profuse of their blood, and their very means of subsistence ; yet to this they will not sacrifice their bigotry. If England had possessed any day these last three months, a disposable army of 60,000 men, to act on the continent, she might have struck a decisive blow ; she might have destroyed Boulogne ; she might easily have become mistress of Italy ; or she might have hung upon the whole line of French dominion, and held these armies in suspense, which now pour into Poland with such uninterrupted celerity. Yet double this force might have been raised in Ireland, if the minds of its inhabitants had been conciliated by a constitutional grant of civil and religious freedom.

‘ At

‘ At present, the Roman Catholic peasantry enlist with the greatest reluctance, because government sets their religious faith, and their military duty, at variance ; and the circumstance of there being no Catholic officers in the army, destroys that inclination to enlist, which always arises from serving under officers of the same sect as themselves.

‘ The same injudicious intolerance makes the peasantry disaffected; what follows : you cannot trust in the militia, for they are Catholics. The yeomanry are too few in numbers ; and as they, from the same infection of intolerance, are partizans, in calling in their aid you run the risk of exciting a civil war.

‘ You are forced then, in order to prevent the bad effects of your system of government, to bring an army from England. Then comes the fear of invasion, and your difficulties multiply an hundred fold. You want an additional army to keep down the peasantry, you want an army to awe the militia, you want an army to restrain the intemperate zeal of the yeomanry, you want an army to oppose the enemy.

‘ This is no very inaccurate statement of the military necessities of the English government in Ireland, which arise entirely from the want of wisdom in their political measures. An army without any facility of recruiting ; a people for your enemy ; a militia that you place no confidence in ; a yeomanry whose very assistance is accompanied with the risk of injuring you ; and a foreign enemy, ready to take the first opportunity of turning your mistakes to his own profit.’

During the late struggle of Europe against the dread foe of its independence, much has been said of a diversion on the continent in favour of our allies ;—we are not so sanguine as to suppose that the issue would in the end have proved different, though that diversion had taken place ; for before this could have been hoped, our allies must have been inspired with greater wisdom, and guided by more sage councils : but still such a diversion might have been of material benefit to this country, its glory might have been enhanced, and we might have had our shores protected by experienced troops, who had measured swords with our enemy. To what, then, is to be ascribed the omission of such a step ? To the mistaken policy, we contend, which has been developed in the last quotation : to our bigotry ; to fears more idle than ever agitated a civilized people ; to apprehensions the most unfounded ; to apprehensions of an unpopular and long discarded religion. May posterity, while it condemns these councils, never feel the effects which they were too well calculated to produce ! We lavished all the epithets which designate infamy and opprobrium on Prussia, because she would not forego her jealousy of Austria ; and we, sage people as we hold ourselves to be,—the model and example of other nations,—refuse to forego our jealousy of our own fellow subjects, in order to form an
union

union against the most powerful and inveterate enemy by whom we have yet been threatened : a perverseness this, the most inexcusable of any which ever degraded national character, or accelerated national downfall. It receives no countenance from the practice of other states, and the ignominy which it stamps belongs exclusively among civilized nations to Britons. The Athenians through lethargy gave up Greece to Philip ; and if Britons through bigotry have in any degree given up Europe to Bonaparte, let them beware lest, by persevering in their delusion, they do not abandon their country itself to his ravages, and themselves to butchery, or to degradation and insult more intolerable than death. It is stated that it was from a dread of the mischiefs of this puerile and irritating policy, that Mr. Pitt relinquished the ministry: but had he been endowed with virtue enough finally to have foregone the sweets belonging to office from regard to his principles, this policy must have given way. How fatal was the blow which he struck at his country, when he disappointed the hopes which he had raised as the price of coming into power !

Before the danger is yet actually felt, let us conciliate our fellow subjects. The boon may come too late to produce the desired effect : a moment may arrive in which far higher demands may be made, and must be granted. We forbear farther explanation at present. Bigots on a recent occasion shewed address and a management worthy of a better cause ; let the enlightened lovers of religious liberty, the supporters of justice and sound policy, display a similar zeal and alacrity ; let the ablest pens be drawn on the side of right and expediency ; let public men not relax their efforts till civil distinctions between subjects on account of religion are removed, till we are all united in one common interest, and disposed to act with one heart and hand against that subverter of empires, whose tremendous power is not less ascribable to the intestine divisions of other states, than to his political and military talents. Let the timid direct their fears to real and not imaginary dangers, to their enemies and not their friends ; let the brave signalize their magnanimity and generosity towards their fellow subjects, equally with their courage in hurling defiance against the foe : let the protestant shake off his antipathies, and the catholic banish from his mind envy and distrust ; let the former disdain a monopoly of the lottery of government benefices, and the latter learn the respect that is due to the faith of a great majority of the empire ; let persecution and intolerance only be enchained ; let bigotry be put out of countenance ; to the illumination of the eighteenth century, let us add the heroism and gallantry of the days of our Edwards and Henrys ; and let the converts

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to the religion of Elizabeth learn to esteem the professors of the faith of those Englishmen to whom we owe Magna Charta!

The generous and the humane are often told that the grievances of the Irish Catholic are wholly imaginary, or at most very slight and inconsiderable; and hence the propensity, which they would otherwise feel to favour and patronize their claims, is laid asleep. In order to undeceive such minds, we could wish that our limits would permit us to insert the able and comprehensive summary of them with which this volume closes: but we must be content with referring to it.

As a mere review of the history of Ireland, and as reflecting light on its affairs generally, this tract would be intitled to attention, and would well reward a perusal:—with its present application to circumstances, its interest is incalculably superior.

ART. XI. *Letters addressed to Lord Grenville and Lord Howick, upon their Removal from the Councils of the King, in consequence of their attempting the total Repeal of the Test Laws now in force with respect to His Majesty's Army and Navy. By a Protestant.** 8vo. pp. 37. 1s. Stockdale. 1807.

THese letters appeared first in a daily print, and acquired distinguished celebrity. Rumour ascribes them to a Mr. Cooke, who has been long employed in the Offices of Government; and who, we believe, is now an Under Secretary of State. He was said to be the author of an early tract on the union with Ireland, penned under the influence of a very different spirit from that which is breathed in his present effusions:—effusions which doubtless had the effect of spreading more widely, and of protracting, the fatal illusion into which the uninformed and half-informed were lately betrayed. It was indeed only while the public mind was in a high state of ferment, and while the influence of fanaticism was at its height, that the least success could have attended a production like the present; which contains charges so extravagant, imputations so unfounded, misrepresentations so palpable, exaggerations so outrageous, declamation so shallow, and inferences so forced. The misguided people were seduced to regard their best friends,—the friends of temperate and practical reform,—the opponents of venality, speculation, and abuses in general,—as the enemies of their king and the subverters of

* An answer to this *Protestant*, by a writer who signs himself *Scavola*, was mentioned in our last Number, p. 211; that pamphlet having accidentally reached us before the present.

our religion; the enormities of the public expenditure were forgotten in the danger of the church; the ascendancy of France vanished from view, before the strides of the See of Rome; the terror of the Pope occasioned Bonaparte to be overlooked; and at the period of the greatest political crisis which the world ever witnessed, the counsellors of Great Britain withdrew from it their own attention and that of the nation, in order to have their thoughts wholly absorbed and distracted by the manœuvres, the intrigues, and the confusion of a general election. If we take the circumstances of the times into consideration, and bear in mind the conduct which a sober, rational, and provident regard to its interests required, we hesitate not to say that the history of deluded nations does not furnish a spectacle more degrading, or more preposterous, than that which England exhibited from the middle of last March to the end of last June; the very period in which its grand enemy was forming and executing those plans by which he has sealed the doom of Europe. What was the crying necessity for thus employing such a moment? Why was a great people to act this not less senseless than fatal part? Was it feared that the nation would discover that the church was *not* in danger?—What the consequences may be, we recoil from contemplating: but this we will venture to predict, that unless we correct our false steps without loss of time, and unless our flights in a course of wisdom are as remarkable as our plunges into the depths of folly, the most gloomy imagination will not be able to give these consequences too dark a shade. We are now called, however, less to describe the time, than to appreciate this specimen of the monstrous unhallowed conceptions with which it teemed.

In this Bill of Indictment, arraigning the late ministers, four charges are preferred against them:

1. They are charged with having brought a bill into Parliament for the entire and complete abolition of all the test laws with regard to the army and navy.

2. With reserving to themselves, on giving up the measure, a right of again bringing it forwards, and of supporting the claims of the catholic petition by their speeches and votes.

3. With obliging the king to dismiss his ministers under very critical circumstances.

4. With making an appeal against their sovereign to the nation.

First. Is it for writers connected with the late Mr. Pitt and Lord Melville, and who are besides in the actual service of the Duke of Portland, Lord Castlereagh, and Mr. Canning, to advance

vance the first as a serious charge, when we recollect the concurrence of these noble persons in the act in favour of foreign papists, and the grand measure of abolishing the test laws generally? Is it for a writer so circumstanced, to represent the late measure as against the coronation oath, and subversive of the king's title to the throne;—a measure which fell far short of that of which Mr. Burke was the ardent patron and supporter, and which Mr. Pitt alleged as the ground of his quitting office in 1801?

Secondly. The most equivocal part of the conduct of the late ministers, and that which was most liable to cavil, was their relinquishment of the measure: but this may be justified in connection with the reservation which is here a matter of complaint, namely that of a right to bring the subject again before the king for his decision. What there is in this reservation so reprehensible, in any case, and in any circumstances, we own ourselves to be wholly unable to discover. Are ministers to submit to Majesty those measures which, in their judgments and consciences, they believe to be the best, or are they to lay before him those only which they anticipate will be agreeable to him? An opposite conduct, it strikes us, is not less censurable under the servility of despotism, than under the freedom of the British constitution. It has been said that the right which they claimed they undoubtedly had, and what occasion was there, then, to state it to the king, and as it were to enter it on record? On this topic, the writer gives the utmost rein to his powers of declamation; and according to him, the express reservation of this right was to insult the sovereign, to divest him of his independence, and to array themselves in the plumes of royalty. We see nothing in all this that even borders on misconduct. When a measure is temporarily withdrawn from either of the other branches of the legislature, we have understood that it is invariably the practice to state that it is intended to be brought on again; and it is not conceived to be in the least disrespectful to either house to give such notice. If the late ministers, conscious of every inclination to consult the royal wishes as far as duty would permit, discerned in our situation at home, and in the state of things abroad, reasons for supposing that the measure, which for a time they had deemed it expedient to lay aside, would become urgent and imperious, do they not deserve praise for apprizing the king of their views and apprehensions? Where is the insult, the disrespect, the invasion of the prerogative? Had they been *wrong* in these anticipations, still was the expression of them unbecoming in loyal and faithful ministers under a free government? Or would it

have been so under the most despotic? The doctrine of the *Employé* would even be ridiculous at St. Cloud or St. Petersburg, and is almost too extravagant for the degraded Courts of Asiatic despots.—Surely never were anticipations, however, better warranted, for they are already fatally realized. A great statesman has recently declared, and no declaration can be more true, that the measure is become essential to the salvation of the country. These are times in which mischievous consequences follow rapidly on errors and false measures.

The *third* position, that the ministers obliged the king to dismiss them, is not substantiated by the author. It was demonstratively with the king a matter of free choice. His Majesty did not exceed his prerogative, nor does any one doubt that he acted with the best intentions: but intentions do not at any time command events, and much less in the times in which we live. Whether the comfort of the monarch, the efficiency and reputation of the government, and the interests of the state, will be advanced by the change, must be demonstrated by the result. It is absolutely incomprehensible by our faculties, that, because the late ministers reserved to themselves the right in question, and stipulated that they should be at liberty to declare their sentiments on the claims of the catholic petition when it should be brought before Parliament, therefore his Majesty (as is confidently asserted by this writer) would, by retaining them in power, ‘have abandoned his duty to his people and his family.’

Fourthly. With regard to the appeal, also, which the late ministers are charged with having made against their sovereign, we cannot coincide in opinion with the Under Secretary. For the evils attending this discussion, which we own it would have been most desirable to have avoided, we conceive that his *principals*, in furnishing him with the cabinet minutes, and *he*, in publishing his garbled extracts from them and his perverse comments on them, are respectively answerable. Here, indeed, the accuser feels that he stands himself in the situation of a culprit, and he condescends to make his defence. We pray our readers to give particular attention to his justification. We are told ‘that a story relating to this matter, very different from the truth, had been circulated, which had great effect on wicked and timid minds.’ So then this temperate and candid publication by the Under Secretary was sent forth into the world merely to put a stop to misrepresentation; without, on his part, any design to exaggerate and mislead, to inflame the public mind, and to rouse the passions of the bigotted and fanatical! But who ever heard of this story? In no print or pamphlet of the day is a trace of it to be discovered. The

Under Secretary places his defence on evidence, but does not produce that evidence ; and we are expected to believe that it exists, and would be satisfactory if produced, on mere unsupported assertion. This sort of defence will not intitle him to acquittal in our court, but we must "on his own shewing" pronounce him guilty of the overt act that occasioned the discussion of which he complains, and which we regret as much as he can profess to do. Thus he stands as defendant. As accuser, he has completely failed to maintain his charges ; and he has made it appear that any guilt, which may exist in the transactions here brought forwards, falls on himself as the publisher, commentator, and garbler of documents which the fence of oaths guards from public view.

It is imputed as a great crime to the Noble Lords that they made alterations in the measure in the course of its discussion. Surely this is in no degree unusual ; in point of fact, it happens, we believe, that scarcely ever is an enactment passed, which does not in some respects differ from that which was first proposed. The spirit of the times, the sacrifices made by Ireland, and the character and principles of the ministers, rendered it fitting that the concessions of the act of 1793 should be rather enlarged than contracted ; that a liberal rather than a confined construction should be set on them ; and that the opinion given on its provisions by the Master of the Rolls, and the Irish Crown Lawyers, should prevail rather than those of Lords Eldon and Redesdale.

If the views of the Catholics be the same now as they were in the times of Charles II. William, and Anne,—if the dangers that threaten us from within and from without be the same,—if that which produced strength then will produce strength now,—and if that which was urgent and expedient then be now urgent and expedient,—then is this pamphlet ; with all the intolerance, bigotry, and fanaticism which it inculcates and infuses, not without claims to attention : but if there be circumstances peculiar to these times, and if the views of men, of parties, and of sects, have undergone great revolutions, then are we bound to declare that this work furnishes scarcely any advice on which we can depend.

ART. XII. *Substance of a Speech on the Poor Laws: delivered in the House of Commons, February 19, 1807. With an Appendix. By Mr. Whitbread. 8vo. pp. 107. 3s. Ridgway. 1807.*

ART. XIII. *A Letter to Samuel Whitbread, Esq M. P. on his proposed Bill for the Amendment of the Poor Laws By the Rev. T. R. Malthus, A. M., late Fellow of Jesus College, Cambridge; and Author of the Essay on the Principle of Population. 8vo. pp 40. 1s. 6d. Johnson. 1807.*

GREAT as is our respect for the manly understanding, and the rigid integrity, of the projector of these plans, we shall obtain full credit when we declare, that it is with pain that we exercise the duty which we feel to be incumbent on us, of objecting to some of them, and of doubting their expediency. We should be sorry if we yielded to any persons in sympathizing with the feelings of humanity displayed in this speech: but feelings of humanity, however grateful to the generous and benevolent heart, are unsafe and frequently even mischievous guides, when at variance with the dictates of policy. In regard to the objects contemplated by this patriotic character, no difference of opinion can exist: it is with regard to the methods by which he seeks to attain them, that questions arise. He states these objects to be

‘ To exalt the character of the lower classes of the community. To give the labourer consequence in his own eyes, and in those of his fellows, to make him a fit companion for himself, and fit to associate with civilized men.

‘ To excite him to acquire property that he may taste its sweets; and to give him inviolable security for that property, when it is acquired.

‘ To mitigate those restraints which now confine and cramp his sphere of action.

‘ To hold out a hope of reward to his patient industry.

‘ To render dependent poverty, in all cases, a degradation, and at all times less desirable than independent industry.’

The plan of educating the children of the poor, the scheme of parochial schools, and the idea of applying the discoveries of Messrs. Bell and Lancaster to this most important object, have our entire concurrence. This part of his subject is ably and feelingly argued by Mr. Whitbread: when he refers us to the bills for details, we would observe that they cannot be too simple nor on too economical a scale. To arrange a plan for this purpose is easy, but such arrangements as would secure the effect proposed are by no means of that description.

We should also applaud the idea of infusing into the poor a desire of realizing property, and the scheme of securing to them
the

the possession of that which they do acquire, if we could imagine the possibility of such savings, in these times. We cannot, however, refrain from being of opinion that provincial establishments are on many accounts more eligible than a national one.

Mr. Whitbread bestows just commendation on the changes lately introduced into the laws of settlement; and he proposes, in addition to the means by which it may now be acquired, that 'a residence as a householder for five years in any parish, without being chargeable to that or any other parish, shall confer a settlement.' This appears to us to be so very reasonable, that no material objection can be urged against it.—The constitution of vestries doubtless wants regulation, but it is a matter of considerable difficulty, and remedies ought not, we think, to be lightly attempted.

It is wished by Mr. Whitbread that the justices at Quarter Sessions should be empowered to bestow rewards on such labouring men, as shall have brought up six or more children to a certain age, without parochial relief: but to this it may be objected that the magistracy should not be concerned in any thing that appears so *dramatic*. There are cases in which, however, something of this nature may not be inexpedient, under the management of wealthy individuals or voluntary associations. Perhaps Mr. Whitbread might find premiums, properly distributed among parents and children, useful in forwarding his scheme of national education.

In regard to the criminal poor, we are of opinion that legislators should direct their attention rather to preventatives than to remedies. If criminal poor exist, is it not more the fault of the society than of the individuals? Idleness is an offence which ought to be prevented rather than punished.

Though we do not agree with several of the positions in this able and eloquent speech, yet many of its parts display to great advantage that practical sound sense which distinguishes its author; and this is particularly the case with the whole of his observations in regard to work-houses.

Mr. Whitbread possesses talents fully equal to his subject, arduous as it indubitably is: but we doubt whether the light that may be derived from the masters in the science of political economy has been made to shine sufficiently on the matter here under consideration; and whether the minds of active and speculative men have adequately dwelt on the great principles that are applicable to it, to warrant the expectation that we are as yet competent to administer any other than partial correctives to the alarming evil which we all feel. Of this, however, we are perfectly satisfied, that the legislature cannot proceed in this course with too much caution; and that the

object at which we aim must be sought by gradual processes. Whether we consider the information which the present speech contains, or the industry which it manifests, it is intitled to the highest praise: as a composition, it has very considerable pretensions on the score of eloquence, precision, and perspicuity; and it will remain a lasting record of the worth and benevolence of its author.

Mr. Malthus has been before-hand with us in reviewing Mr. W: and the candor, the information, and the convincing reasoning, which distinguish his other well known labours, are conspicuous in the letter before us. We admit that his principles clearly point to the abolition of the pauper code, and that he proposes that it should be gradual; we are also friendly to the same mode: but we are of opinion that it must be a much more slow process than we understand Mr. Malthus to suggest. We entertain apprehensions of any direct methods for that purpose; and while the indirect are more safe, we are inclined to think that they will accomplish the end as far as it is desirable or practicable.

MONTHLY CATALOGUE,

For JULY, 1807.

BIOGRAPHY.

Art. 14. *The Life of Erasmus*, with an Account of his Writings. Reduced from the larger Work of Dr. John Jortin, by A. Laycey, Esq. 8vo. pp. 394. 8s. 6d. Boards. Cadell and Davies.

THOSE of our readers who are acquainted with the learned volumes, of which the work before us is an abridgment, will admit the propriety of the present undertaking. As Mr. Laycey's duty has been only to lop off redundancies, his province was not very difficult. The copious notes of Dr. Jortin, with his large appendix and other additions, are suppressed; and without subjoining any authorities, the editor pledges himself that not a fact is adduced which is unsupported by Dr. Jortin's sanction: while every material circumstance relative to the life of Erasmus, which occurs in the Doctor's book, is stated to be here comprized.

A reduced engraving of Holbein's portrait of Erasmus, used by Dr. Jortin, is prefixed to this volume.

MEDICINE, &c.

Art. 15. *Remarks on the ineffective State of the Practice of Physic in Great Britain*; with Proposals for its future Regulation and Improvement, and the Resolutions of the Members of the Benevolent Medical Society of Lincolnshire. By Ed. Harrison, M.D., President.

President of the Society, F.R.A.S. Edin &c. &c. 8vo. 2s.
Bickerstaff 1806.

This pamphlet has excited a considerable degree of interest in the medical world, and is certainly calculated to produce a train of serious reflections. In an age in which knowledge of all descriptions is conceived to be rapidly advancing, and improvements are daily made in the science of medicine itself, it were melancholy to suppose that the practice of this art is becoming less effective and respectable; and yet such would really seem to be the case. Various circumstances appear to have encouraged a race of uneducated practitioners, who, building on the weakness of mankind, and substituting assurance for information, have attained a degree of notoriety which is a disgrace to the age. It becomes a most important question, in what manner is this evil to be checked? The fact seems sufficiently to prove that the evil cannot cure itself; and it must be admitted that the public are totally incompetent to judge of the merit of professional skill. Owing to the change that has taken place in the state of society, and indeed to an original imperfection in the constitution of medical colleges or corporations, it is certain that the powers which are at present vested in them are totally inadequate to rectify the evil; and it is by no means evident that they have inclination to effect that degree of reform which is actually in their power. It is therefore to the candid and enlightened part of the general body of the medical faculty, that we are to look for any improvement. In many respects, we think that the method adopted by Dr. Harrison is highly judicious; he has proceeded with much caution in the prosecution of his plan; and although we are not sanguine enough to expect that he will ultimately accomplish his object, he deserves the gratitude of his medical brethren for the exertions which he has made in their cause, and not less that of the community at large, for bringing before them a subject which so nearly concerns the welfare of every member of the community.

Art. 16. *Observations on the Humulus Lupulus of Linnaeus; with an Account of its Use in Gout and other Diseases, with Cases and Communications.* By A. Freake, Apothecary. 2d Edition. 8vo. 2s. 6d. Highley.

Hops were formerly ranked among the articles of the *materia medica*; and the older writers abound with those extravagant commendations of them, which so far exceed all probability that they make no impression on the mind. Mr. Freake, although more moderate in his expectations, will perhaps still be regarded as too sanguine by the majority of his readers:

‘I am persuaded (he says) that the *Lupulus* is eminently beneficial as an alterative and tonic, that it is a good diuretic, that it acts gently as an aperient, and that it possesses considerable power as a sedative, having in some cases afforded relief from pain and procured rest, when opium and other medicines had failed, or could not be continued with safety. From my own experience, I can likewise declare that it possesses great power in correcting acrimony, and that while it gently acts in opening the bowels, it is at the same time a corroborant.’

The cases here related, in which its beneficial effects were the most apparent, are those of Gout, both in the acute and the irregular form. Its good effects seem to have been decisive, and in some instances very striking; and no unpleasant consequences resulted from its employment. It was given in the form of powder, tincture, extract, infusion, decoction, and conserve: but the extract and tincture are the preparations that were generally preferred. The tincture was administered in doses of a drachm, repeated 3 times in the 24 hours; and of the extract 7 grains were given for a dose: but the pamphlet is defective in not informing us how these preparations were obtained. At the end are subjoined testimonies in favour of the hop, from Drs. Latham, Mayo, Stone, and Maton; this last gentleman has found it remarkably useful in rheumatism, and he has given the tincture to the extent of a drachm and a half for a dose.

Though this treatise does not exhibit any marks of uncommon genius or science, we think that it deserves the attentive consideration of every medical practitioner. The question respecting the virtues of the hop we must consider as still *sub judice*: but we are ready to admit that the evidence hitherto brought forwards is so far favourable, as to warrant a farther trial. We must also do Mr. Freake the justice to acknowledge, that he writes with as much candor and impartiality as can be expected in a publication, the professed object of which is to recommend a particular medicine.

Art. 17. *A Letter to Mr. Birch*, in Answer to his late Pamphlet against Vaccination. By a Member of the Royal College of Surgeons in London. 8vo. 1s. 6d. Murray. 18. 6.

Of Mr. Birch's pamphlet we took notice in our Number for January, and in the following month we gave an account of Mr. Moore's very able reply to it. We have now before us another answer to Mr. Birch, which, although it exhibits less talent than that of Mr. Moore, is not undeserving of commendation. The author refutes the arguments of his antagonists in a clear and satisfactory manner, and points out the inconsistency of Mr. Birch in his attacks on vaccination. The subject has, however, now undergone so very full a discussion, and the public mind seems so far decided on it, that we deem it unnecessary to enter into a minute examination of this tract.

ARTS, &c.

Art. 18. *The Rural Architect*; consisting of various Designs for Country Buildings, accompanied with Ground Plans, Estimates, and Descriptions. By Joseph Gandy. 4to. 2l. 2s. Boards. Harding.

In the forty-eighth volume of our Review, p. 211, we noticed a former publication by this author, containing in like manner Designs for Rural Buildings. In what is now presented to us, we find no new matter for observation; and the remarks which we before made will equally apply to this volume.

Art. 19. *Views of Picturesque Cottages*, with Plans. By William Atkinson, Architect. 4to. 1l. 1s. Boards. Gardiner.

More-

More Cottage Architecture! Like the effect of the taylor's pattern card, the more we look the more we are puzzled. As to these designs, however, if the author had not told us that his views were selected for 'picturesque effect,' we confess that we should have regarded them as examples of productions found in different parts, the representations of which were here collected together to scare others from "doing the like again."

We are here told that 'some attempts have been made to introduce into this country the *Pisa* walls, a kind of building used at *Pisa*, in Italy; but as yet they have made very little progress.' If people here know no more of the practice, than this writer does of the derivation, they never *will* make any progress. Mr. Atkinson, however, is an adept in chemistry; as will appear from a note, which is also a curious specimen of his language:

'Lime stone contains a considerable quantity of carbonic acid gas, (or fixed air) which is expelled by the action of fire: but on the quick lime being exposed to the air, *it is* absorbed, and more readily after the quick lime is mixed with water. *It is* the absorption of the carbonic acid gas that causes lime to set and become hard. *It is* therefore of the greatest importance to keep quick lime from the air, and to mix it with water only as *it is* used. *It is* from a neglect of this circumstance, that mortar in general is so bad.'

Art. 20. *Farm Buildings*; containing Designs for Cottages, Farm-houses, Lodges, Farm-yards, &c. &c. With appropriate Scenery to each, &c. By Wm. Barber. 4to. 6 Plates. 10s. 6d. sewed. Harding.

This work contains a few designs for cottage and farm buildings, and a small tract on building in *Pisé*, which seems to be compiled from Cointeraux's publication of 1791. and from some other French authors. Mr. B. observes that 'it is merely the compressing of earth in moulds or cases; that we may effect the building of houses of any size or height. This art, though at present confined almost wholly to the Lyonese in France, was known and practized at a very early period of antiquity, as appears from a passage in Pliny's Natural History. M. Gouillon, who published a treatise on *Pisé* in 1772, is of opinion, that the art was practised by the Romans, and by them introduced into France. and the Abbé Rozier, in his *Journal de Physique*, says that he has discovered some traces of it in Catalonia: so that Spain, like France, has a single province in which this antient manner of building has been preserved.'

Mr. Barber's directions for building in *Pisé* are concise and clear: but he seems to have overlooked one specification, namely, the time necessary for leaving open the mortice holes through the substance of the wall, in order to effect the drying of the *Pisé*, a circumstance stated by French authors to be of no small concern. Mr. B. says that 'the plaistering and rough casting, or dashing, should not be done for five or six months after the walls are built, and they should always be built between the months of March and October inclusive.' If so long a time be necessary for exsiccation in the dry climate of the South of France, there is reason to fear that in these islands, in

which so much moisture pervades the atmosphere, if the walls be erected even as early in the year as March, time will not remain for them to be completely dry before they are affected by the frost of the ensuing winter. The result, we are apprehensive, would add another to the many instances of failure, from not attending to the difference of climate, in the endeavour to introduce a method of building from one country to another.

Art. 21. *Professional Observations on the Architecture of the principal antient and modern Buildings in France and Italy: with Remarks on the Painting and Sculpture, and a concise local Description of those Countries.* By George Tappen. 8vo. pp. 316. 10s. 6d. Boards. Taylor. 1806.

Since this work is presented to us under the title of *professional observations* on building, we conclude that Mr. Tappen is an architect; and we coincide with him in the opinion that remarks become more valuable, when they are made in the province of that art which has been the peculiar object of the writer's study and attention. Mr. T. says that these are the result of a tour made 'in the latter end of the year 1802 and the beginning of 1803.' From appearances, we judge that the time was short; and if we cannot praise the work for deep discrimination, we may fairly say that it contains sensible and judicious observations: though, in some respects, it is rather too much like the dry catalogue furnished by hasty journies. Where the author quits the beaten track of travellers, and returns to his own reflections, we meet with passages that are creditable to his talents. The style of this volume is deficient in polish and correctness.

T R A V E L S.

Art. 22. *Remarks upon North Wales, being the Result of Sixteen Tours through that Part of the Principality.* By W. Hutton, F.A.S.S. Birmingham. Embellished with a Frontispiece View of Beddgelert, and three Etchings of some of the principal mountainous Views. 8vo. pp. 226. 7s. 6d. Boards, Cadell and Davies.

To our old, respectable, and sensible acquaintance Mr. Hutton *, we never attend without being pleased and gratified. The absence of early cultivation in his case only serves to place in a brighter light the power of strong natural faculties, integrity, sobriety, and diligence. This native good sense, which enables a man to raise himself to respectability in society, which gives him a relish for letters, and which imbues him with generous and liberal sentiments, imparts in our opinion very peculiar interest to a character.

Of this volume, however, which contains very concise and disjointed remarks on a country lately so often described, we shall rather speak generally than enter into a regular detail; and we shall prefer to recommend a perusal of it *in toto*, instead of selecting quotations.

* See Rev. Vol. xlix. N. S. pp. 269—280.

Unusual liberality, and great independence of thought, are apparent in Mr. H.'s account of the sect of *Jumpers*, which is peculiar to Wales: but we have recently introduced these *dancing religionists* to the notice of our readers. - He describes his progress to the top of Snowden with his usual vivacity; while his account of the views from its summit displays a simplicity and an animation, which many accomplished men of letters would attempt in vain to equal: He also humourously relates the difficulties that attended his descent from this lofty spot, and its Pisgah views, which he observes he is "to see no more."

In Anglesea, this entertaining tourist discovers the native place of Owen Tudor; and the very town, as he conjectures, still standing, in which that son of fortune was born. Among other matters having more of the colour of authenticity, Mr. Hutton details to us the traditions which prevail among the inhabitants with respect to their aggrandized countryman: but we were rather surprized that he should deem it worth his while to recite a story so unfounded as that respecting the potatoe dinner: surely he forgot that, till the time of Columbus, this root had never been seen in Europe. This circumstance may assist us to set a just value on such traditions in general.

We believe that this veteran traveller has at length taken a longer journey, the important details of which he will not transmit "to us poor wanderers here below."

Art. 23. *The Belgian Traveller; or a Tour through Holland, France, and Switzerland, during the Years 1804 and 1805, in a Series of Letters from a Nobleman to a Minister of State, edited by the Author of the Revolutionary Plutarch, &c.* 4 vols. 12mo. 11. Boards. Egerton. 1806.

Though the author of the Revolutionary Plutarch here professes to discharge only the functions of an editor, we must consider him as responsible for the work, since the alleged writer is kept *in nubibus*; and viewing him in this light, we must confess that, from a perusal of the present volumes, our confidence in him has not increased. Many of the relations contained in them refer, indeed, to characters and scenes far more obscure than those to which the former publications of this author were directed; and therefore we have not the same means of estimating their comparative authenticity or falsehood. Of the subordinate commanders of the French army, who oppress the subjugated nations of the continent, any thing may be said, and there will be little danger of the incorrectness being detected: we fear that it is not easy to imagine enormities greater than those with which they are chargeable: but then to state these enormities with truth and accuracy requires information, and a regard for veracity, in the writer who undertakes to set them forth. As in former instances, so in the present, to discover the portion of truth which may lurk in these volumes, we feel that we want the necessary discrimination; while to receive the whole, we equally want a more ample share of reliance on his correctness.

POETRY and the DRAMA.

Art. 24. *Trafalgar, the Sailor's Play, in five Acts.* 8vo. 2s. Harris.

Though

Though the victory of Trafalgar has been prolific in publications, no writer has hitherto thought of making it the subject of a dramatic piece, and of consulting the amusement of our noble tars, who acted so gallant a part in that ever memorable conflict. The attempt before us is therefore intitled to some indulgence, and criticism disclaims a severe discussion of its merits as a play. The scene is laid partly in Cadiz, partly on board the *Santa Anna*, (a Spanish vessel) and the *Victory*, Lord Nelson's flag ship; while the dialogue does justice to the Spanish as well as to the English character. Honourable sentiments prevail amid the destructive horrors of war; and the Governor of Cadiz acknowledges that

'None compare with Spain, but English hearts.'

We are presented with scenes on board the ships of war, before and after the engagement, which both redound to the honour of the British flag, and contribute according to this representation (for a play is nothing without a female in it) to rescue a British Lady from a Spanish convent. Admirals and Captains are the chief speakers; and, as it may be expected, the whole terminates with a display of Lord Nelson's bier in the great cabin of the *Victory*, and with the lamentations of the sorrowing admirals over the fall of this eminent hero. In some of the scenes, however, the *foremast-men* engross a considerable part of the dialogue; and their language, or rather *lingo*, is *knowingly* hit off. The following conversation takes place between the Coxswain, and a sailor, Tom Simmons, in their return from Cadiz with the boat which had been sent there with a flag of truce:

'*Tom Simmons enters singing.*

"For grog is the liquor of life,
The delight of each bold British tar;
It banishes sorrow and strife,
And softens the hardships of war.

"I've heard an Hibernian declare
By St. Patrick, tho' born in a bog—
That whilst he could see with one ear
No wine would he drink except grog."

'*Cox.* Enough, Tom—come into the boat, sit down and talk yourself sober.

'*Tom Sim.* Sober! so I am, and steady as the mainmast. There squats Tom. Who'll run up for a bottle of wine?

'*Cox.* What's in this bottle? Brandy?

'*Tom Sim.* No—rare black-strap of Gibraltar. Cost me not a stiver. Things are quite altered here now. In Dicky Spry's time, it was one dollar for this and two dollars for that—but now it's all free, gratis. Why my 'bacco cost nothing but thank ye, and yet the King of Spain keeps shop himself, and pockets the money.

'Take a quid—they filled my pouch quite full, and ramm'd it down hard. Who do you think gave me the wine? a pretty sweet soul of a——

'*Cox.*

‘ *Cox.* Yes, a pretty sweet body of a ———— gross feeding
bum-boat woman, nestled over the choice perfume of cabbage leaves,
red herrings and garlick.

‘ *Tom Sim.* Quite out for once. Just as I turned the corner, a
low lattice window was half opened, and out popp’d a pair of rol-
ling black eyes with a bottle in each hand. “Hist, John,” (says
she) “you gote to hell” “A queer compliment, that”—says I to
myself. But the laughing eyes kept winking and blinking—and
the bottles held out still farther, spoke to my ear much better
English. So, Tom manhandled the bottles. “Your good health
Signora,” said I. She smiled and nodded, the window shut, and so
———so we parted.

‘ *Cox.* Two bottles? I see but one

‘ *Tom Sim.* Why no—not now. I began to consider——what
they could wish to give to such sad dogs as English Heretics.

‘ I thought——I thought mayhap it might be poison. And so,
so——to save the boat’s crew from any mischief, I drank up one
bottle myself, to give it a fair trial.

‘ *Cox.* Oh, Tom, Tom! that excuse was hatched in one of your
pinch-gut voyages round the world.

‘ Come tell us how you fared in the Old Dolphin. Was it always
such sharp-set hungry work?

‘ *Tom Sim.* Yes, whenever the purser and the captain snoozed in
the same cot.

‘ Your fat sides would have lost their tallow in a week under short
allowance, Jemmy—what with purser’s eighths, false scales, and
weights, and the steward’s sly pinch in the bread room.

‘ *Cox.* You got full allowance sometimes.

‘ *Tom Sim.* True—if a cask of beef or pork was declared unfit
for men to eat; then we had all choice pieces—blue shark or sting-
ray, three or four days together, was a cursed commutation for salt
junk, flour, and pork—but the jerk’d beef from Brazils beat all—
dry and hard as perish’d ropeyarns, covered all over with a charming
white mould growing up-an end, toadstool fashion. Our carpenter’s
crew turned it into handles for tool chests, to shew the old quarter-
men in the dock-yards what hardships they met with: however two
or three months afterwards the *Endeavour*’s pretty boys of Midship-
men, on a cruize at midnight after prog, eat up every chest handle
and spoil’d the exhibition.

‘ *Cox.* Tom—Bounce! Bounce!

‘ *Tom Sim.* Ask Billy Peckover. He knows it all—hardly
worse off, when the Bounty’s set him adrift in a boat under Capt.
Bligh, starving from Oraheite to the East Indies. He’ll tell you
about bow-wow pye and kitten broth—and happy was the man that
got the most of it!

‘ *Cox.* Why not round robbin your Captain?

‘ *Tom Sim.* No, no—He was not bad enough for that. Why he
allowed the whole ship’s company a drunken-match once every month,
only just to square the purser’s account and stop after-reckonings.
We met friends, and so we parted.

Two *Spirits* speak the Epilogue: but, in the *Sailor’s Play*, aerial
Beings might have been spared.

Art. 25. *A Monody on the Death of the Right Honourable Charles James Fox.* By Richard Payne Knight. 8vo. 1s. Payne.

True patriots, as they cannot coincide with the views of the ambitious or the mercenary, have in all ages and countries been calumniated by their cotemporaries; and justice is in general withheld from them till their admonitions and advice can be of no use, and till in the historical retrospect of the past, we obtain this fruitless and mortifying conviction, that their counsel was good, and that our misfortunes are the result of our having despised it. Great events have recently passed in such rapid succession, that a posterity is already arrived, sufficiently qualified for estimating the merit of Mr. Fox's political character; though the party that opposed him are still in the plenitude of power, and though the tongue of detraction is still busily employed against him. This age, however, is not so debased, but that some men are to be found in it who have abilities to appreciate the value of his upright and perspicuous mind; who have manliness to avow their approbation of his principles; and who have genius to secure his and their fame from perpetual obloquy and oblivion. Of this class, Mr. Knight stands in the foremost rank; and we beg to assure him that his Monody on this greatest of our modern statesmen is considered by us as not less honourable to him as a man than as a poet. We mean not to assert that all the lines are faultless: but in general this tribute presents us with good sense conveyed in good numbers. Our specimens will prove that we have been guilty of no excess of praise.

‘ Alike all ages, nations, states and climes,
Abound in talents fit for common times;
Pageants of office, who with starch grimace
Display the garb of sense in pomp of face;
Who, wise in forms, to forms alone attend;
And, busy in the means, neglect the end;
Who, in their little circle's narrow bound,
Think they move forward, while they're moving round;
And, dreading innovation, still pursue
The beaten track, when all around is new.
Idols of court, and puppets of debate,
Awhile they deck the pantomime of state;
Like bubbles float upon the tide of power,
And shine the glittering meteors of an hour.

‘ But genius, choicest gift of favouring Heaven,
Once in a thousand years is scarcely given:
Pure mental essence, of celestial birth,
It rarely mixes with the dross of earth,
To show creation on a nobler plan,
And give the world Heaven's model of a man.
Before it Science, Art, and Learning bend;
Through all at once its radiant lights extend;
Scorning the aids which humbler minds require,
It mounts spontaneous in electric fire;
Intuitively pierces each disguise,
And drags to light each truth that hidden lies;

In native energy serenely strong,
 Pours the full tide of eloquence along ;
 Prepared alike in every mode to shine,
 To guide a senate, or to point a line ;
 Empires to rule, and armies to direct,
 Or metaphysic fallacies detect ;
 Aloft to soar on fancy's eagle wing,
 Or dive self-taught in learning's deepest spring,
 Gilding its tract with wisdom's purest ray,
 Th' ethereal light of intellectual day.

- Such light was thine, O FOX ! in thee alone
 With undiminish'd splendor still it shone
 From earliest youth, till life's expiring flame
 Reluctantly forsook thy wasted frame,
 Superior still to all—and e'en in death
 Its brightness glimmer'd in thy parting breath :
 In life's last ebb the Statesman's wisdom flow'd ;
 In thought's last gleam the Patriot's vigour glow'd ;
 Nor pain nor terror mov'd his steady mind ;
 The pain he felt was pity for mankind.'

The character of Mr. Fox's eloquence is well delineated in these lines :

- No pomp of speech, in learning's garb array'd,
 Dazzled the ignorant, the weak dismay'd
 No pointed sentence of sarcastic wit
 The unoffending or defenceless hit ;
 No proud display of what His mind contain'd
 Abash'd the timid, or the meek restrain'd ;
 No gawdy rhetorick, with selfish aim,
 In private converse, courted public fame ;
 No quaint allusion, with ambiguous sense,
 To blushing modesty e'er gave offence ;
 No prim conceit, in foppish neatness drest,
 No hoarded repartee, or studied jest,
 Slyly conceal'd, in watchful ambush lay
 Till apt occasion prompted its display.
- Above each trick of art His genius tower'd,
 And intellect's full tide spontaneous pour'd ;
 To embellish truth with unforc'd effort sought ;
 With observation just and vigorous thought ;
 With sense profound, in richest fancy drest ;
 With learning's stores, in purest taste exprest ;
 Deep and yet clear its copious currents roll'd.
 Their amber waves o'er beds of native gold.'

The *pana data diu viventibus* is not more forcibly represented by Juvenal than by Mr. Knight, who endeavours in this way to reconcile us to Fox's untimely death :

- While o'er His tomb desponding millions moan,
 Who in His fate anticipate their own ;

For

For HIM, though borne on an untimely bier,
 Philosophy shall dry Affection's tear :
 For what, alas ! can length of days bestow,
 But lengthen'd misery and lengthen'd woe ?
 'Tis but in pain to draw precarious breath,
 Shivering beneath th' impending dart of Death ;
 Benumb'd in dull forgetfulness to sleep,
 Or for expiring friends to wake and weep ;
 Like some old oak, upon a naked strand,
 The relict of a fallen grove to stand ;
 Upon whose wither'd, bald and blighted head,
 The damps of every passing cloud are shed ;
 From whose bare trunk, now mouldering in decay,
 Each passing tempest tears some limb away ;
 Whose roots, exposed beneath th' inclement sky,
 No more its vital nourishment supply :
 Th' incumbrance of the soil it falls at last,
 Th' unheeded victim of some wintry blast.'

Alas ! FOX appears to have died too soon and too late.

Art 26 *Ludicrous Debates among the Gods and Goddesses*, in a Grand Council assembled on the proposed Destruction of the Notorious London Smoke by the Use of Gas-Lights. Dedicated, without permission, to the National Light and Heat Company. By Obadiah Prim, Esq. M.D. B.A. F.R.S. F.A.S. 8vo. 1s. Chapple

No doubt, the author thinks that these Debates are ludicrous, but we are not quite of his opinion ; and if the Gas-Lights did not burn brighter than the fire of his Muse, farthing candles need not fear of being superseded.

Obadiah Prim, Esq.!!—the writer is as good a Quaker as he is a poet.

Art. 27. *The Second Titan War against Heaven*, or the Talents buried under Portland Isle. A Satirical Poem. 8vo. 3s. 6d. Boards. Colburn.

Though this writer has hit on a good idea for a modern political satire, he is deficient in those poetical requisites which are essential to give effect to his conceptions. He endeavours to whet his satirical sword, but it will take neither edge nor point. It is a leaden weapon, which cannot protect a friend nor annoy a foe. The poet makes the reader '*thank him* : ' but we are confident that he will not pay him this compliment, unless he be compelled, for a more vapid and spiritless satirical exhibition we do not often encounter. E. G.

' Gaming they'd tried, but found it would not do.
 The Treas'ry promis'd more than E or O.'

' Trusting her stock to care of journeymen
 Altho' ne'er known to kneed the clay for them.'

' Fox who *aut* (*esar aut nullus* would be
 Scarce knew which best to keep the field or flee.'

' Like

‘ Like PITT’s, his colleagues of their head bereft
Scarcely could tell their right hand from their left.’

‘ Aye, when indeed ! The second race of Titans —
The patriotic whigs were not the right ones.’

The writer is not more fortunate when he attempts praise than when he affects to be satirical. Among all the idolators of Mr. Pitt, we have not met with one who has breathed his poetic devotion with so little poetic fire :

‘ With the best Roman patriots he vied,
For though he frugal lived, in debt he died ;
Died prematurely — Nature could no more,
Incessant toil had drain’d out all her store.
Farewell, thou great and honest man, farewell !
Yet wilt thou e’er in British bosoms dwell.’

The most amusing part of the poem, as Paddy would say, is the frontispiece at the beginning.

Art. 28. *Flagellum flagellated.* A satirical Poem with Notes. By Ben Block. 8vo. 1s. 6d. Stockdale jun.

Ben Block brings *Flagellum** to the gang-way, and lays on without mercy. Ben is very angry, and therefore is not very nice, but hits as hard as he can, without attending to the rules of fair castigation.

‘ Some paltry Grub-street writer must thou be,
Of ev’ry honourable feeling free,
Else why attack the noble Portland’s age ?
Had he no vice to stain thy filthy page ?
No tradesmen ruin’d, and no debt unpaid ?
No wife seduc’d, or no dear friend betray’d ?
What then, you’re sorely vex’d because he’s old !
And like a Billingsgate you rave and scold.
Go blush, if blush thou canst, and hide thy head,
And leave off lying, tho’ you lose your bread.
Be scurrilous no more, thou Block of Blocks,
If you’d escape a flogging or the stocks.’

Politics seem now to enflame the passions of men more than Religion did in times of yore.

Art. 29. *Melville’s Mantle* : being a Parody on the Poem entitled “Elijah’s Mantle.” 8vo. 1s. 6d. Budd.

How has poor Elijah’s Mantle been plucked and twitched of late ! By the help of a parody, it can be turned to the use of all parties. Here the poet informs us of the descent of old *Bate’s Mantle* through Jenky and Dundas to the modern Tories ; and in the last stanza of “Elijah’s Mantle,” which is allowed to have considerable merit, the name of Fox is inserted instead of that of Pitt ;

‘ Yes, honour’d Fox, whilst near thy grave,’ &c.

* Author of *All the Blocks*, a poem. See our last Number, p. 221.

Art. 30. *The Feast in Galilee.* In humble Imitation of Elijah's Mantle. With Additions and Notes, by Permission of the Author. 8vo. 1s. Lloyd.

Another scriptural parody! We begin to think with Swift, in his "Reasons for not abolishing the Christian Religion," that our modern geniuses are more indebted to the scriptures than they are willing to allow; and that, if they were deprived of them, by the abolition of our Religion, they would have neither object nor source for their little stock of wit.

The thought of comparing some recent political changes to bringing in the *maim'd*, the *halt*, and the *blind*, is here well conceived, and the scramble that ensues for the *good things* is not badly described:

' Full many a doughty Knight and Lord
Rush'd hungry to th' attractive board,
And each secur'd a place;
Each fix'd his eyes with anxious wish
On some long-sought-for fav'rite dish,
And almost curst the grace.
Lo! PERCEVAL! has ta'en his seat!
And carv'd from off the royal treat
A modest double share;
Casts, reptile like, his wig and gown,
And leaving briefless *law* renown,
Figures a *Financier*.'

After the groupe had taken their seats, the chair at the head of the table was found to be empty; and the mode of filling it is detailed in a way by no means complimentary to him by whom it is occupied.

' Still vacant stands the *Premier's* chair,
Not even CANNING ventures there,
The feast must not proceed.
The modest guests the seat decline,
But fly to search the PORTLAND mine,
To serve their *Master's* need.

' By sculptor's art, lo! soon complete
A PORTLAND *Statue* for the seat!
PITT's mantle round it thrown.
The Courtiers, pointing to their head,
Exclaim, ' Oh! Lord, thou gav'st us bread,
' We give to thee a *Stone*.'

As usual, the notes are designed to add a little political pepper to the attic salt of the text.

Art. 31. *Ode on the Emancipation of Ireland, 1782.* 4to. Dublin. 1806. London, Symonds. Price 1s 6d.

It appears that this ode was written in 1782, and spoken on the Dublin stage by Mr. Kemble, in the same year. The object of its republication at this juncture will not be very apparent: but it manifests the energy of Ireland in asserting her claims, and observes that,

that, as she is resolved to *stand or fall* with Britain, she ought to share her freedom.

Art. 32. *Poems chiefly amatory.* By David Carey, Author of the Pleasures of Nature, Reign of Fancy, &c. &c. 12mo. pp. 140. 5s. 6d. Boards. Blacklock. 1807.

Mr. Carey professes the utmost reverence for the cause of virtue : but his practice would, according to our conceptions, have been more in unison with such a declaration, had he expunged two or three pieces from the present collection, and even omitted the *attractive* frontispiece. A few others may be classed with those murmuring lullabies which convey little meaning or sentiment to the reader, and which are very *harmless* in every sense of the word. Under these exceptions, we are warranted to ascribe to Mr. C.'s tender muse the language of a susceptible heart, expressed in sweet and polished numbers. The verses 'to Mary' are a pretty paraphrase of their motto,

Perfida, sed quamvis perfida, cara tamen.

- ' O love ! and is thy breast so cold,
Thou canst no look of gladness wear,
Nor feel one transport to behold
The youth who once was fondly dear ?
- ' And has my Mary's heart forgot
The joys that we together knew,
When infant bliss endear'd the spot
Where all our little friendships grew ?
- ' Ah Mary ! those were blissful days,
And youth a scene of fairy land :
I led thy steps through childhood's maze,
And saw thy virgin bloom expand.
- ' The wild rose from the mountain's side,
The lily from the blossom'd lea,
I cull'd with all a lover's pride,
To form a flowery wreath for thee.
- ' And I have prais'd thy cheek so red,
In words that truth and nature lent,
And kiss'd thee for the things I said,
Ere yet I knew what kissing meant.
- ' And is thy heart become so cold,
So lost to feeling and to truth,
As thus to leave, for love of gold,
The fond companion of thy youth ?
- ' Yet though those hours, to memory dear,
Renew no tender thought of me,
And thou art proof to pity's tear—
That tear, alas ! shall flow for thee.

‘ For, trust me, love, the changeful heart
That proves unfaithful to its vow,
That cannot share love’s melting smart,—
No thrilling transport e’er shall know.

‘ The lovers’ fond and raptured hour,
When in extatic trance they meet,
Shall never bless their joyless hower
With union how divinely sweet.

‘ Yet may’st thou ne’er his anguish share,
Whose breast is destin’d to bemoan
A pang more poignant than despair,—
To weep thy woe and feel his own!’

The verses intitled ‘ *La Vallée*’ relate a hackneyed tale with ease and simplicity. The following stanzas, in paticular, are in the best style of ballad writing:

‘ He left the arms of weeping love,
And home and parent-vales afar,
To stem thy sanguinary tide,
O fell, inexorable War!

“ O, all ye heavenly Powers, defend
The youth from peril and alarm!
Ye angels, with your wings o’ershade,
And shield, O shield my love from harm!

“ And visit soon, sweet Peace! our vale,
And every anxious fear remove,
And heal the wounds that war has made,
And give me back the man I love.”

‘ She climbs the steep, in hopes to view
The youth returning from afar;
The laurel waving round his head,
Won from the bloody brows of War.

“ The spears, that gleam’d on yonder height,
No more my straining eyes behold;
Ah! why delay’st thou, warrior-youth,
My love, my life, my Ethelwold!”

‘ The sun may set, the day may rise,
And Cynthia fill her yellow horn;
The din of battle may subside,
But he will never more return.’

Mr. Carey has avowedly imitated, rather than translated, the four elegies ascribed to Sulpicia.

Art. 13. *The Battle of Trafalgar*, a heroic Poem. By the Rev. William Hamilton Drummond, Member of the Literary Society of Belfast, &c. 12mo. pp. 124. 5s. 5d. Boards. Belfast. 1806.

If this tribute to our great departed hero abounds more in the language than in the genius of poetry, an indulgent public will recollect that, in the celebration of recent events, the author is unavoidably fettered by the notoriety of the facts, from which he can seldom deviate without incurring hazard; while, if he rigidly adheres to them, he will be reputed a mere annalist in verse. In this dilemma, Mr Drummond has, perhaps, exercised too much sober discretion: but his lines are for the most part well constructed, and not devoid of a classical tincture.

As the author has not been ashamed to bestow pains on the correction of his patriotic performance, he is seldom chargeable with those negligences of measure and composition, which so frequently disfigure our modern effusions. In a few instances, only, we have noticed a faulty rhyme; and the prolongation of *Villeneuve* into three syllables, as if the pronunciation required the first *e* to be accented.

The prefixed plan of the battle, though sufficiently distinct, is coarsely executed, and ill accords with the neatness of the text.

Art 34. *All the Talents*; a satirical Poem. By Polypus. Dialogue the fourth, embellished with a Frontispiece. 8vo. 2s. 6d. Stockdale jun.

Delighted with his former explosions, Polypus discharges another pop gun at "All the Talents:" but he is rather spiteful than sprightly; rather coarse than comical. Partiality was never more strongly or more absurdly marked. The members of the late administration, who are ironically styled "All the Talents," have every talent taken from them; while the individuals who constitute the present ministry are represented as possessing, with abilities, "every virtue under heaven." In short, one set are Devils and the other are Angels. To inflame popular odium against the *Outs*, they are termed 'a gang of smugglers, who endeavoured to pass contraband measures on the royal conscience;' a late Secretary is roundly stigmatized as 'the detestable H-w-ck;' Wh-tbr--d 'as muddy;' W-nd-m 'empty as the blast;' and Ers-e as 'a wit turn'd fool endeavouring to be wise.' On the other hand, H-k-sb-ry is said 'to have attained a solid dignity of character;' Eld-n to be 'without art, firm, modest, able, integral of heart;' and of Ch-th-m we are informed

'That in the clear unclouded sun of mind,
He nor to brother nor to sire resign'd.'

Quodcunque ostendis sic, incredulus odi.

This fourth Dialogue thus opens:

'Who but has read how once a rebel race,
High on huge Ossa Pelion strove to place;
To heap Olympus' hill with six or seven,
And by this bold manœuvre mount to heav'n?
Who but has read how fatally they far'd,
Crush'd underneath the pile themselves prepar'd?

'Thus wicked Haman too, with pain I mention,
Died on a gallows of his own invention.

‘ But a tale goes more pitiful by half ;
 I’m told THE TALENTS, — pray excuse a laugh, —
 They who prefer the Pope before the King,
 And sneer at conscience as a sneaking thing,
 Dupes to their own designs, from pow’r are hurl’d,
 To be the jest and bye-word of the world.’

Polypus manifest more of the spirit of party than of true satire. — Though he has in this piece buried “the Talents,” and written their Epitaph, *Hic jacent penitus defossa talenta*, he cannot quit the amusing subject, but capers on their tombstone in a subjoined poem intitled ‘A pastoral Epistle to and by the Author of “All the Talents.”’ The circumstance of ‘the Talents having rul’d a year, a month, and a day,’ is noticed ; and the upsetting of themselves is represented as grateful to the Muses, who love a change. The political characters already twice satirized are here, to produce a pastoral effect, dragged through a muddy-pond. Polypus does not shoot at *maimed fowl*, but he vents his rage on the corpses which he had buried. If we are to believe his assertion that

‘ An empty stomach makes an angry tongue,’
 what are we to think of the state of *his* stomach ?

Art. 35. *All the Talents’ Garland* : or a few Rockets let off at a celebrated Ministry. 8vo. 2s. Stockdale jun.

In this satirical collection, we discern humour without malignity. The members of the late Ministry are the butt of ridicule, but the laugh is generally well conducted. Let the following specimens speak for themselves :

‘ *On the Reform of the late Administration.*

‘ For twenty years, when out of place,
 Whig Patriots bawl’d about Reforms,
 And stoutly swore, that, change their ease,
 They’d drive the Placemen out by swarms.
 ‘ When in, they threaten’d gen’ral rout,
 But how, good Lord ! did they begin ?
 For ev’ry Placeman they turn’d out,
 They brought ten needy Patriots in.’

‘ *The Taste of the Times.*

‘ Some whim or fancy pleases every age ;
 For Talents premature ’tis now the rage.
 In music how great HANDEL would have smil’d,
 T’ have seen whole crowds in raptures with a child.
 A GARRICK we have had in little BETTY,
 And now, we are told, we have a PITT in PETTY.
 All must allow, since thus it is decreed,
 He is a very PETTY PITT indeed.’

‘ *The Book-Worm : an Epigram.*

‘ Scholars are book worms it is said,
 Because by paper they are fed :
 TEMPLE’s a book-worm, then it seems,
 For he has swallow’d ninety reams !’

This epigram alludes to the draft said to have been drawn on the Treasury by Lord T— for a whole year's allowance of Stationary, on the eve of his dismissal from office. We know nothing of the truth of this report, and we hope, for the credit of the nobleman in question, that it is unfounded.

P O L I T I C S.

Art. 36. *Proceedings at a General Meeting of the Catholics*, held at the Exhibition Room, William-Street, April 18th, 1807. 8vo. pp. 55. 2s. Harding.

Our readers will observe that these proceedings are subsequent to the failure of the measure introduced by the late Ministers in favour of our Irish fellow-subjects. We own that we sat down to the perusal of the debates, occasioned by these proceedings, with no ordinary share of anxiety: but we soon found that our apprehensions were groundless, and that an excellent temper prevailed among this respectable body. These speeches are in general characterized by great ability, enlarged views, glowing patriotism, and a firm tone, duly tempered by deference to the immediate decisions of the authority which is to pronounce on the claims asserted in them. It is here confidently expressed that this authority will, sooner or later, yield to the suggestions of wisdom and justice.

Zealous partizans have contended that the present Ministers ranked higher in the opinion of the Catholic Body than their predecessors, who ineffectually laboured to extend their privileges: but we could adduce from the speeches before us many passages which directly contradict this statement, while they contain none which could in the least countenance the improbable supposition. Indeed we see reason for believing that the quiet of Ireland is greatly owing to the confidence which the Catholics have in the late Ministers, and the hopes which they still entertain of having their grievances redressed through their powerful support.

It is impossible to peruse these performances without being forcibly impressed with the vast addition of strength which would have been derived to the empire, from the measure in regard to the Catholics submitted to and so well received by the late Parliament; and from that enlarged policy which not only had the sanction of, but which was deemed of such high importance by, the greatest statesmen of the age, Mr. Burke, Mr. Pitt, Mr. Fox, Lord Grenville, and the heads of the late Administration,—and which heretofore had the countenance of even Lord Castlereagh and Mr. Canning.

Art. 37. *Plain Facts*; or a Review of the Conduct of the late Ministers. To which is added, a Postscript. Second Edition, corrected. 8vo. pp. 109. 3s. Stockdale jun., 1807.

This writer is perhaps the ablest that has appeared in plain prose, in hostility to the late Ministers; and, while he is master of a flowing pen, he affects a candour which will gain him a perusal from men of different parties. We say in hostility to the late Ministers; without adding, *and in favour of the new*, because he scarcely touches on them; he appears to be studious not to commit himself with regard to them,

and is shy of bespeaking confidence for them, or of inviting his readers to place hopes in them. He does indeed mention the new Administration with some praise, but it is a sort of half-praise, for which we suspect that those high personages will not feel obliged to him. It is remarkable that we meet with many writers who, like this author, censure the old, but scarcely mention the new Ministry. They are said, indeed, by their prints, to have been formed in the school of the immortal Pitt. Alas! we think that the *Master*, in his last administration, made but a sorry figure. What, then, can we expect from the scholars?

This author says that the Irish Catholics were dissatisfied with the late Ministers, and place confidence in the present: but for a contradiction of this statement, we refer him to the Proceedings of the General Meeting of that body, noticed in the preceding article.

The late Ministry are here charged with a wilful intention to deceive the King, but of this their gracious Master himself has distinctly acquitted them. The right of the King to dismiss his Ministers, and to dissolve his Parliament, are unquestionable: but the expediency of the acts will be judged by the result. If the consequence should be, that the public business in Parliament is conducted with less "talents" and dignity, if less able councils direct our affairs, if we should be less united at home and less respected abroad, if necessary economy should be less regarded, and the confidence of the public creditor be diminished, shall we not all lament the breaking up of that *powerful administration*, which (even this author admits,) struck opposition *with despair*!

One instance of singular disingenuousness in this writer must be pointed out;

'The present ministers have been accused of industriously raising a fanatic alarm, to answer electioneering purposes, and of circulating as a watch-word, "the danger of the Church." These accusations are, however, without foundation.'

Has he forgotten the tenor of the advertisements which filled the newspapers, the addresses which occupied the Gazettes, and the inscriptions on the banners of the candidates in the interest of Ministers? Has he forgotten the address of Mr. Perceval to his constituents, and even the contents of the speech read by the Lords Commissioners on dissolving the late Parliament? He enumerates the elections in which the late Ministers were unsuccessful, but he forgets to insert those in which their friends triumphed.

After all, the writer's opposition to the measures of the late administration is rather whimsical. He speaks thus on the subject:

'As far as my individual opinion goes, I might be inclined to enlarge many of the privileges of the Roman Catholics, and were the times ripe for such a change, I might be inclined to enlarge them considerably. But experiments, which aim at an alteration in old established laws, should ever be gradually and cautiously made; and I would begin by adding to their political rights, before I intrusted them with military authority. I would see how they acquitted themselves as magistrates and senators, before I appointed them to the command of an army or a fleet.'

So

So the difference between him and the late Ministers amounts only to this: they both agree that civil rights are to be restored to the Catholics, but our author would begin at one end, and they at another. We can point out an easy way of compromising this difference, to which we apprehend that the Catholics, and certainly ourselves as friends of religious liberty, will have no objection; viz. to allow each party to set to work in his own way; let the author establish their right to political employments, while the late Ministers substantiate their claims to naval and military promotion; thus will the jarring parties be made to co-operate in producing universal concord: thus will be realized those wise and enlightened maxims which all civilized nations have gone before us in adopting, which are sanctioned by all the great names of modern times, and which are so conformable to justice and expediency, so friendly to harmony and peace.

M I S C E L L A N E O U S.

Art. 38. *A Letter addressed to Samuel Whitbread, Esq. M. P., in consequence of the unqualified Approbation expressed by him in the House of Commons of Mr. Lancaster's System of Education; the religious Part of which is here shewn to be incompatible with the Safety of the Established Church, and in its Tendency, subversive of Christianity itself. Including also some cursory Observations on the Claims of the Irish Romanists, as they affect the Safety of the Established Church. By John Bowles, Esq. 8vo. 2s. Hatchard.*

Even in this age of extravagant assertions, we do not recollect to have encountered a more valorous knight than Mr. Bowles; who maintains with undaunted confidence that the scheme of education, proposed by Mr. Lancaster, which is designed to enable children to read their bibles and to inculcate only the general principles of Christianity, is incompatible with the safety of the Established Church, and even subversive of Christianity itself. This laughable paradox we can scarcely prevail on ourselves seriously to refute. Are the general principles of Christianity incompatible with its essence; and does the Established Church stand on so slight a foundation that its safety cannot be maintained unless its peculiar doctrines are mingled with the first elements of Education? We cannot more cruelly libel the religion which we profess, than by asserting the affirmative of this proposition:—yet this is the ground which Mr. B. in his mistaken zeal ventures to occupy. St. Paul, whose authority, we trust, this gentleman will not dare to question, tells us that “children should be fed with milk and not with strong meat;” or that plain and simple doctrines should be taught before those that are deep and abstruse; and surely Mr. Lancaster's plan is in perfect harmony with the doctrine of the Apostle. If we ask what is the mode adopted in the whole circle of scientific instruction, we shall be told that the most obvious principles are taught first, and that the pupil is led from these to such as are of more difficult solution; and is the divine science of Religion such an exception to all other sciences, that we must here begin at the wrong end, and go crab like from recondite
mysteries

myseries to simple axioms? Among all the absurdities which this absurd age has generated, we did not expect to hear such a preposterous suggestion protruded on the credulity of John Bull; who, though of an accommodating temper, will suspect something of a *humbug* (we beg pardon for using such a word) when he is gravely told that the general principles of his religion are at variance with Religion itself. Never was an attempt more impolitic than that of Mr. B. His childish fear of the consequences of Mr. Lancaster's comprehensive system may occasion the most dangerous suspicions. What is the substance of his pamphlet, but this; We must take care to have the infant mind in our trammels, otherwise it may be lost to us? Surely a church erected on the foundation of Christ and his Apostles needs not, ought not, to employ or to sanction such an insinuation.

We are taught in the Scriptures * that virtue is the road to divine knowledge, or that education in Christian morality is the best preparative for the right apprehension of Christian doctrine; and in this view can there be any exception to Mr. L.'s scheme? Mr. B., however, suspects mischief from morality, unless it be amalgamated with points of disputed theology; and he roundly asserts that 'to instruct youth only in the "*uncontroverted* principles of Christianity" would have the effect of bringing up youth as unbelievers.' Thus, if the rising generation be instructed in the belief of God and a Providence, in the Divine Mission of Christ, in the truth of the Christian Scriptures, and in the doctrine of a future state in which the righteous will be rewarded and the wicked punished, the inculcation of these 'uncontroverted principles' would have the effect of producing infidelity, or 'be essentially immoral.'

As to the Irish Catholics (whom Mr. B. more properly terms Romanists,) it may be observed that, if by granting them the full privileges of subjects we can remove jealousies, and unite them to us in a zealous co-operation in the defence of the empire, though the Established Church by this measure will lose some of its patronage, its safety will in fact be increased; for whatever tends to secure the Government must conduce also to the security of the Established Church, which is an integral part of it. On the other hand, if by withholding reasonable claims the majority of the population of Ireland is kept in a state of disaffection, do we not by this denial of civil rights endanger the Empire, and consequently the Established Church? By endeavouring to retain all, we often lose all.

Art. 39. *The Works of the late Edw. Dayes*; containing an Excursion through the principal Parts of Derbyshire and Yorkshire, with illustrative Notes, by E. W. Brayley; Essays on Painting; Instructions for drawing and colouring Landscapes; and professional Sketches of modern Artists. 4to. pp. 360. and 12 Plates. 1l. 10s. Boards. White, &c.

The late Mr. Dayes was an artist eminent in the line of landscape painting in water colours; and the tour, which is the principal subject of the book now before us, was undertaken in the pursuit of his

* Ecc. ii. 26. John, vii. 17.

profession. The interesting observations made during his progress induced him afterward to connect with it various historical and biographical notices, and to prepare it for the press but a short time previously to his sudden death. To this information, the editor adds that much benevolent assistance has been procured in bringing forwards this publication for the benefit of his widow; not only is it presented in an elegant type, but it is also accompanied with beautiful engravings; and to render it still more complete, the author's other literary works form a part of the volume.

We have been much gratified with the perusal of Mr. Dayes's narrative of his excursion, and with the engravings, which give much interest to the relation by presenting the scenes to the eye. Mr. D. appears to have possessed great powers of discrimination, and considerable talents for delineation. His directions to young painters, contained in the Essays and Instructions, are clear and perspicuous, so far as they are confined within the limits of his own practice: but he is not equally successful when he enters on the historical department; and we regret that he should ever have stepped out of the line in which he appears to so much advantage. These deviations, however, are only occasional, and are rather excrescencies than alloys.

The Professional Sketches strike us as a curiosity. The greater part of them consist of strictures on modern artists and their works, expressed with a freedom that induces us to think that the author wrote them for his own amusement, and not for the press. In them we seem to obtain the unreserved sentiments of an artist concerning his cotemporaries, and we remark the same discriminating abilities that we observed in his essays and instructions: but here also he is less fortunate in appreciating the merits of historical than those of other performances.

This publication is one of the few that possess much intrinsic value, as being composed by a person of great professional talents; and it is the more interesting at this time, when the press abounds with writers on the subject of the graphic art, who have no practical qualification for the purpose of instruction: while the elegant manner in which it appears will always render it a desirable acquisition to those who are fond of this delightful study.

Art. 40. A brief Account of the Proceedings of the Committee appointed in the Year 1795 by the Yearly Meeting of Friends of Pennsylvania, New Jersey, &c. for Promoting the Improvement and gradual Civilization of the Indian Natives. 8vo. pp. 48. Philadelphia printed; London, reprinted for Phillips and Fardon.

Art. 41. A brief Account of the Proceedings of the Committee appointed by the Yearly Meeting of Friends, held in Baltimore, for Promoting the Improvement and Civilization of the Indian Natives. 8vo. pp. 47. Baltimore printed; London, reprinted for Phillips and Fardon.

Most of the missionary societies, by suffering their good intentions to out run their sound judgment, have begun at the wrong end, and have endeavoured to make the conversion of savages precede their civilization. We have more than once delivered our sentiments

ments on the effects of this ill-directed zeal; and we have no small pleasure in reporting the example afforded by the truly sagacious as well as Philanthropic Society of Friends, in their efforts to promote the improvement of the Native Indians of North America. The members of this Society, rightly considering that a preparation must be made for religious instruction, and that the mind must receive a certain degree of culture before the seeds of the Gospel can be sown with any permanent effect, have commenced their *labour of love* with the Indians.—not by reading to them a service, as it was performed to the Otaheiteans, according to Captain Cook's account, for the sage purpose of giving them some notion of religion,—nor by sending them missionaries who confined their operations to preaching and catechising on the Christian Faith,—but by wisely endeavouring to lead the wild and warlike Indians to the adoption of the habits of civilized life. For this purpose, they have at no small expence sent some Friends among the Native Tribes, with implements of husbandry, and with artificers' tools, to teach them to plough their land, to make fences, to erect saw-mills and grist-mills; and who, when they had taught the Natives to be ploughmen and artisans, were instructed to leave the land which they had brought into cultivation, and all the tools and implements, in the possession of the Indians. To the man of humanity, the most pompous accounts of victories achieved by renowned warriors cannot be half so gratifying, as the perusal of this artless narrative of these heroes of benevolence; and as the pleasure of observing how far their endeavours to civilize the Indians by leading them to sobriety and industry, to ideas of distinct property, and to an attention to agricultural arrangements and domestic comforts, were crowned with success.

Suspensions were at first entertained by the Indian Natives, that the visits of Friends among them originated in selfishness: but when they found that the motive was pure good will, they regarded '*Brothers Onas*,'* as they called the Friends, as sent to them by the GREAT SPIRIT, and cheerfully concurred in the measures projected for their amelioration.

In the advertisement prefixed to the Baltimore Report, an apology is made for suffering a censure to remain in the Appendix to the Pennsylvania account, which reflects on some former American missionaries, as 'having been in general narrow-minded, ignorant, idle, or interested, and for having paid more regard to forms than principles.' The fact, however, is not denied; and even if the missionaries themselves are too severely censured in this instance, the subsequent paragraph of General ———'s letter (which constitutes the Appendix,) shews that the plan which they pursued was not in its nature calculated to promise any beneficial result.

We are thoroughly persuaded that the Friends are perfectly right in not being hasty in attempting to make converts to Christianity among the Indians; and that the Gospel will in the end be more effectually advanced by their proceedings, than by the inconsiderate

* *Onas* is the name which the Indians gave to W. Penn; and they consider the Friends as W. Penn's people.

zeal of those who strive to render these people believers before they have been turned from the habits of savage life. Christianity presupposes civilization. The Indian, while in a state of nature, is scarcely capable of appreciating the principles of the Gospel.

It will be seen by the two distinct reports before us, that the theatre of these rational and well directed efforts of benevolence is of great extent; and that the intercourse of Friends with their *Red Brethren* (as the Indians are termed) has already been attended with a success which promises the most important benefits. As, however, the measures adopted for these purposes are accompanied with considerable expence, the distribution of ploughs, harrows, hoes, axes, saws, &c. even to a few among various and widely scattered tribes, cannot be a trifling object; and as the funds originally raised are nearly exhausted, the Society of Friends have promoted a Subscription throughout the whole body. From their known Christian spirit, we are persuaded that this application will not be made in vain.

S I N G L E S E R M O N S.

Art. 42. Jewish Prophecy, the sole Criterion to distinguish between genuine and spurious Christian Scripture; or an humble attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration. Preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at the Visitation holden at Danbury, July 8, 1806 By Francis Stone, M.A. F.S.A., Rector of Cold Norton. 8vo 19. Johnson.

The magnanimity of the preacher of this discourse is more striking than his worldly prudence. Such a visitation sermon has, we believe, been rarely delivered; and we should suppose that Mr. Stone's clerical audience did not give him the credit which he takes to himself, of having fulfilled the true end and design of addresses on these occasions. Instead of being an advocate of the established doctrine, Mr. Stone attacks it in the boldest and most undisguised manner; arguing against the immaculate conception, the pre-existence and Divinity of Christ, the Athanasian trinity, and the doctrine of Satisfaction, with as much vehemence as any preacher of the Unitarian school could have displayed. We would not insinuate that Mr. Stone is deficient in sound reasoning, but only that this sermon appears to be rather out of place in an established pulpit. The difficulty of reconciling the first two chapters of Matthew with the language of Jewish prophecy has been before noticed; and this, together with the prevalent doctrine concerning the nature and person of Christ, has been often stated as an obstacle to the conversion of the Jews: but we were not prepared, especially at the present day, for meeting such assertions in a visitation sermon. Mr. Stone, however, has expressed his opinions with great clearness and force; he has well studied his subject; and if he does not promote the cause of orthodoxy, he is a champion on the side of free inquiry and rational Christianity.

It is proper to acquaint our readers that the preacher is an old man, and one of a number of clergy (called, if we mistake not, the association

ciation at the *Feathers*) who about 30 years ago united in an address to the Legislature, praying to be exempted from Subscription to Human Articles of Faith. Though in the decline of life, his zeal for what he considers as essential to the interests of pure Christianity is not abated; and the above-mentioned doctrines, called the 'strange figments of the human brain, which are unsupported by Jewish prophecy, he glories in exposing to contempt and ridicule before his respectable audience.' In this contempt and ridicule he was probably joined by very few, if any, of his clerical congregation.

Art. 43. Preached in the Cathedral Church of Durham, July 30, 1806, at the Assizes holden before the Hon. Sir Robert Graham, and the Hon. Sir Thomas Manners Sutton. By Thomas Zouch, D.D., F.L.S. Prebendary of Durham. 4to. 1s. Payne.

This discourse, published at the request of the Bishop of Durham, is well adapted to the occasion on which it was immediately delivered. It discovers the author's acquaintance with antient learning and history, together with his regard to that equity, truth, and righteousness which are essential to the Christian character. In all stations these are requisite, and in public offices, whether of a higher or lower degree, they are of the utmost moment. From the base and venal spirit of Felix, Roman governor of the province of Judea, (Acts, xxiv. v. 26.) the preacher warns all persons against mean, fraudulent, mercenary, and selfish practices, of every kind and degree.

Art. 44. Preached at Durham, July 17, 1806, at the Visitation of the Hon. and Right Rev. Father in God, Shute Lord Bishop of Durham. By Henry Phillpotts, M. A. Rector of Stainton Le-Street, &c. 4to. 1s. 6d. Rivingtons.

From this very judicious sermon it is impossible to withhold our approbation. With great force of argument, Mr. Phillpotts refutes a tenet which has some respectable followers, though to us it is surprising that it should be cherished for a moment by men who are acquainted with the moral as well as intellectual energies of our nature, viz. 'that it is utterly impossible for man to perform any good action.' The preacher shews that the text (Rom. vii. 18.) which has been considered as supporting this position, lends it not the smallest assistance when properly understood; and in his interpretation of it he exactly accords with Taylor's paraphrase.—Quitting the ground of Scripture, he next takes that of reason, contending that the above mentioned doctrine is inconsistent with the real dignity of man's nature; and his argument in this part of his discourse is strong and conclusive. A proper distinction is made between genuine and false humility; and rejecting those notions of human dignity which are incompatible with our dependance on Divine Grace, Mr. P. affirms 'that in the midst of all our weakness and all our corruption, we still have faculties capable of being employed in the service of our fellow creatures, and to the glory of God.' Had not this been the case, it must be as absurd to address to us exhortations to repentance, as to invite a blind man to an exhibition of pictures.

CORRESPONDENCE.

‘ *For the MONTHLY REVIEW.*

• **T**HE People called Quakers are sensible of the Liberality with which they have long been treated by the Monthly Reviewers, and can readily and gratefully acknowledge it. This was indeed amply admitted by Amicus, when controverting some of their Opinions, as expressed in their Examination of William Rathbone’s Narrative and Memoir. It is, however, a Matter of some Surprise, that a Difficulty should exist with these respectable Reviewers, to reconcile the Belief of the Quakers in the Teachings of the Holy Spirit, with that of the Inspiration of the Scriptures, so as for them to form a Rule of Faith and Manners; “Not an adequate and primary Rule,” to use the Words of Barclay; but as he observes, “a secondary Rule;” and yet, *as far as they go*, they may be called “a sufficient Guide” as expressed by Clarkson; though, perhaps, not with perfect Accuracy.

‘ The supposed Difficulty of reconciling two Rules, and giving a Superiority to one of them, the Reviewers seem to think requires an extraordinary degree of Logic to accomplish; whilst to the Quakers nothing appears more simple. The subject may be, perhaps, most clearly illustrated by taking Reason and human Laws, as a parallel Case. Reason and Law are both considered as Guides for the Conduct of men in Society. Laws are made by Men possessed of Reason; and being in general the Work of a Number of Men, chosen for their individual or collective Wisdom, (which is an Improvement of Reason) men consider it their Duty to regulate their Conduct conformably to those Laws. Yet the Laws do not supersede the use of reason: on the contrary, they require reason to understand them, and to conform our conduct to them; and that reason from which these laws proceed, and by which they are understood and executed, must be superior to the laws which are, in all respects, dependent upon it. Thus it is with the Scriptures and that Spirit from which they proceeded; and the very same mode of reasoning which has just been used, will apply to the present subject. The Scriptures we believe were written by men inspired with the Holy Spirit. A portion of this spirit we believe is given to mankind, and is necessary for the right understanding of those writings which proceeded from it. The writings we believe are, *as far as they go*, a rule for our conduct, as human laws are in the former case; but in both cases we suppose circumstances will frequently occur, to which neither human laws nor the Scriptures will apply. What then is the consequence? A man must in one case be regulated by his reason, and in the other by the Teachings of the Spirit or Grace of God *; yet this does not prove, either that reason must clash with law, or the Spirit with the Scriptures: for as law is supposed to proceed from the use of reason, and the Scriptures from the Influences of the Spirit, there is no necessary discord betwixt the written and the unwritten rules; but as the written ones are, both in their origin and execution, wholly dependent on those which are not written, the latter must be superior to the former, according to that acknowledged logical maxim quoted by Barclay: “*Propter quod unumquodque est tale. illud ipsum est magis tale.*”

‘ It would be easy to enlarge on this subject; but the writer, hoping that the Monthly Reviewers will insert these remarks in their correspondence, has endeavoured to compress them into as small a compass as possible. It will give him pleasure to find that they prove satisfactory to the Reviewers and their Readers.

PHILO.*

* See 1 Cor. ii. 11.

We

We cannot in reply to *Philo*, afford him the satisfaction for which he thus expresses a hope, by acknowledging that he has lessened our difficulty, or has diffused any new light over our minds. If the relation between *Reason* and *Laws* be the same as between the *Inward Light* and Scriptural Revelation; if *Reason* be 'superior to the *Laws*,' and the *Inward Light* to *Revelation*; and if the dictates of Superior Reason in the former case may justify our resistance to the *Laws*: will it not follow, on the same ground, that the Superiority of the *Inward Light* may be as fairly pleaded in excuse for rejecting certain parts of *Revelation*? That document cannot be complete for a perfect decision which is only complete '*as far as it goes*.' If, however, on the other hand, the *Scriptures* are admitted to be the genuine productions of the Divine Spirit, we perceive no reason for admitting their instruction to be inferior to that of the *Inward Light*. Divine Inspiration must be as perfect at one time as at another.

In consequence of certain remarks which we offered on Mr Mendoza de Rios's recent publication*, and especially on the method of finding the Longitude from the moon's distance from a Star or the Sun, we have been favoured with a letter from a Portuguese correspondent. For the kindness of the communication we return our sincere thanks: but the fruit of it is at present unenjoyed by us, since we have not had the means of resorting to those sources of information which are there pointed out. We will, however, exert our endeavours to be instructed; and we hope, by instruction, to be able to perceive the scientific exactness and practical utility of the method and rules which our obliging correspondent has been at the pains of transcribing from the memoirs mentioned in his letter. — Not yet understanding the principle and foundation of the process and rule, we must be contented with observing that, if only those operations be requisite which our correspondent has performed by figures, and if they can conveniently and quickly be executed, the process of clearing the moon's distance is easily accomplished, and of no tedious extent.

We last month accidentally omitted to acknowledge the receipt of a letter signed *an Englishman*, and dated from Bath. It scarcely appears to us proper to make the *call* which it suggests: but we shall pay all the attention in our power to the subject of its remarks.

The note from J—— S—— H—— is received, and we shall observe its intimation.

A letter signed '*an Atheist and a Clergyman*'!! has been delivered to us, which contains various statements and assertions. If the writer will avow his real name, we will attend to him.

☞ In the Number for June, p. 128. l. 4. from bott. for '*legislation*,' r. *legislature*. P. 198. l. 7. read, *pursued in a political debate*; and l. 22. for '*Scottish*,' r. *sottish*. P. 212. l. 14. for '*maxims*,' r. *maxim*. P. 224. l. 2. for *Tí*, r. *Ti*.

* See Rev. Vol. li. N. S. p. 128.



THE MONTHLY REVIEW,

For AUGUST, 1807.

ART. I. *A History of the County of Brecknock.* In Two Volumes. Vol. I. containing the Chorography, General History, Religion, Laws, Customs, Manners, Language, and System of Agriculture used in that County. By Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 4to. pp. 371. 2l. 15s. Boards. Booth. 1805.

THOUGH the County of Brecknock is remote and sequestered, appears to be little distinguished by the fertility of its soil or by natural beauty, and cannot boast of either active commerce or flourishing manufactures, still some circumstances connected with it excite a considerable degree of interest respecting its history. It forms part of a considerable tract on our western shore, to which have been long confined the scanty remains of the antient population of the island, who still continue distinct from the rest of its inhabitants; differing from them in manners, habits, and language; and constituting almost the sole reliques of that restless, warlike, and mighty nation, whose sway was felt from the Hebrides to the Po, who long balanced the fortunes of Rome, who at different times overran various parts of Europe, and who penetrated even into Asia, leaving behind them traces of their prowess which subsisted for many ages. If provincial histories, then, be generally deemed curious, we must regard that which is now before us as presenting peculiar claims to attention; since it combines, as it were, the interest of foreign with that of domestic history.

We learn that this volume has also the advantage of being the production of a gentleman who is himself a native of the district of which he treats, and a descendant of the antient people whom he describes; who has always lived among them, who is master of their language, and who is necessarily well acquainted with their distinguishing characteristics. We cannot add, indeed, that the work indicates all the high finish and polish of the scholar, nor deny that on the score of authorship it deprecates rigid criticism: but it appears to be the

result of laudable pains, and is creditable to the author's diligence, fidelity, and judgment. With many readers, a considerable portion of the matter will perhaps have little interest: but they will find much that is of great value, and some of it in a high degree curious. To the arrangements and division of the history, criticism has little occasion for objecting; and we find scarcely a head connected with the writer's subject, that is not amply and satisfactorily treated. It embraces the antient and modern annals of the district, it enters very much at length into the character and distinguishing traits of the inhabitants, and it details all the more interesting particulars of its present state.

' Brecknockshire, now also called Breconshire, (the author informs us,) was antiently known by the name of Garthmarthrin, or Garthmadrin, Fox-hill or Fox-hold, from that species of vermin with which it is not improbable this country was much infested when it was thinly inhabited, and before its cultivation could be far advanced.

' For the time when this appellation was assumed or conferred, the historian looks in vain, not even the glimmering light of fable or tradition can he hope to receive or expect to conduct him in his researches. It is, however, worthy of remark, that this name remained in Brecknockshire until the dissolution of religious houses in Great Britain, or at least until the attainder of the last duke of Buckingham of the name of Stafford; for in the rolls in the augmentation office, in the 17th of queen Mary, among his possessions, are recited "rents of assize amounting to 11l. 15s. 8d. from tenants at will in Garthmadrin," within the lordship of Brecknock.

' This word is compounded of *Garth* and *Madrin*; the former, in the British language, signifies a clift, or a precipitous, or abrupt eminence, and is a synonym with *Allt* or *Gallt*, though the latter is generally covered with wood. *Madrin* is an obsolete word for a fox; the appellation of Garthmadrin, under such circumstances, must be admitted to be peculiarly appropriate to Breconshire, whose surface is a succession of undulations, and whose general description may be said with Leland, to be very *montanum*.

' Brecknockshire derives its present appellation from a prince or regulus of that country, of the name of Brychan, who ruled over it about the year of Christ 400, and died in 450, or thereabouts. From him, this part of the principality of Wales was called the Land of Brychan, which in the British language has been written at different periods, and according to the differing orthography of the times, Brechiniauc, Brechiniawg, Brechiniog, and Brecheiniog.'

This province has been in general considered as a part of the country of the brave Silures, who, under their renowned leader Caractacus, made so memorable a stand against the masters of the world: but the impartiality of the present writer induces him to sacrifice this distinction to truth; and he places

places Breconshire within the limits of the antient Demetia. It appears, however, that by old writers Siluria is taken in an extensive sense, so as to include Demetia.—The county is bounded on the East by those of Monmouth and Hereford; on the North by Radnorshire; on the North-west by Cardiganshire; on the West by Carmarthenshire; and on the South by Glamorganshire and part of Monmouthshire. This and Radnorshire are the only inland counties in South Wales.

‘ Within the circle which embraces Brecknockshire, for such it nearly is, (except on the North Eastern and South Western boundary, which is elongated and protrudes about four or five miles at each point), are contained 800 square miles, or 512,000 acres of land; and 300 acres of water, besides the space occupied by rivers and brooks. This county is a radius of thirty miles; in the center of which, as nearly as art or design could place it, (though it may be doubted whether it is to be attributed to either), is situated the town of Brecknock; from whence the traveller, proceeding along either of the four main roads, intersecting the county, and leading to Monmouthshire, Carmarthenshire, Radnorshire, or Herefordshire, finds himself on the confines of the county of Brecon at the end of fifteen miles, and the same thing may be said, as to the distance from Brecon towards Merthyr Tidvil, in Glamorganshire, on the South, although the present road has rather increased it, by taking a circuitous sweep to avoid the inequalities and other natural difficulties of the old one.

‘ The population of this county, from the returns made to parliament in 1802, may be estimated at 32,300. From these documents, it appears that the inhabitants then consisted of 31,633; but the regular and supplementary militia, amounting to 500 men, being then out of the county, and those in the army and navy, not being included, they may be fairly said to exceed 32,000. This population has varied of course here, as it has in all other counties, at different periods. At the beginning of the 17th century, when there was a considerable manufacture in woollen cloths in Brecon, and the neighbourhood, there are reasons to believe, that the inhabitants were much more numerous than after the Restoration. In 1673, returns were made, in obedience to a commission from the archbishop of Canterbury, by which we find that the population of Breconshire then amounted to about 14,000. Since that time, we see they have increased to more than double the number. Both the tables, (that formed from the returns in 1673, and that from those of 1802) may be confided in, and are as nearly correct as the course of human affairs will permit: for it is impossible to be precisely accurate on this subject.’

Though Mr. Jones does not appear to possess any inordinate Cambrian zeal, yet, when he speaks of the advantages of his native district, his philosophy seems to give way to natural feeling; and he observes:

‘ It is remarkable that though the quantity of rain falling in Brecon is nearly double that which falls in London in the same space of
Z 2 time,

time, yet the atmosphere there is not much colder than that of the metropolis, though rather more variable. The great excess of rain observable on a comparison with a London meteorological journal may be easily accounted for, by the vicinity of Brecon to the Southern range of hills, and particularly to the Bannau Brecheiniog. The great height of the beacons frequently intercepts the clouds charged with watery particles in their passage from the South or South West, from whence the rainy wind generally blows; thus separated or dispersed they descend in rain, and it must be admitted that when these mountains are covered with snow, we occasionally feel

“ The icy fang
And churlish chiding of the winter's wind,
Which bites and blows upon our bodies,
Ev'n 'till we shrink with cold.”

‘ But these inconveniences (if such they be) are amply compensated for by the advantages we derive from them; the rough blast that sweeps their tops brings with it ruddy health into our vallies, and dissipates or drives before it those pestilential exhalations or fumes, which either nature or the works or wants of mankind produce to the prejudice of animal life; hence epidemic disorders are seldom known, and never so fatal here as in large towns in England, and to these hills we may in a great measure attribute our protection from accidents by lightning, which are rarely heard of in their vicinity. Imagination can scarcely paint objects more sublime and picturesque than the three lofty peaks of those nearly precipitous elevations, and continued as they are by a long range of mountains, which is terminated by the conical Sugar-loaf near Abergavenny, they form such an outline as can only be described by the pencil.’

Our provincial historian will (we hope) forgive us for saying that, in our search for natural beauty in his county, the marvellous peculiarities of this outline escaped us. We own that we never were able to connect it, so as to produce in our minds images equal to those that are impressed by many of the views which we had taken of Malvern. It may be, however, that we wanted proper guidance, that we were inadvertent, or that we were deficient in taste: or Welsh elevations may possess some charms which disclose themselves only to the organs of a native.

Giving Mr. Jones the utmost credit for his zeal and industry, and for his acquaintance with the language and the few remains of antiquity which have survived the ravages of time, we do not perceive that he has thrown any new light on the history of the period in which the Romans were masters of his country. All that he attempts may be resolved into a few unsatisfactory conjectures with respect to the scites of stations, and the tracks of roads. In bringing to a close this part of his labours, he remarks:

‘ Thus

‘ Thus far, I am indebted to the authors of Rome and the Empire for the information I have been enabled to collect: I am now obliged to have recourse to the MSS. of the Arwydd feirdd, or heralds of our country, and though this source of intelligence may be scanty, perhaps incorrect, and consequently not to be as implicitly relied upon as the authors I have hitherto quoted, they are intitled to considerable attention; they are systematically arranged, cautiously selected, and carefully preserved, by those parochial or provincial officers, whose duty it was to record the exploits and pedigrees of our ancestors. Should it be necessary to add another argument, there is one still behind, which will justify my reference to them—*they are the only documents to be found that treat of that part of the principality now called Brecknockshire.*’

The only question is whether they are in any sense documents, and not mere puerile legends, which supply nothing worthy of insertion in the page of history.

For the account of Brychan, a prince of this district in the fifth century, and of his numerous offspring, (some making them exceed forty, and others fifty,) we must beg leave to refer to the Brecon historian. Our principles and rules of criticism give us no aid in distinguishing between truth and falsehood, in the pages in which this complicated pedigree is examined. From this Brychan, almost all the saints of the principality, and also the gentry of the district, are made to descend; and the arms of several of these are said to be the same with those of the mother of Brychan. It would hence appear that coats of arms were in use among the aborigines of this island, long before they were known in other parts of Europe.

‘ In the year 1092, (says Mr. J.) allured by the former success of one Robert Fitzhammon and his accomplices, and perhaps invited by them to compleat the conquest of the principality, another swarm of freebooters entered into Brecknockshire, commanded by Bernard Newmarch or Bernardus de novo Mercatu, and played the same game with equal success, though perhaps with less colour of right, as Fitzhammon did in Glamorganshire. All historians are agreed as to the consequences of this irruption, but none of them have transmitted to us the occurrences which preceded the conquest, or attempted minutely to describe the field of battle where the fate of Bleddin was decided: on conjecture therefore in a great measure, assisted here and there by a glimmering of information from the broken and unconnected records of our meagre chronicles and MSS. must depend whatever knowledge can now be derived as to the incidents that happened at this period.’

Bernard de Newmarch parcelled out this province among his followers in the same manner as Fitzhammon had done in Glamorganshire, and the descendants of most of them remain in the county to this day.

Mr. Jones has investigated the ultimate disasters and fall of the last Prince of Wales, with all the diligence of a faithful historian, and all the anxiety of a patriot.

' In the year 1281, a war had just commenced between Edward the first and Llewelyn, which the humanity of Peckham archbishop of Canterbury endeavoured to prevent ; he even undertook a journey into Wales for that purpose, heard with patience and apparently without prejudice the complaints of Llewelyn, dictated in language which would not disgrace the orators of any age or country, almost admitted the truth of his assertions and the force of his arguments, seemed to feel for the injuries of the prince and principality, and returned to England in expectation that they would be redressed, but the die was now thrown and the resolution of Edward irrevocably fixed. A wise and sound policy productive at the time (it is true) of calamities that may be deplored, and outrages which must be condemned, yet ultimately tending to promote the peace and happiness of both countries, suggested to this enterprizing monarch the necessity of uniting Wales with England ; and the hatred of a rival in arms, as well as in talents, though inferior in force, confirmed him in his determination. Llewelyn ap Griffith had frequently and indeed recently foiled him in his attempts to subjugate the rough natives of the barren mountains, and had formerly sent him bootless back to the fat pastures of England, if not with disgrace, at least with mortification and disappointment ; but that persevering potentate, skilled as he was in every branch of military tactics then known in Europe or in Asia, returned to the charge, and deaf to the representations of the ill-fated Llewelyn, sent the primate back with proposals so humiliating, that they were (as he of course concluded they would be) rejected with indignation ; one of these proposals was, that the prince of Wales should desert his subjects, and submit to receive a pension of one thousand pounds a year in England ; Llewelyn answered with great spirit, that if he were base enough to accept of it, such was the honest pride of his people, that they would not suffer him to enjoy it, or permit him to descend so far below his rank. Here the archbishop, whose conduct hitherto was so amiable, lost at once the high character he had acquired. Intimidated by the power or compelled by what perhaps he thought his duty to his sovereign, he not only condescended to convey terms which he knew to be unreasonable and only calculated to wound the feelings of an injured prince, but he absolutely (when they were not approved of) thought it necessary to employ the censures of the church, and to send Llewelyn and all his adherents *to the Devil*, for what he called their invincible obstinacy.

' Both sides now prepared for war ; the first efforts of the Welsh prince were successful : a considerable body of the English having crossed the strait or narrow channel between Anglesea and Caernarvonshire, were cut to pieces, and Llewelyn overran Caerdyganhire and a great part of Caermarthenshire ; but the fortitude, the perseverance, the talents and the forces of Edward, where he commanded in person, were irresistible ; his banners were lann'd by the crimson wing

wing of conquest wherever they waved ;" a retreat therefore to the almost inaccessible heights and fastnesses of Snowdon was the only expedient left to the Britons for avoiding present death or future slavery. This was adopted, and Llewelyn might have remained sometime secure from attack unless his supply of provisions was intercepted ; of this disaster he seems to have been apprehensive, and in order therefore if possible to prevent it and to distract the attention of Edward, who was at Conway, he marched with a small body of men to Montgomery, and from thence into Radnorshire, where, as well as in Brecknockshire, he had a considerable number of friends, for he was the idol of his countrymen, or as an old chronicle describes him, " he was the captain, the prayse, the law and the light of nations." The correspondence he held in this part of the country was by some means or other made known to the English court, and it was to discover his intrigues and to counteract his designs, as well as to *fasten* upon his lordship of Brecknock, that Humphrey de Bohun was now sent down into this country : unfortunately for the prince of Wales he was too successful in both the objects of his mission. Llewelyn's friends were either intimidated or persuaded to desert him, his enemies were encouraged, and a considerable force raised to oppose him. Since the death of the last William de Breos, his widow and son-in-law possessed little more than a nominal dominion over this country : the descendants of the Norman knights preserved an attachment to the family of their seignior or lord paramount, but we have just seen the Welsh inhabitants of the town of Brecknock itself, the seat of his government, lately submit voluntarily to their favorite hero, and native chief ; while Humphrey de Bohun the father of the present Humphrey, involved as he was during the whole course of his life in continual troubles and perpetual skirmishes and warfare, had neither power or leisure to enforce the obedience of his tenants in the principality ; but the case was now widely different ; aided by the name and authority of the king of England, the arms or the arguments of Humphrey, the son, prevailed with his dependants, and made even an appearance or attempt at resistance, folly. This complete change in the government and politics of the country, effected with much secrecy, as well as expedition, was perhaps not perfectly known to Llewelyn ; led by the promises and flattered with the hopes of assistance held out to him by some men of power in the hundred of Builth and the neighbourhood, he ventured to march with his little army to Aberedwy in Radnorshire, three miles below Builth, on the banks of the river Wye, where it is said he expected to have held a conference with some of his friends : here however he found himself fatally disappointed, for instead of allies and partizans, whom he was encouraged to look for, he perceived he was almost surrounded in the toils and trammels of his adversary. A superior force from Herefordshire having had notice of his route, from some of the inhabitants of this country, approached under the command of Edmund Mortimer and John Giffard. Llewelyn finding from their numbers that resistance would be vain, fled with his men to Builth, and in order to deceive the enemy, as there was then snow upon the ground, he is said to have caused his horse's shoes to

be reversed, but even this stratagem was discovered to them by a smith at Aberedwy, whose name as tradition says, was Madoc goch mŷn mawr, or red haired wide mouthed Madoc. He arrived at the bridge over the Wye, time enough to pass and break it down, before his pursuers could come up with him; here therefore they were completely thrown out, as there was no other bridge over the Wye at that time, nearer than Bredwardine, thirty miles below.

Thus foil'd and disappointed of their prize for the present, the English immediately returned downwards to a ford known to some of the party, about eight miles below, near a ferry called Caban Twm Bach, or little Tom's ferry boat; in the interim, it should seem Llewelyn must have gained sufficient time to have distanced his followers, if he had made the best use of it, but he had not yet abandoned the expectation of meeting with assistance, and some hours may have been employed with the garrison of the castle of Builth, who, awed by the approach of Mortimer, refused to treat with or support him. Stowe says, "he was taken at Builth castle, where using reproachful words against the Englishmen, Sir Roger le Strange ran upon him and cut off his head, leaving his dead body on the ground." It is by no means improbable that he should have accused the garrison of Builth and the inhabitants of that country with perfidy, and (as Stowe says) used reproachful words towards the English. He may also have bestowed upon the men of Aberedwy, as well as of Builth, that epithet which has stuck by them ever since*, but he certainly was not slain at Builth castle, or by Sir Roger le Strange, for being here repulsed by those from whom he expected support, and baffled in his attempts to reduce them to obedience, he proceeded Westward up the vale of Irvon on the Southern side, for about three miles, where he crossed the river a little above Llanynis church over a bridge called Pont y coed, or the bridge of the wood, either with an intention of returning into North Wales through Llanganten, Llanavan fawr, Llanwrthwl, and from thence into Montgomeryshire, or perhaps of joining his friends in Carmarthenshire and Pembrokeshire, to oppose whom Oliver de Dyneham had been sent by the directions of the king of England, as appears by his letter from Rhuddlan. This passage once secured, he stationed the few troops who accompanied him on the Northern side of the river, where, from the ground being more precipitous and much higher than the opposite bank, and at the same time covered with wood, a handful of men were able to defend the bridge against a more numerous enemy. In this situation he preserved a communication with the whole of Brecknockshire, and as he supposed the river was at this season of the year impassable, he waited with confidence and security, while he commanded the pass, in hopes to hear further from his correspondence, or in expectation of being reinforced from the Westward; by this means the English forces gained sufficient time to come up with him, and appearing on the Southern side of the Irvon, made a fruitless attempt to gain the bridge: here they

* * Bradwyr Aberedwy, Bradwyr Buallt. Traitors of Aberedwy, traitors of Builth.'

probably would have been compelled to have abandoned the pursuit, or at least Llewelyn might have escaped in safety to the mountains of Snowdon, if a knight of the name of Sir Elias Walwyn (a descendant of Sir Phillip Walwyn of Hay) had not discovered a ford at some little distance, where a detachment of the English crossed the river and coming unexpectedly upon the backs of the Welsh at the bridge, they were immediately routed, and either in the pursuit or while he was watching the motions of the main body of the enemy, who were still on the other side of the river, he was attacked in a small dell about two hundred yards below the scene of action, from him called Cwm Llewelyn, or Llewelyn's dingle, and slain unarmed (as some say) by one Adam de Francton, who plunged a spear into his body, and immediately joined his countrymen in pursuit of the flying enemy. When Francton returned after the engagement in hopes of plunder, he perceived that the person whom he had wounded, (for he was still alive) was the prince of Wales, and on stripping him, a letter in cypher and his privy seal were found concealed about him: the Englishman, delighted with the discovery, immediately cut off his head, and sent it (as the most acceptable present that could be conveyed) to the king of England: the body of the unfortunate prince was dragged by the soldiers to a little distance where the two roads from Builth now divide, one leading to Llanafan and the other to Llangammarch; here they buried him, and this spot has been ever since known by the name of Cefn y bedd or Cefn bedd Llewelyn, the ridge of Llewelyn's grave; a copy of the letter found upon him, was soon afterwards sent by Edmund Mortimer to the archbishop of Canterbury, who was then at Pembroke in Herefordshire, to be forwarded to the king: the primate in the course of conveying this transcript to his majesty, adds such further intelligence as had reached him, from which it appears that dame Matilda Longspee had interfered upon hearing of Llewelyn's death, intreating he might be absolved from the sentence of excommunication, and his body buried in a consecrated place; this request Mortimer with the gallantry of a soldier and the affection of a relation, (though that kinsman was an enemy) warmly seconded, by stating an assurance he received from those who were present when Llewelyn expired, that before his death he called for a priest, and that a white monk, who happened to be near, chaunted mass to him previous to his dissolution.

‘ Maud or Matilda Longspee countess of Salisbury, who thus kindly endeavoured to procure for the corpse of Llewelyn the rites of sepulture, and who married for her first husband William Longspee, the second earl of that name, was the only daughter and heiress of Walter de Clifford, governor of the castles of Carmarthen and Cardigan, by his second wife Margaret daughter of Llewelyn ap Iorwerth, aunt to the deceased prince. Maud lived sometimes at Clifford castle in Herefordshire, and at other times at Bronllys in Brecknockshire; she married secondly Sir John Giffard of Brimsfield in Gloucestershire, who in her right became seised of these possessions, and who was so situated that notwithstanding this family connection of his wife's, he was compelled by his allegiance to his sovereign to become

become one of the leaders of the English troops by whom Llewelyn was defeated and slain.

* No attention was paid to the request of Maud or the recommendation of Mortimer; and the remains of Llewelyn instead of being *bones of contention* among the loyal inhabitants of York and Winchester (as his brother David's afterwards became) were permitted to rot at Cefn y-bedd in unhallowed ground.

* Those who have attentively read the history of Llewelyn (of whatever country they may be) will I trust lament the fate, and sigh while they contemplate the fall of the last and greatest of the Welsh princes: his grandfather Llewelyn ap Iorwerth had courage and considerable talents, but he was savage in manners, variable in politics, fickle in his attachments, and brutal in his revenge: during the greatest part of his life he had a mere driveller to oppose, but the last Llewelyn had to contend with an Alexander, supported by superior numbers and revenues; in short he had all the virtues of his ancestor with scarcely any of his vices, he had infinitely more difficulties to encounter, and when he was favoured with the smiles of fortune he owed them entirely to his own merit and exertions.'

Incidentally, we meet with some account of the brave Sir David Gam; who, we find, was fourth in descent from Einion Sais, or the Saxon, so called because he had been long absent from his country, and resident in England, and who had been in the battles of Poitiers and Cressy.

* In consequence of an affray in the High Street of Brecknock, in which David unfortunately killed his kinsman Ritsiart fawr o'r Slwch, he was compelled to fly into England; and, to avoid a threatened prosecution for the murder, attached himself to the Lancastrian party, to whose interest he ever afterwards most faithfully adhered. There can be little doubt but that Shakespeare in his burlesque character of Fluellin, intended David Gam, though for obvious reasons, as his descendants were then well known and respected in the English court, he chose to disguise his name. I have called Fluellin a burlesque character, because his pibbles and prabbles, which are generally out Heroded, sound ludicrously to an English as well as a Welsh ear, yet after all, Llewelyn is a brave soldier and an honest fellow; he is admitted into a considerable degree of intimacy with the king and stands high in his good opinion, which is strong presumptive proof, notwithstanding Shakespeare, the better to conceal his object, describes the death of Sir David Gam, yet that he intended David Llewelyn by this portrait of the testy Welshman; for there was no other person of that country in the English army, who could have been supposed to have been upon such terms of familiarity with the king; and it must be observed, that Llewelyn was the name by which he was known in that army, and not Gam or squinting, by which epithet, though it was afterwards assumed by his family, he would probably have knocked down any man who dared to address him. By his behaviour on this memorable day, he in some measure made amends for a life of violence and rapine, and raised his posterity into riches and respect; but alas! how weak, how idle is family pride,

pride, how unstable worldly wealth! at different periods between the years 1550 and 1700, I have seen the descendants of this hero of Agincourt (who lived like a wolf and died like a lion,) in possession of every acre of ground in the county of Brecon; at the commencement of the eighteenth century I find one of them common bellman of the town of Brecknock, and before the conclusion, two others supported by the inhabitants of the parish where they resided, and even the name of Games in the legitimate line extinct*.

The author thus closes his account of the ineffectual but glorious struggle made by the heroic Owen Glyndwr against one of the most crafty and able of our monarchs. Relating the defeat of Owen's eldest son Griffith, he observes that

‘Owen, though weakened, was not conquered; for some years longer did he continue his exertions and set Henry at defiance, but the future operations of the war, though interesting, are irrelevant here; it is however worthy of observation that in the midst of these tumults, and while death stalked in a thousand shapes around him; the palace of Glyndwr was the seat of festivity and harmony; the martial spirit, the Awen or British muse, at this period, once more revived to celebrate the heroic enterprizes of her darling chieftain. Like himself, the bards of his time were irregular and wild, and as the taper glimmering in the socket gives a sudden blaze before it is extinguished, so did they produce a few scintillations of genius, which brought down to that age the recollection of the splendour of the former bards, and then sunk into ever-during darkness upon the fall of their patron and their friend. But though poetry flourished, learning certainly suffered from the boisterousness of the times, for such was the unrelenting and indiscriminate fury of the English, as well as the Welsh, that monasteries and their libraries containing many very valuable manuscripts were destroyed: a loss, the more to be lamented, as it can never be repaired. Henry began this unmanly and mischievous species of warfare, and Owen did not hesitate to follow his example when an opportunity occurred, and neither side bestowed a thought upon the injury they were doing to posterity by the destruction of those documents, which as men of learning, (for both had claim to that character) it should have been their study to preserve.

‘It has been said of Owen as it was of Hannibal, that if he had known how to use victory as well as to obtain it, he would effectually have checked the power of an encroaching foe, and probably have restored to Wales her antient independence; he was undoubtedly brave, and fitted for command, but the errors of the Carthaginian were the errors of Owen; thus as Hannibal lost sight of the advantages of victory, when he loitered at Cannæ, so Glyndwr, if he could not join Percy before the battle of Shrewsbury, (as Mr. Pennant suggests) certainly wanted policy in not attacking the troops of

‘Of this I have since had some reasons to entertain doubts, though the tradition of the family is against the legitimacy of that branch who now bear this name.’

Henry

Henry immediately after that engagement, and by this neglect ultimately sealed the ruin of his cause; and as the luxuries of Capua enervated the troops of Carthage, so did the plunder which the Welsh acquired, render them rich and factious, and Owen after a stand for several years against the whole power of England, at length found himself forsaken by his friends, and compelled to retire to the mountains for safety: even here he might have made terms with Henry; (indeed Stowe says, he was actually pardoned at the intercession of David Holbetche, Esq.) but he disdained submission, and determined to die as he had lived, *free*.

‘ After wandering about for a time from place to place unnoticed and unknown, he took up his last refuge at Monnington, or as some say Kentchurch, where in the arms of filial piety he found protection, and died September 20, 1415, aged sixty one.

‘ The place of this chieftain’s interment has been a matter of doubt and inquiry among historians. Carte says, it was in the church-yard at Monnington, and the following extract from a MS. in the British Museum makes it probable; it at least infers a local tradition of the circumstances; “ about the year 1680, the church of Monnington was rebuilt, in the church-yard of which stood the trunk of a sycamore, in height about nine feet, and two and a half in diameter, which being in the workmen’s way was cut down: a foot below the surface of the ground was laid a large grave-stone without any inscription; on its being removed there was discovered at the bottom of a well stoned grave the body (as it is supposed) of Owen Glyndwr, which was whole and entire and of a goodly stature, but there was no appearance of any remains of a coffin; where any part of it was touched, it fell to powder; after it had been exposed for two days the stone was again placed over it and the earth was cast in upon it.”

A charter granted to this town by a Duke of Buckingham, who was its lord, shews a spirit to which in later times we are become utter strangers. Almost all the burgesses appear to have been English, and the instrument closes the recital of their names with this expression, *whom we esteem to be English people*; and it limits the grant to them and their heirs *being English, both upon the part of their father and mother*.

‘ Upon the union of Wales with England, the interests and political events of both countries became so amalgamated, that the history of one is, generally speaking, the history of the other. Among the other lordships, marchers the little imperium in imperio of Breconshire ceased, and the lord of Brecon had from thence forward no greater authority than any other lord of a manor in England.’

The author next adverts to the part which this county took in the troubles of the seventeenth century: but here we find little to interest the general reader. It appears that, in these districts, very gross abuses were committed under pretence of religious reformation; and that the inhabitants were more characterized

characterized by prudence, than by firmness in their engagements to either party.

Mr. Jones seems to have examined with great care the original authorities, which regard the religion of his countrymen: but we cannot discover that, on this head, any addition is made to our previous information. He seems very anxious to vindicate the Druids from the charges imputed to them, of contaminating their altars by the sacrifice of human victims: but the testimonies appear to us to be too decisive in opposition to his hypothesis. We agree with him in thinking that Druidism was an elaborate and systematic superstition, and shewed considerable advances above the savage condition.—Mr. J. derives his materials of the church history of these parts in papal times from Giraldus. As we have lately had occasion to refer so much to that singular person, we pass over this portion of the present work; only observing that we are here furnished with a document which throws considerable light on the civil and religious state of Wales, viz. a petition to the Pope by the princes of Wales, complaining of the oppressive proceedings of the Archbishops of Canterbury, and of their own bishops.

Of the present state of religion in Breconshire, Mr. Jones thus speaks:

‘ It may be said that two parts out of three of the inhabitants call themselves of the established church*, the other third consist of Anabaptists, (a sect which has rapidly increased here of late) Methodists, Presbyterians and Independents; of the two latter, the presbyterians are the most numerous; but in this calculation of the num-

* Without meaning the most distant reflection upon the establishment of the church of England, I cannot help observing, that there is a very great defect in the *general* system of education of youth intended for holy orders in our grammar schools in Wales, and to which I attribute in a great degree the increase of sectaries; those who are brought up as candidates for ordination are taught the Greek and Latin, but not the vernacular language of their own country. They can read Homer, Xenophon, or Grotius's works fluently, but they sleep over the Bible, hesitate at every other sentence, or continually mislay the accents in English or Welsh; the consequence of this is, that their audiences are either inattentive, or what is, if possible, still worse, the service of the church sounds ridiculously. Persons intended for the ministry should be taught daily to read publicly and in an audible voice, the church service as well as other religious publications in Welsh and English, and their errors should be corrected by the master, so that they may be habituated to officiate in a manner which may attract the attention of their hearers: for a vicious and faulty mode of pronunciation of words or sentences once contracted (it is well known) is seldom got rid of.’

bers of the church of England, I include a sect who may (if it be not a solecism) be called no religionists: persons, who when it is necessary to make a profession of their faith, say, they are of the protestant established church, but who in fact never attend the worship of the church or indeed any other place of worship: it is much to be lamented that this sect (if I may so call those who are neither *gregarious* or *systematic*) are yet increasing very fast, particularly in towns; some are corrupted by superficial writers and superficial thinkers; these constitute the majority of this description; others again are led into this error from indolence and thoughtlessness; both are equally mischievous to the community, independent of the doctrines of rewards and punishment in a future state. It is with sorrow I observe, that this example of inattention (to call it by no worse name) is most frequently seen among those of superior stations in life; in which however they will find, they are followed closely, by those below them, down to the dapper tradesman and his spruce apprentice and shopman; a consequence which naturally follows, and which sooner or later, in proportion as the evil increases with more or less rapidity, must terminate in infinite mischief to the peace and happiness of society.'

Under the Lancastrian race, laws were passed against the Welsh, which are only to be matched by the late Popery code in Ireland. The author of this history, from whom we collect that he is an attorney, appears to us to be a more wise and profound legislator than a late Lord High Chancellor. Alluding to the excesses on the part of the Welsh, he remarks that 'it is to be lamented that the English did not rather attempt to convert the long subsisting enmity between the two countries into friendship, by adopting mild and lenient measures, than by continuing to preserve and increase it by sanguinary and oppressive laws.'

The arguments in the *Thoughts on the Catholic Question** would equally serve in defence of the Wallic and Popery Codes: but Henry VIII., whether from large views of policy, or from sympathy towards the oppressed and persecuted people from whom on the paternal side he derived his origin, annihilated at once the whole system, abolished all distinctions between his English and Welsh subjects, and gave to the two countries all the blessings of a real union. What have been the consequences? The Irish were never more hostile to every thing English than the Welsh were before this period; and the Welsh borderers had continued for centuries their predatory incursions; but the statute which brought them within the pale of the British constitution very soon put an end to all these evils. The Welsh were restored to their civil rights, they were emancipated, and they have ever since rather

* See our Review for June last, p. 197.

exceeded than been inferior to their English fellow subjects in loyalty.—This law, uniting the two people, (our sensible historian tells us) ‘has been cheerfully obeyed from that day to the present, and has reconciled us by a complete participation of all the privileges of Englishmen, to the entire theory, and nearly to the practice of the laws of England, hitherto imperfectly known to us and therefore only partially adopted or approved of.’

Let us not suppose that the Welsh had merited this treatment by good conduct; far from it; even the harsh descriptions in the “*Thoughts on the Catholic Question*” fall short of *their* excesses; which are stated in the preamble to an act that preceded by a very short time the statute of union. The ultimate remedy for these mischiefs was sought and found by the able counsellors of Henry VIII. in the measure of union. Had it been the inclination of the court, no doubt a cry could have been then raised against the barbarous Cambrians, the measure have been prevented, its authors have been held up to obloquy, and the bloodshed and misery consequent on its failure have been protracted to an indefinite period. At all times, instruments in abundance for such base purposes may be found.

The method taken by the advisers of Henry was to give his royal assent to a statute, which declares and enacts that

‘Because “divers rights, usages, laws and customs be far *discrepant* from the laws and customs of this realm, and because that the people of the same dominion have and do daily use a speech nothing like re consonant to *the natural mother tongue used within this realm*”, some rude and ignorant people have made distinctions between the king’s subjects of England and Wales, which has occasioned many quarrels between them; to prevent which in future, the king “of a singular love which he beareth towards his subjects of his said dominion of Wales,” and minding to extend the English laws to that country, and “utterly to *extirp*” all sinister usages and customs, and to bring the subjects of his realm and the said dominion into amiable concord and unity, with the consent and by the authority of parliament, enacts that from henceforth all persons “born and to be born in Wales shall have, enjoy and inherit all and singular freedoms, liberties, rights, privileges, and laws within this his realm, and other the king’s dominions as other the king’s subjects naturally born within the same have, enjoy, and inherit.”

Never did a state adopt a measure more just and humane, or more expedient, or more beneficial in its consequences. The opponents of the repeal of the Wallic code pleaded the excesses of the Welsh and their language;—the cry now is, the excesses of the Irish and their religion. Our ancestors restored the Welsh at once to their civil rights, and their excesses disappeared;

disappeared ; their language indeed remained, but it remained an inconvenience to none besides themselves. Let us imitate their example, and the excesses of which *we* complain will also disappear ; and if the religion remains, it will be an inconvenience only to those who profess it. Henry, though he prided himself on his descent from the house of Lancaster, did not scruple to discard their policy in this instance, and to annul a code which originated with them.

Mr. Jones gallantly undertakes a defence of his countrymen against their oppugners ; and to the feverish virulence of Pinkerton, he replies with successful pleasantry. Though, however, he has in the happiest manner exposed the extravagances of this writer, he does ready justice to his merits. In this contest, the Celt has decidedly the advantage ; his behaviour is manly, liberal, and generous ; he disdains a laboured defence, but contrives to make the accusations of his adversary recoil on himself : while the Goth indulges in a style of bitterness and rancour, not less disgraceful to letters than at variance with facts. In the manner in which he conducts himself, the Celt displays the qualities of a magnanimous and noble nature ; while the Goth acts as if he thought that a claim to pre-eminence is established by being angry, supercilious, and arrogant. We have understood that, when a Celt of a superior order has been pointed out to Mr. Pinkerton, he has accounted for that superiority by ascribing it to a portion of Gothic blood : he will probably, then, attribute the sound judgment and excellent sense, of which Mr. Jones has given proofs in the present volume, to an admixture of this intellectually ennobling Gothic blood : but let him be cautious ; he will find it difficult, on his own principles, to meet an insinuation which it is not improbable that the Cambrian may throw out, namely, that by some mischance, or rather series of mischances, repeated infusions of Celtic blood must have infected the genealogy of the *soi-disant* boastful Goth. While, however, Mr. Jones ably vindicates his countrymen from charges which are ill founded, he does not conceal the unfavourable side of the national character, but, in a fair delineation, allows the existence of that pride, irascibility, cunning, litigiousness, and ferocity in personal contests, which other writers have imputed to them.

We must now take our leave of this work, which we have found on the whole to be highly interesting. As a county history it scarcely yields to any of the same kind which have preceded it ; and though several smaller imperfections are discoverable in it by the eye of criticism, we judged that we should better consult the interest of our readers by extending our quotations, than by dwelling on these blemishes.

Fourteen well engraved plates enrich this volume; and several long pedigrees, to the claims of which we cannot speak, are given in an appendix.

ART. II. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1805. Vol. XXIII. * 8vo. 10s. 6d, Boards. White, Becket, &c.*

As the great object of this Society is to augment the conveniencies of civilized life by useful inventions and improvements, and to encourage the exertions of genius in all the departments of human talents and industry, it affords us considerable satisfaction to be informed of its flourishing state. The variety of the articles included in its Transactions renders them amusing publications: for they announce discoveries, which, if not individually, at least in their aggregate, are important, while at the same time they suggest hints for the farther exercise of inventive minds. In order to raise the comforts of social man to their highest point, much remains to be effected; and if the managers of political affairs were as fully bent on applying the best possible means to the attainment of that end which they profess to have in view, as scientific individuals seem to be in the subordinate operations of industry and art, the blessings of civilization would be more conspicuous than they at present appear.

When we state that 182 distinct premiums were offered by the Society in the year 1805, the reader must be aware that its attention is directed to a great number of objects; among which, if some should be deemed trifling, the majority will be pronounced to be of a contrary description. The first premium noticed in the Secretary's preface respects the preservation of the Fair Sex from the danger of being burnt, in consequence of the combustible nature of their drapery; and what man can peruse the accounts which are continually given of Ladies burnt to death by their dresses suddenly taking fire, without wishing to have some means devised for *rendering Muslin incombustible*? We should think that the Ladies themselves would be solicitous for such a discovery; and that, till an effectual method can be prescribed, they would employ immersion in alum water, or in solutions of some other earthy or metallic salts. The common fire-guards have their use: but, as these cannot prevent the flying out of

* Vol. xxiv. for 1806, is just published, but we have not yet perused it.

sparks, instances of their inefficacy have occurred, and nothing short of making the dress itself incombustible can completely secure the person of the wearer from danger. Partial to the Sex, and sensible of their value, we entreat them to apprize manufacturers that *Muslin must go out of fashion*, unless they can invent a method of preventing it from catching fire. Such a suggestion would come in aid of the Society's premium.

AGRICULTURE.

This class contains papers which give details of planting 44 Scotch acres with *Firs* by Lord Breadalbane, in the parish of Kenmore, Scotland;—of 922,000 *Oaks* by Mr. Johnes, at Hafod, Cardiganshire;—of the culture of *Beans* which were cut green, and of *Wheat*, by Mr. Curwen of Workington-hall, Cumberland;—of the improvement of 308 acres of *Land lying waste*, by Mr. W. Taylor of Beamish, in the County of Durham;—of new invented *Sheep-shears* by Captain John Miller, of New Park, Axminster, Devon, the object of which is to prevent the animal from being cut, which often happens in the use of the common shears;—of a new mode of raising *White-thorn Hedges* merely by cutting the roots into lengths and planting them, by Mr. Taylor of Moston, near Manchester;—of the culture of *Carrots* by double furrowing, which moves the earth 14 inches deep, and their subsequent application, by Mr. Mason of Goodrest Lodge, near Warwick;—of the growth of *Timber Trees* in a plantation belonging to the Duke of Bedford, by Mr. Farey, of Upper Crown-street, Westminster;—of the forming and management of a *Water-meadow on Prisle Farm*, near Fletwick, Bedfordshire, by Mr. Smith of Buckingham-street, Adelphi*;—of the culture of *Turnips*, as an appendix to his former papers in the 22d Vol. of the Society's Transactions, by Mr. Watson of North Middleton, Northumberland;—and of planting *Osiers*, by Mr. Bull, of Ely.

Nothing in these communications requiring particular discussion or elucidation, we have considered it as sufficient merely to report in this concise manner the object of each writer.

CHEMISTRY.

The first and most important of the three articles of which this class is composed is an account by Mr. Vanherman, of Mary-le-bone-street, Golden-square, of his processes for making cheap and durable paints with *Fish-Oil*. This appears to be an useful discovery; and to gentlemen in the country, and to those

* A map of this meadow was given in the Communications to the Board of Agriculture, Vol. iv. p. 341.

who have large wooden buildings exposed to the inclemency of the weather, this cheap paint, which is not subject to blister or peel off by exposure to the sun or air, must be a desirable acquisition. Mr. V. observes that his paint, the vehicle of which is fish-oil, may be manufactured of any colour, and laid on by ordinary labourers. 'The highest price of any does not exceed three-pence per pound, and many of them so low as two-pence, in a state fit for use. White-lead which has been ground with prepared fish-oil, when thinned with linseed-oil, surpasses any white hitherto made use of for resisting all weathers, and retaining its whiteness.'

As the charges for painting are now very high, (though perhaps some *painters* avail themselves of this cheap mode of preparing their colours,) it cannot be amiss to extract Mr. V.'s own statement.

'To refine one Ton of Cod, Whale, or Seal Oil, for painting, with the cost attending it.'

	£	s.	d.
One ton of fish-oil, or 252 gallons,	36	0	0
32 gallons of vinegar, at 2s. per gallon,	3	4	0
12lbs. litharge, at 5d. per lb.	0	5	0
12lbs. white copperas, at 6d. ditto,	0	6	0
12 gallons of linseed-oil, at 4s. 6d. per gallon,	2	14	0
2 gallons of spirits of turpentine, at 8s. ditto,	0	16	0
	<hr/>		
	£43	5	0

252 gallons of fish-oil,
12 ditto linseed-oil,
2 ditto spirits of turpentine,
32 ditto vinegar

298 gallons, worth 4s. 6d. per gallon.

Which produces - £67 1 0

Deduct the expence - 43 5 0

£23 16 0 profit.

'To prepare the Vinegar for the Oil.'

'Into a cask which will contain about forty gallons, put thirty-two gallons of good common vinegar; add to this twelve pounds of litharge, and twelve pounds of white copperas in powder; bung up the vessel, and shake and roll it well twice a day for a week; when it will be fit to put into a ton of whale, cod, or seal oil; (but the Southern whale oil is to be preferred, on account of its good colour, and little or no smell) shake and mix all together, when it may settle until the next day; then pour off the clear, which will be about seven-eighths of the whole. To this clear part add twelve gallons


of linseed-oil, and two gallons of spirits of turpentine; shake them well together, and after the whole has settled two or three days, it will be fit to grind white lead, and all fine colours in; and, when ground, cannot be distinguished from those ground in linseed-oil, unless by the superiority of its colour.

‘ If the oil is wanted only for coarse purposes, the linseed-oil and oil of turpentine may be added at the same time that the prepared vinegar is put in, and, after being well shaken up, is fit for immediate use without being suffered to settle.

‘ The vinegar is to dissolve the litharge, and the copperas accelerates the dissolution, and strengthens the drying quality.

‘ The residue, or bottom, when settled, by the addition of half its quantity of fresh lime-water, forms an excellent oil for mixing with all the coarse paints for preserving outside work.

‘ *Note.* All colours ground in the above oil, and used for inside work, must be thinned with linseed-oil and oil of turpentine.

‘  The oil mixed with lime-water, I call *incorporated oil*.

‘ *The method of preparing and the expence of the various Impenetrable Paints.*

‘ First.—Subdued Green.				£	s.	d.
Fresh lime water, 6 gallons,	-	-	-	0	0	3
Road dirt finely sifted, 112 pounds,	-	-	-	0	1	0
Whiting, 112 ditto,	-	-	-	0	2	4
Blue-black, 30 ditto,	-	-	-	0	2	6
Wet blue, 20 ditto,	-	-	-	0	10	0
Residue of the oil, 3 gallons,	-	-	-	0	6	0
Yellow ochre in powder, 24 pounds,	-	-	-	0	2	0
				<hr/>		
				£	1	4
				<hr/>		
						1

‘ This composition will weigh 368 pounds, which is scarcely one penny per pound. To render the above paint fit for use, to every eight pounds add one quart of the incorporated oil, and one quart of linseed-oil, and it will be found a paint with every requisite quality, both of beauty, durability, and cheapness, and in this state of preparation does not exceed two-pence halfpenny per pound; whereas the coal tar of the same colour is sixpence.’

In the subsequent pages, the method of mixing ingredients for other colours is explained; and this valuable paper concludes with

‘ A receipt for a constant white for the inside painting of houses; which paint, though not divested of smell in the operation, will become dry in four hours, and all smell gone in that time.

‘ *White Paint.*

‘ To one gallon of spirits of turpentine, add two pounds of frankincense, let it simmer over a clear fire until dissolved; strain it and bottle it for use. To one gallon of my bleached linseed-oil, add one quart of the above, shake them well together and bottle it also. Let any quantity of white-lead be ground with spirits of turpentine very fine,

fine, then add a sufficient portion of the last mixture to it, until you find it fit for laying on. If in working it grows thick, it must be thinned with spirits of turpentine.—It is a flat or dead white.'

The next paper mentions the premium voted to Mrs. Richardson of Willis's Place, Chelsea, for her invention for clearing *Feathers* from their animal *Oil*, by immersing them in lime water. This mode of divesting new feathers of their disagreeable smell may be employed in all families. After having been immersed 3 or 4 days in the lime-water, they are taken out, washed in clean water, and dried on nets.

Mrs. Morris, of Union-street, near the Middlesex-hospital, is the contributor of the last of the chemical papers. She has invented a method, by the use of potatoe-liquor, or the liquor obtained in the process of making potatoe starch, of *cleansing silk, woollen, and cotton goods*, without damage to the texture or colour; and this mucilaginous potatoe-liquor is to be applied with a wet sponge, and a little fine sand, for the purpose of cleaning dirty painted wainscots. The white fecula, the substance of which potatoe-starch and powder are formed, she says, will answer the purpose of Tapioca, and will make an useful nourishing food with soup or milk. We have never heard of its having been thus employed, but we can have no doubt of its being nutritious. Cooks may turn it to a good account as an article of diet.

Under the head of MANUFACTURES, three papers also occur.

Mr. Corston of Ludgate-hill communicates an account of his having succeeded in manufacturing *Plait* for *Hats* of *Rye-Straw* raised on poor land, equal to *Leghorn Plait*. Persons who have dealt many years in the article attest that they could not distinguish this home manufacture from the Italian Leghorn.

A machine for *cutting and crooking wires or teeth* employed in carding wool and cotton, invented by Mr. Beard of Coggeshall, in Essex, is described in the next paper. Even by the help of an engraving, it would be difficult to explain the construction of this ingenious machine, which makes two wires at once.

In the next paper, Mr. Austin of Glasgow, one of the three persons who first attempted the muslin manufacture in Scotland, explains his inventions in machinery for rendering *the art of weaving more expeditious and less expensive*, particularly for expediting the spotted, brocaded, or figured work in muslin, lawn, cambric, &c. A plate is annexed. At the time of making this communication, Mr. A. sent to the Society some specimens of types or figures formed of burnt clay or porcelain, for printing patterns on calicoes, or designs for articles to be sewed or tamboured. These are not liable to be destroyed by

fire, nor by lying in a damp place, and may be purchased at half (or even one fourth) of the price of those that are cut in wood.

M E C H A N I C S.

This class commences with an account by Mr. Smart, of the Ordnance-wharf, Westminster, of his invention for *cleansing Chimnies* by mechanical means, to obviate the necessity, of employing Climbing Boys. The humane part of the public were much interested by a proposal, first printed in the St. James's Chronicle, in behalf of those miserable Beings, the *little sweeps*, who generally perform the operation of cleansing chimnies from soot. The cruelties used by their hard-hearted masters to force them up narrow flues, and the number of lives which must be sacrificed in this horrid task, have excited the feelings of the compassionate; and the Society offered a premium for an invention which should supersede the necessity of this practice. To Mr. Smart this reward has been adjudged; though it is admitted that his machine will not answer in every case. It is made of a brush, which opens and shuts on the principle of the umbrella, and is forced up the chimney by means of hollow tubes, with a cord passing through them.

'My men,' (says Mr. S.) have done some thousands, and I have six men and horses daily employed in it, which I mean to continue, until it is generally adopted by the master chimney-sweepers; many of whom, by the assistance of the Society for Improving the Condition of Climbing Boys, have now my machines in use in London, and most of the large towns in England, and I hope, in time, will abolish the practice of children being sent up the chimnies. Some are so crooked that no machine will pass from the bottom, but they are few, about one in the hundred; these can be done with the same machine from the top; we have done a greater average number of narrow flues that no child could get up; others have been extinguished when on fire, by placing a wet cloth over the brush and putting it up the chimney.'

An explanatory plate is annexed, with full directions for using the machine. It is added in conclusion:

'Although Mr. Smart is engaged in a very extensive line of business more beneficial to himself, yet for the sake of humanity, and in order to prevent the miseries attending children who fall into the employment of common chimney-sweepers, he undertakes to provide persons to cleanse chimnies in his method, or will sell machines ready made for the purpose, at a moderate price.'

Mr. Gilpin, of Old Park Ironworks, near Shifnal, has detected the error in the application of chains in working over pulleys, and has invented an improved *Crane* with flexible *Chains*, which

which are more safe than the best hempen ropes, and at the same time equally uniform. For the details, we must refer to the paper, with the subjoined engraving. The certificates state that the chains, in Mr. Gilpin's method of applying them, are complete substitutes for ropes ; and that the Crane is constructed on stronger and more durable principles than those that are in general use.

A raised bench, furnished with a strap and treadle to enable *Shoe-makers* to perform their work *in a standing posture*, by Mr. Parker of Blue-Cross-street, Leicester-fields, obtained a premium of fifteen guineas : but we see little ingenuity in this invention, and we are not even informed that it is adopted by the trade. It is merely stated that the inventor, who is a boot-maker, uses it.

An elaborate paper explains the principles and use of a *Geographical Quadrant and Staff*, invented by Mr. Salmon of Woburn, which may be employed in navigation and in land-surveying ; being a facile instrument for ascertaining inaccessible distances, and for demonstrating and determining various problems in Geometry and Trigonometry.

A *Library Book-case-Bolt*, to facilitate the opening of both doors at once, which also will serve for folding doors and French casements, by Mr. Herbert of Bow-street, Covent-garden, is the subject of the next communication.

Various fatal accidents having happened to horses employed on rail-roads, when in descending declivities they have been overpowered by pressure, or fall by tripping, Mr. Le Caan, of Llanelly, in Carmarthenshire, has invented a *Check to Carriage Wheels* on rail-roads, which promises to be effectual. This check is prefixed to the fore wheel, suspended by chains fastened to the shafts, which relax when the horse falls by pressure or accident, allowing the Check to lock under the wheels, and thus instantly to stop the carriage.

We are next presented with an account of a *day and night Telegraph*, by Mr. Davis, Crescent, Kingsland-road, which is said not to be so liable to get out of order as those which are at present used, and capable of more changes : but it is not stated that any experiments have been actually made with it, nor that Government have expressed a disposition in any instance to adopt it. We mean not by this hint to detract from the merit of the invention ; which, on the mere inspection of the plate, appears to have powers superior to those of the common six-shuttered telegraph.

A description, with a plate, of an *expanding band-wheel or rigger*, for regulating the velocity of machinery, is given by Mr. Flint the inventor ; who has contrived, by means of

screws moving on a spiral thread, along grooves radiating from the centre, to enlarge or diminish the circumference of the band-wheel.

We are indebted to Mr. Salmon, the inventor of the Geographical Quadrant above mentioned, for an improvement in *Canal Locks*, for preventing a waste of water; a matter of much complaint in those parts of canals which run on the higher levels, especially during the summer. A view of the plate is necessary to give the reader an idea of elevating and depressing water in locks without waste.

The *Machine for cutting paper and the edges of books*, by Mr. Hawkins of Dalby-terrace, City-road, is said to facilitate the business of the stationer and bookbinder; and we can credit the report, since, in Mr. Hawkins's press, books and paper may be cut on the three edges at one fixing.

We owe to Mr. Ward of Blandford, Dorsetshire, a new *Striking Clock Movement*. 'The striking part of this clock is so far simplified that the whole train of wheels used in common clocks, together with the barrel and weight, are entirely superseded.' The advantages of this clock over common clocks are thus stated by the inventor:

'First.—That it is not attended with that disagreeable roaring which is frequently heard in the wheels and pinions of others, and particularly the fly pivots when in want of oil.

'Second.—That the interval between the strokes is uniformly the same: the case is very different in other clocks, for as they get foul they always strike slower, and more so still when the weather is cold.

'Third.—That in consequence of its simplicity, it is not liable to be out of repair.

'Fourth.—That it can be manufactured for considerably less expence.'

Mr. Antis, of Fulneck, near Leeds, is the author of the two following letters; one respecting a *detached Escapement of a Pendulum Clock*, which he had formerly mentioned to the Society; and the other relating to his improved *Door Latches*, which are not so liable to be out of order as those hitherto employed.

With a model of his invention, Mr. Watkins of Giltspur-street, West Smithfield, has sent to the Society, Observations on an improved *detached Escapement for Time-Keepers*, for ascertaining the longitude at sea, on a principle to reduce friction. This and the following paper by Mr. Hardy of New North-street, Red Lion-square, on a new *Compensation-Balance for Time Keepers*, will naturally attract the notice of the makers of time-measuring movements: but the general reader

will be unable to appreciate their merit, even with the help of the plates which accompany them.

We are lastly, in this class, presented with a communication from Mr Prior of Nessfield, near Skipton in Craven, Yorkshire, giving an account of a *Larum* applicable to *Pocket Watches*. It requires some little knowledge of the construction of a watch to employ this machine, though, as Mr. P. remarks, it has but one wheel in it:—the main spring is wound up and stopped by a method entirely new; and it will be very useful to watch-makers, clock-makers, and others.

COLONIES AND TRADE.

A Letter from Dr. Roxburgh, of Calcutta, the well known corresponding member of the Society, accompanied Specimens of the *Aldacay* or *Caducay Galls*, with which the yellow colour in the Indian Chintzes is formed. We shall extract from this paper the author's account of these Galls, and his subsequent hints on other unknown treasures of the East:

‘ The tree which produces the yellow myrabolans, mentioned in the foregoing passage, also yields a species of galls, of a very irregular shape and yellowish colour. When fresh they are lighter coloured, and darken by age, until they become dark brown, or nearly black. On the coast of Coromandel, where they seem to be better known than in Bengal, they are called *Aldacay* by the Telingas, and by the Tamuls, *Caducay*. I have never ventured so far in amongst the mountains as where the galls are found; but, from the information I have been able to collect, it seems that an insect punctures and deposits its eggs in the young tender leaves of the tree, which causes them to swell into the various forms the galls assume.

‘ They are sold in every market, being one of the most useful dyeing drugs the natives know. Their best and most durable yellow is dyed with them, and fixed with alum. With ferruginous mud they are used to dye black. They are also the chintz painters best yellow. Their astringency seems to be greater than that of the fruit, as an ink made with them resisted the weather longer than that which was made with the pulp which covers the nuts. I am inclined to think they are the *Faba Bengalensis* of our old *Materia Medica* writers.

‘ Upon the leaves of this tree I have found an insect, which I take to be the larva of a coccus, or chermes; they are about three eighths of an inch long, and a quarter of an inch broad; flat below, convex above, and composed of twelve annular segments. The whole insect is replete with a bright yellow juice, which stains paper of a very deep and rich yellow colour. Could these insects be collected in any quantity, I am inclined to think they might prove as valuable a yellow dye as the cochineal is a red.

‘ I beg, Sir, you will inform the Members of the Society, that it will yield me particular pleasure, to be in any shape instrumental in bringing under their notice as many, as in my power, of the numerous treasures, yet little known, with which this extensive empire abounds;

abounds ; which, through their means, must essentially conduce to the advancement of arts, manufactures, and commerce ; and, in the mean time, I beg leave to draw the attention of the Society to the following objects :

• First.—Resins, commonly called *dammer* in India. They are the produce of various trees, and, when boiled up with oil, are used instead of pitch, in the marine yards throughout India.

• Second.—A drying oil, or very thin balsam, extracted, by incision, from the trunk of a large tree, which I have called *Oleoxygen Balsamifera*. It grows abundantly in Chittagong, and is chiefly used in painting.

• Third.—Vegetable substances, and their extracts containing the tanning and astringent principles, abound in India, probably more than in any other country in the world.

• Fourth.—Substitutes for hemp and flax are numerous over Asia. In my essay on these, above twenty are already enumerated. If found to answer, of which there is little doubt if put to the test of fair experiment, they might soon form a considerable addition to the export trade of these countries, and of use to the manufactures of the mother country. This appears to be a most important object, deserving the greatest encouragement, even when on the best of terms with Russia.

• Fifth.—The coarse silks, spun by the wild tussah and domesticated Berinda worms. The latter is soft as shawl wool, and incredibly durable.

• Sixth.—The very fine, delicate, silky wool, the produce of the two trees, *bombax pentandria* and *heptaphylla*, if still found unfit for the loom, might answer for hats, or some other such purpose, where the very softest hair of animals is employed.

This industrious naturalist is intitled to the thanks of his country.

From Upper Canada, a letter was received from Mr. Hughes, giving an account of the *Culture of Hemp* in that province. It is stated that two acres and half of a black loamy clay soil, after two ploughings, was sown broadcast with hemp seed about the middle of May 1803 ; that the hemp produced on this piece of ground was plucked about the middle of August ; and that the produce amounted to 1843 pounds avoirdupoise weight.

The concluding paper contains a letter from Mr. Vondenvelden of Quebec, containing a brief description of the *Cotonnier* or cotton plant ; and a suggestion that the silky substance, which it produces, may be profitably employed in the manufacture of writing-paper, by being mixed with linen or other rags.—The remainder of the volume consists, as usual, of Lists of the Rewards bestowed by the Society, of presents received in books and models, of the officers, and of the subscribing members.

Facing the title, is placed a portrait of Thomas Hollis, Esq. of Corscombe in the County of Dorset; and the preface commences with a brief notice of this respectable character. At the end, equally concise mention is made of that ingenious and truly classical artist James Barry, Esq. who died on the 26th of February, 1806, in the 65th year of his age; whose remains lay in state in the Society's great room, decorated by his immortal labours, and were interred in St. Paul's Cathedral between those of Sir Christopher Wren and Sir Joshua Reynolds.

These volumes of Transactions certainly include a great variety of useful matter: but if the Society were disposed, it might be easily exhibited in a more compressed form.

ART. III. *A Treatise on the Teeth of Wheels, Pinions, &c.* demonstrating the best Forms which can be given to them for the various Purposes of Machinery: such as Mill-work, Clock-work, &c. and the Art of finding their Numbers. Translated from the French of M. Camus, with Additions. Illustrated by fifteen Plates. 8vo. 10s. 6d. Boards. Taylor.

THE translator has deemed it proper to usher in the treatise of his author with a preface, which, if it reminds us of the importance of the subject, does not convince us of the mathematical competency of the writer: for he says that 'the perfection of the most simple as well as the most complicated engines, depends almost entirely upon the due action of the teeth of the wheels with each other; or in other words, on the best form for ensuring their proper action with the least friction, and of course with the least wear and loss of power.' Now if we understand the work before us, *the least friction* is not the circumstance either accomplished or attempted in the epicycloidal form of teeth, but equable angular motion. No form can be given to teeth, so that both these advantages shall be obtained; and therefore, if we wish to investigate the form by which friction shall be avoided, we must suppose the angular motion to vary *not uniformly*: which uniformity, however, is preserved in De la Hire's and Camus's constructions. That it is an equable or uniform angular motion which is sought in M. Camus's investigations, one of the first passages in the work will prove: 'We may consider as the best form that can be given to the teeth of the wheels of any machine, that which will cause these teeth to be always, in regard to each other, in situations equally favourable; and which consequently will give the machine the property of being moved uniformly by a power constantly equal.'

After

After having premised the definition of certain technical terms, the author proceeds to shew what will be the ratio of the forces, when the wheels act on each other by means of their teeth, with the forces when the wheels act by contact, or by teeth infinitely small. This ratio, assuming a general form for the teeth, is variable; and the inquiry is to be directed towards that form with which this ratio shall be constant.

If we join the centres C, O , of the two wheels A, B , and divide the line joining the centres, in the ratio which the number of teeth in wheel A ought to have to the number in the wheel B , and call the point of division D , then a line drawn perpendicularly to the common tangent of two teeth in contact will intersect the line of the centres in some point, E ; and the forces, of which we have spoken, will be to each other as $CD \cdot EO : OD \cdot EC$.

The best form of teeth being that in which the perpendicular to the parts of the teeth in contact passes through the same point E , the inquiries of M. Camus in the 22d page are directed towards such form; and he accordingly explains the manner in which Epicycloids and Hypocycloids may be generated: for in these curves a perpendicular to the tangent at the point of contact will always pass through the same point in the line of the centres, the generating circle being the same for the two *basis* circles, the radii of which circles are proportional to the angular velocities of the wheels. If the two *basis* circles remain the same, and the generating circle vary, different epicycloidal curves will be generated; all (under certain limitations) producing equable motion. In a certain value of the radius of the generating circle, (when it is equal to half the radius of the circle within which it revolves,) the hypocycloid becomes a right line tending to the centre of the wheel. In another case, the hypocycloid becomes nearly a point; that is, when the radius of the basis circle becomes nearly equal to the radius of the wheel. It is easy to see to what cases, in practice, these two forms will apply.

M. De la Hire preceded M. Camus in his reasonings and demonstrations; and in his tract *De l'Usage des Epicycloïdes dans les Mécaniques*, he taught that the teeth of wheels for the production of equable motion should possess an epicycloidal form. The demonstrations of De la Hire are by no means concise, nor very perspicuous; and M. Camus has not much improved on his model.—Neither of these gentlemen, indeed, has considered the subject in all its extent and variety. Epicycloidal curves possess not solely the property of imparting equable motion: equable motion may be effected in an infinite number of ways; “*et quoniam*,” says Euler, “*hoc infinitis modis prastari*

prestari poterit, inde quovis casu cum, qui ad praxin maxime accommodatum videbitur, eligere licebit."

The investigation of the form that shall be most commodious for practice is of no small consequence; and although Euler distinctly perceived the proper and legitimate object of inquiry, yet he failed (except in one instance) in deducing from his analytical conclusions, simple and commodious constructions. Towards the end of his memoir, he shews, but not as a deduction from his differential formulæ, that the involute of a circle is a proper form for the tooth of a wheel: with such a figure, equable motion would be obtained; and such a figure admits of an easy mechanical description.

Euler's investigations are far more profound and scientific than those of either Camus or De la Hire: but they are more interesting to the analyst than useful to the mechanic; and their great author, probably passing on to other inquiries, has not derived from his formulæ all the advantages which may be obtained. Ought they not to comprehend all that Camus and De la Hire have done?

M. Camus has paid much attention to the interests of the practical mechanic; and if sufficient time be given to his descriptions and demonstrations, he cannot fail to be understood: but to the mathematician who is only slightly and moderately versed in the practice of demonstration, this author's reasonings and deductions will appear tediously dilated. In proving a simple case of equilibrium from the property of the lever, and in shewing that the virtual velocities of the weight and power are inversely as the weight and power, he consumes twenty pages. This is very unnecessary; for though every thing should be made clear, and no important step omitted, yet, after these conditions are observed, brevity becomes an excellence.—The description of the manner of generating epicycloids is sufficiently well executed: but we by no means are inclined to commend the transition from the preceding matter to these curves. The author no where distinctly states by what peculiar property these curves are subservient to the end which is to be attempted in the formation of the teeth of wheels.

In passing these censures, it is, however, our duty not to forget that the original of the present work was written fifty years ago. Since that time, mathematical science has been much extended and improved: authors now write with enlarged views, and aided by more powerful instruments of calculation; and as they address more enlightened readers, if they do not *labour to be brief*, they may yet be concise, and still avoid

avoid obscurity.—That M. Camus wrote under the disadvantages of a calculus which was nascent, and unconfirmed in strength, we have a sufficient proof in his manner of finding the curve proper for the teeth of the wheel when the *teeth* of the pinion are small cylinders, the centres of which lie in a circle whose centre is that of the pinion. This curve he forms by first constructing an epicycloid, and then drawing a curve through the intersections of a number of circles of equal radii, the centres of which all lie in the aforesaid epicycloid. Here he follows De la Hire; and in this process, both these gentlemen required, for a better construction, the refined analysis of Euler.

Since the time of Camus, mathematicians have not directed much attention towards this subject. Euler indeed, as we have mentioned, employed on it the powers of Analytic Science, but not with the happiest result. He effected what no one had done before him, a general solution of the problem, and shewed that there was an infinite variety of ways for forming the teeth of wheels: but, out of this variety, he was not able to select more than one or two which he could recommend to the practical mechanic: for, when we look to the wants of the arts, it is not sufficient to propose a curve by assigning its equation, but it is necessary to shew by what means it may easily be traced out and constructed. The curves which answer the conditions of the problem of the form of the teeth of wheels, and which moreover can be easily described, are the involutes of circles; and these forms, Euler strongly recommends.

The substance of this tract was comprized in a paper inserted in the Paris Memoirs for 1733; and if our advice had been asked in the case of the publication before us, we should not have suggested a mere translation of the original work. A volume of the same size, containing the substance of the author's reasonings, (for who can admire or would perpetuate his prolixity?) interwoven with subsequent discoveries, would have been a better present to the public. As, however, we are not disposed, in expectation of excellencies which may never arrive, fastidiously to reject every thing that has in it the leaven of infirmity and imperfection, we consider it as our duty moderately to approve and recommend the present translation.

ART. IV. *Surgical Observations, Part the Second*: containing an Account of the Disorders of the Health in general, and of the digestive Organs in particular, which accompany local Diseases, and obstruct their Cure: Observations on Diseases of the Urethra, particularly of that Part which is surrounded by the prostate Gland: and Observations relative to the Treatment of one Species of the *Nevi Materni*. By John Abernethy, F.R.S. Hon. Member of the Royal Medical Society, Ed. &c. &c. 8vo. 6s. Boards. Longman and Co.

WE always anticipate much satisfaction from the perusal of Mr. Abernethy's publications: which, though not unfrequently deficient in some of the more minute points of composition and arrangement, possess the essential requisites for rendering a scientific work of permanent value; since they display accurate observation, extent of knowledge, and above all, the most perfect candor. The present volume will not, we think, materially add to the reputation of the author, but it will not derogate from it; for if it does not contain much that can be regarded in the light of important discovery, it affords a large body of useful practical information.

The principal object in this work is to point out the connection between local and general disease; and more particularly to shew that a derangement in the action of the digestive organs produces or maintains symptoms, which on a cursory inspection would be referred altogether to a topical affection of some other part of the system. Whether the disorder of the chylopoietic viscera is, in any instance, considered as the original cause of the complaint, does not seem very clearly expressed: but Mr. Abernethy's general idea is, that the topical affection previously exists, and excites an irritation of the whole nervous system, which, through the medium of the sensorium, produces derangement of the digestive organs; and that this re-acts, and greatly aggravates the original disease. The general fact is, we believe, admitted by every practitioner; and we conceive that no one, who has the smallest pretensions to science, can be ignorant of the connection that is pointed out by Mr. Abernethy. We cannot, therefore, acquiesce in the observations which we find in the commencement; whence it might be inferred that the practitioners of surgery are, in general, regardless of the state of the constitution, and confine their attention to the treatment of the topical affection for which their aid is immediately required. We entirely acquit the author of the wish to cast any invidious reflections on his professional brethren: but it must be confessed that his observations might bear that construction, had they

they not proceeded from a quarter to which such a suspicion cannot attach.

Mr. Abernethy begins by describing the nature of the disease which attacks the digestive organs, under the circumstances above mentioned. The appetite is impaired; the fæces are scanty, and of an unusual colour and consistence; the tongue is dry and furred; the urine is turbid; and pain is experienced on pressing the region of the stomach. We meet with a considerable number of observations on these symptoms, particularly the appearance of the tongue and the fæces. Mr. A. endeavours to point out the connection subsisting between the alteration which they experience, and the diseased condition of the stomach; and to shew how far this latter can be predicted, by attending to the appearances which they present. The functions of the liver are often affected by the diseases of the stomach; and conversely, this latter organ generally participates in any derangement which takes place in the biliary secretion. It is accordingly found that, in the disease which we are now considering, the bile is frequently either diminished in quantity, or vitiated in quality. Mr. Abernethy infers, from actual examination, that this train of morbid symptoms may exist for a considerable length of time, and yet that no change is produced in the structure of the parts; a still longer continuance, however, of this disordered state, has excited a degree of inflammation, and even ulceration, in the coats of the large intestines.

As to the general principles of treatment which the author adopts, they are founded on the supposition that the digestive organs are in a state of weakness and irritability; and he accordingly attempts 'to diminish the former and allay the latter.' At the same time, he endeavours to restore the secretions of those parts, which he thinks are disordered, with respect both to quantity and quality. The principal agents which he employs are different combinations of tonics and purgatives; and when the biliary secretion is defective, he recommends small doses of mercury. On the whole, it would appear that the state of convalescence continued to advance, nearly in proportion as a regular condition of the alvine discharge was procured.—The coincidence between Mr. Abernethy's plan of treatment, and that which was lately recommended by Dr. Hamilton, is at once striking and satisfactory; the more so, because we are informed that the present volume was written before the publication of that of Dr. Hamilton.

Mr. Abernethy next proceeds to relate a number of cases in confirmation of his doctrine. We learn from them that patients,

patients, who exhibited every symptom of diseased spine, paralysis of the lower extremities, and different affections of the nervous system, were entirely cured by an attention to the state of the stomach, after the usual topical remedies had been applied without effect. The same method of treatment was found equally efficacious in relieving affections of the head, which were originally produced by local injuries; and from the rapidity of the cure, it seems impossible that any derangement of structure could have taken place, although the symptoms were such as would in general have been referred to this cause. Among the diseases which Mr. Abernethy subdued by directing his attention exclusively to the digestive organs, are some cases of the kind which he formerly described as resembling syphilis in every respect, except their being removed without mercury. Our sentiments on this subject we have already expressed in our review of the first part of these *Observations*; and we have still to remark that, although we do not entertain any doubt of the accuracy of the writer's statements, the disease remains undefined: besides that the event of a case is not a sufficient, nor indeed a proper ground for judging of its nature. We may farther state that the result of the practice in these instances is not so decidedly favorable as in some of the other affections. By pursuing the same plan of treatment, unhealthy abscesses, indurated glands, spasmodic strictures of the œsophagus, a disease which exhibited the more obvious symptoms of phthisis, and other affections that would at first view have been unequivocally referred to a topical cause, were relieved or cured.

Having related, with considerable minuteness, the result of his experience in the treatment of these complaints, the author proceeds to state the information which he has obtained by dissection, 'relative to the causation of other diseases by those of the digestive organs.' It appears that apoplexy, paralysis, and other maladies, which sometimes depend on mechanical injury of the brain or nerves, are at other times produced without any visible derangement of structure; and Mr. A. concludes in general, 'that disorder and abolition of the nervous function may take place, without any organic affection of the brain.' In such cases, the digestive organs will probably be found to be the primary seat of the complaint.

After this account of the contents of Mr. Abernethy's work, we need not say any more in commendation of it; the value of it will be sufficiently obvious to those who are engaged in the practice of medicine, or who feel anxious for its improvement.

ART. V. *Magna Britannia* ; being a concise Topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A.M. F.R.S. F.A.S. and L.S. Rector of Rodmarton in Gloucestershire. And Samuel Lysons, Esq. F.R.S. and F.A.S. Keeper of His Majesty's Records in the Tower of London. Vol. I., containing Bedfordshire, Berkshire and Buckinghamshire. 4to. pp. 742. 3l. 3s. Boards. Cadell and Davies.

W E are called on the present occasion to exercise a pleasing part of our duty, in announcing to our readers the successful commencement of a splendid work, by persons who are as generally well qualified for the undertaking as any whom the times can produce, and who seem to have spared no trouble nor diligence on that part of it which now lies before us. Every one, we are of opinion, who turns over these pages, will estimate highly the attainments, the judgment, the candor, and the zeal, of the learned authors ; and we believe that none will deny that in a great and wealthy country such as ours, a work of this nature is a desideratum, the supply of which presents obvious and irresistible claims to public patronage and support.

In stating the object and outlines of their plan, Messrs. Lysons observe that

‘ Although copious and well-executed histories of several counties have been published, and although the *Britannia* of the learned Camden has been universally and justly regarded as an excellent work relating to the kingdom at large ; yet as the former, besides being for the most part very scarce, are moreover so bulky, as to form of themselves a library of no inconsiderable extent ; and as the *Britannia* gives only a general view of each county, it appeared to us that there was still room for a work, which should contain an account of each parish, in a compressed form, and arranged in an order convenient for reference.

‘ These considerations have given rise to the following work, in which all matters that would readily admit of such an arrangement are reduced under distinct heads ; and the brief account of the descent of property, and other local particulars in each parish, are classed alphabetically ; and we have endeavoured rather to make ourselves clearly understood, than to display a more ornamented style, which we conceived less adapted to a work of this kind. With respect to the plates, we have selected such subjects as presented the greatest variety, and appeared to us to be the most interesting ; and we flatter ourselves, that the manner in which they are executed, will be found adequate to convey an accurate idea of the objects intended to be represented *.

‘ * A set of finished engravings of views selected from the counties of Bedford, Berks, and Bucks, executed by the late Mr. William Byrne, from drawings by the best masters, are published by Messrs. Cadell and Davies, at the same time with this volume.’

Of

Of this arrangement, as well of the counties as of the parishes, we do not fully approve; and we should have rather chosen a method which proceeded either on political or geographical grounds. We have no preference for the Dictionary-form, except where the multiplicity of the matter renders it expedient.

The sources from which the materials of this volume have been taken are thus exhibited;

'The materials from which this work has been compiled, independently of those derived from the best printed authorities, have been drawn from the following sources; 1st, *Ancient Records and Manuscripts* preserved in the British Museum, and in various publick offices; particularly from that inexhaustible treasure of antient historical evidences, His Majesty's Records in the Tower of London, which we have had the advantage of consulting at all times, and the Records of the Augmentation office, to which we have had free access through the liberality of John Caley, Esq. which we have experienced on former occasions; our thanks are also due to the Right Hon. George Rose, to Robert Gray, Esq., Richard Gray, Esq., and Robert Harper, Esq., for the permission they have given us to consult any of the records at the Chapter-house, Westminster, the Duchy of Cornwall office; the Auditors of the Land-Revenue office, and the Duchy of Lancaster office; and to Ralph Bigland Esq., Norroy King at Arms, Francis Townsend, Esq., Windsor-Herald, and George Naylor, Esq., York-Herald, for the readiness with which they have furnished us with such information as we stood in need of from the College of Arms; and, 2dly, *Personal Surveys* in each county, where we have acquired much valuable information, particularly from the Clergy and the gentlemen of the profession of the Law, to whom our acknowledgments are due for their ready assistance. We are also much indebted to the Lords Bishops of Lincoln and Sarum, for their kind assistance in their respective dioceses, in which the three Counties contained in this volume are included; and to the Lord Bishop of Cloyne for his valuable communications on the subject of the Roman Roads and Stations in each county.'

It is also observed :

'A longer space of time has been occupied in collecting materials for this volume than we had expected: this, however, will not occasion much surprise when it is considered that there are no histories either of Bedfordshire, Berkshire, or Buckinghamshire; and that though the present work is much compressed, the collections made for it were nearly the same as for many County-histories. Various alterations in the state of property, and other particulars, have doubtless occurred since its commencement: such as have come to our knowledge are noticed at the end of the volume; and for the rest, as well as for such errors, as are almost inseparable from a work of this kind, whatever care has been taken to avoid them, we rely on the candour and indulgence of the public.'

The heads under which the accounts of each province are included are the following: antient Inhabitants and Government: Historical Events: the antient and modern Divisions: the ecclesiastical Divisions: Monasteries and Hospitals: Market and Borough Towns: Population: Principal Land-owners at various Periods, and principal extinct Families: Nobility of the County, and Places which have given Titles to any Ranks or Branches of the Peerage: Nobleman's Seats: Baronets extinct and existing: Principal Gentry, and their Seats: Non-resident Families: Geographical and Geological Description of the County: Produce: Fossils: Rare Plants: Rivers: Roads: Manufactures: Roman Remains: Roman Roads and Stations: Church Architecture: Stained Glass: Rood-Lofts: Screens, &c.: Fonts: Stone Stalls and Pisciinæ: Antient Tombs: Monastic Remains: Sites of Castles, and Castellated Mansions: Camps, and Earth-works. Then follows the Parochial Topography, which is alphabetically arranged. The whole of this part is very elaborate, and descends more into particulars than might have been expected. Under the head of each parish are noticed the events which distinguish it, the natives who have imparted interest to it, and the edifices which in antient or modern times have adorned it: the whole forming a very complete summary of its history and antiquities. The accounts are so minute and so detailed, that they might sanction a conjecture that the learned writers had long resided at each place which they describe: but had their pages contained fewer pedigrees, and entered more fully into Statistics, they certainly would not have been less acceptable to many readers, and to ourselves among the number.

We select the succeeding narrative rather to give the reader an idea of the scale on which the work proceeds, than an account of its own particular interest. It is the head of *Historical Events in Bedfordshire*;

The first historical event which we find relating to this county, is the battle fought at Bedford between Cutha, or Cuthwulf, brother of Ceauline, king of the West-Saxons, and the British army, in the year 571, or as some say 580. The Saxons proved successful; and the consequence of the defeat to the Britons was the loss of four of their principal towns, Lygeanburgh, Eglesburgh, Bennington, and Egenesham. The first has, by some antiquaries, been supposed to be Loughborough in Leicestershire; by others, with more probability, Leighton in Bedfordshire; that town and Eglesburgh (which all agree to have been Aylesbury) lying in a direct line under the Chiltern to Bensington and Enham. One of the most antient British roads is supposed to have passed under the Chiltern. No particular mention of this county appears in history after this period till the reign of Edward the Elder (son to king Alfred) when it

it became frequently the scene of action in the wars between that victorious monarch and the Danes. About the year 907, according to Bromton, or as the Saxon Chronicle, with greater appearance of accuracy, informs us, in 919, this monarch came to Bedford, staid there four weeks, received the submission of all the neighbouring country, and built a fortress on the South side of the river. In 921, the Danes, coming from Huntingdonshire into Bedfordshire, fortified Tempsford (now Tempsford) and stationed themselves there. In an excursion from thence they attacked Bedford, but the men of that town made a sally, and put them to flight with great slaughter. The same summer king Edward, collecting a great force, besieged the Danes at Tempsford, took that city, as it is called in the Saxon Chronicle, destroyed their fortress, and put their king to death, together with a great number of his nobles. In 1009, the Danes made an excursion through a part of this county by the Chiltern to Oxford. In 1010, the Danish army burnt Bedford and Tempsford. The next year this county submitted to the dominion of king Ethelred.

Bedford castle, built by the Beauchamps on the site, it is probable, of king Edward's fortress, was esteemed a garrison of such importance, that, as Camden observes, there was scarcely a storm of civil fury, whilst it stood, that did not burst on it. It was held by the Beauchamps against Stephen, and taken by him in 1138. The same family held this castle against king John, who sent his favourite, Fulk de Brent, to besiege it; and when he had taken it, gave it to him as a reward for his good services. This same Fulk having committed a most violent outrage on Henry Braybrooke, one of the King's justices itinerant, whom he imprisoned in open defiance of the law, his castle at Bedford, king Henry III. went in person with his nobles to besiege it. After a siege of two months, it was taken by storm, and the King caused it to be dismantled. It is probable that all the baronial castles in this county, of any consequence, excepting Bedford, had been before demolished when king John in his march to the northward burnt and destroyed, as Matthew Paris informs us, all the castles which lay in his route; and this perhaps is the reason why we read of no remarkable occurrences in this county during the wars between the houses of York and Lancaster.

During the war between Charles the First and his Parliament Bedfordshire was one of the first counties that associated against the King, being within that district known by the name of the Eastern associates. A special licence for this association passed the House Nov. 30, 1642. The Earl of Manchester was commander in chief of the Eastern associates: Cromwell commanded the horse under him. Lord Clarendon observes, that Bedfordshire was one of the counties in which the king had not any visible party, nor one fixed quarter. The same author informs us, that in October 1642, the king sent Prince Rupert with a strong party of horse and foot into Bedfordshire: that he took the town of Bedford, which was occupied as a strong quarter by the enemy, and that this expedition was principally designed to countenance Sir Lewis Dyve, whilst he fortified Newport-Pagnell, at which place he hoped to fix a garrison.

Heath says, that it was Sir Lewis Dyve himself who had the command of this expedition; and that, being sent into Bedfordshire with 2000 or 3000 horse, he came first to Ampthill, then to Bedford, which town he entered, and took Sir John Norris, and other parliamentary officers, prisoners. From thence he went to Sir Samuel Luke's house, and served *that* as Sir Lewis Dyve himself was served in the same county by the sequestrators. Soon after this, Col. Montague, with some of the parliamentary troops, entered Bedford by a feint, under a pretence of their being the Royal army, under Sir Lewis Dyve, and took away some money and horses intended for the king's use. None of the subsequent transactions of the war appear to have been in any way connected with this county.'

The note to the subjoined extract accounts for the superior manner in which the subject of antient roads is here treated. We quote only a part of this section.

*' Roman Roads and Stations *.*

" This county is crossed by three roads of undoubted antiquity: the Ikening-street, the Watling-street, and a considerable Roman road, which came from Hertfordshire to the station near Sandy, and passed from thence to the Ermin-street, at Godmanchester. The first of these differs in some respects from the others: it is by no means so direct in its line as Roman roads generally are; it shews no tendency (where it remains in its primitive state) to pass through Roman towns; nor are such towns found on it at distances suited to travelling; it does not appear to have been ever raised or paved (the peculiar and infallible mark of the roads constructed by the Romans); and in many parts of its progress it divides itself into several branches, but all nearly parallel to its original course. These reasons, added to its name, which is British, give great countenance to the opinion that it was a track-way of the ancient inhabitants, before the conquest of the country by the Romans, in its course from the Iceni (the inhabitants of the eastern counties of England), from whom it took its name. After passing through Cambridgeshire and a part of Hertfordshire, it enters this county on its south westerly borders, and crosses the turnpike road from Luton to Bedford, about the 16th mile-stone; here a branch seems to bear to the right, through Great Bramingham and Houghton, to the British town of Maiden Bower; while the principal road continues on the side of the hills between Great Bramingham and Limberly, over Seagrave marsh, through the present town of Dunstable, where it crosses the Watling-street, and soon after enters Buckinghamshire. In the whole of its passage through this and the neighbouring counties, it continues on the top

* We have been favoured with an account of the Roman roads and stations in Bedfordshire, and other counties, by the Lord Bishop of Cloyne; who has taken great pains in the investigation of this branch of antiquarian science; and has visited every part of the island for the purpose of local observation. He has been so obliging as to arrange his materials, and draw up a brief statement of the result of his inquiries in each county for the use of this work.'

or sides of the Chalk hills, and is known to every inhabitant by the name of the Ikeneld or Ikening-street.

“ A second great military way passes through Bedfordshire, under the name of the Watling-street; this also I have no doubt was another British track-way, traversing the island from the Kentish coast to the country of the Guetheli; and it is a curious circumstance, that an ancient track-way, under the very same name, tends from the eastern extremity of Scotland to the same country. These Guetheli were the remains of the old Celtic inhabitants of England, who had been driven, by powerful and successive invaders, to the extremity of Wales, and to the opposite shores of Ireland; and the communication with their country must have been of the utmost importance in those early times, as providing a passage for cattle and other articles of trade from the extreme coasts of the west, to the great marts for foreign merchants in the eastern ports of Britain. Thus the Watling-street, (*Via Guethelinga*, as Richard of Cirencester expressly calls it) would be the road of the Guetheli, as the Ikening-street was the road of the Icenii. Nor let such persons as have not much directed their minds to these studies, be startled at the idea of British ways. As the Britons, even in *Cæsar's* time, made use of chariots, it is not very probable that they could have been without some sort of roads, especially as their country abounded with morasses and forests. Now, as the Romans would of course adopt such parts of these roads as suited their own convenience, and as they carried on a trade of the same nature with this people, they made use of the whole of the road, from the coast of Kent to Worcester, with little variation. It is carried through well known Roman towns at regular distances, bears steadily and directly to its point, and wherever it is deserted by the modern turnpike road, (as between Weedon, in Northamptonshire, and Wall, in Staffordshire,) shews still a very elevated crest; the original pavement is also found in many places, though sometimes, where it has passed over a mossy soil, such pavement is beneath the present surface; it enters this county at the 33d mile-stone, in its way from St. Alban's to Stony Stratford, keeping nearly in the track of the modern Irish road, and is not to be distinguished from it; with this road also it leaves the county a little beyond the 42d mile stone, having passed through one itinerary station on it, which is generally agreed to have been at Dunstable. Roman coins have been found near this town; its present streets are at right angles with each other, and coincide with the four points of the compass, corroborating proofs of its having been the work of that people. The name of *Forum Diane*, given to it by Richard, shews it to have been a considerable mart of trade, for which its situation, at the intersection of the Ikening and Watling-streets, was particularly convenient; and it is indeed not improbable, that the site was fixed upon by the Romans for their new town on this very account, in preference to that of the neighbouring British town at Maiden Bower.”

Students and admirers of Church Architecture will meet in this work with many particulars which will interest and gratify them.

them. The Counties here illustrated furnish various examples of the Saxon (or early Norman), and of the antient and latter Gothic styles.

As brief specimens of the historical matter which occurs under the head of *Parochial Topography*, we insert these passages:

Battlesden, in the hundred of Manshead and deanery of Dunstable, is a small village about three miles from Woburn, between the two great roads. In the 13th and 14th centuries the manor was in the family of Firmband or Fremband, who twice represented the county in parliament in the reign of Edward III. It was afterwards in the Chetwodes. About the reign of Queen Elizabeth it became the property of the Duncombes, by the marriage of William Duncombe, Esq. with Ellen, daughter and heir of William Saunders, Esq. of Portgrave.

It was to one of this family, Sir Saunders Duncombe, a gentleman pensioner to king James and Charles I. that we are indebted for the accommodation of sedans or close chairs; the use of which was first introduced by him in this country in the year 1634, when he procured a patent, which vested in him and his heirs the sole right of carrying persons "up and down in them" for a certain term. It is probable that Sir Saunders, who was a great traveller, had seen them at Sedan, where Dr. Johnson supposes that they were first made. It is remarkable, that Capt. Bayley first introduced the use of hackney coaches in London the same year.

In 1706, the manor of Battlesden was purchased by Allen Bathurst, Esq. a distinguished political character during the reigns of queen Anne and George I.; by the former of whom he was in 1717 created Baron Bathurst of Battlesden, which continued for some years to be the country-seat of that nobleman, and the occasional resort of the celebrated constellation of wits, of whom he was the patron and the friend. In 1734, Lord Bathurst sold Battlesden to Sir Gregory Page, great uncle of the present proprietor, Sir Gregory Page Turner, Bart. In the church are monuments of the Duncombe family from 1603 to 1688. Sir Gregory Page Turner is patron of the rectory.

Eyworth, in the hundred of Biggleswade and deanery of Sheffield, lies on the borders of Cambridgeshire, about three miles from Potton and five from Biggleswade. The manor belonged, at an early period, to the Leybourns. It was afterwards in the families of Charlton and Francis. In the reign of queen Elizabeth, Eyworth was the property and seat of Sir Edmund Anderson, Lord Chief Justice of the Common Pleas; a man of considerable eminence in his profession, and one of the judges who sat at the trial of Mary queen of Scots. His great grandson Stephen was created a baronet in 1664; their posterity continued at Eyworth till the death of Sir Stephen Anderson, Bart. in 1773, when the title became extinct. The manor is now the property of the Right Hon. Lord Yarborough, whose family name was Anderson, being lineally descended from Stephen Anderson, a grandson of the chief justice.

In the church are several monuments of the Andersons. That of the Chief Justice, on the south side of the chancel, has the effigy of

of himself and his lady, under a richly-ornamented arch. He is represented in his robes and cap, with a collar of S. S.; the face bears a strong resemblance to his portrait, as engraved by Faithorne. On the opposite side of the chancel is the monument of Sir Francis Anderson, eldest son of the Chief Justice, whose effigies in gilt armour is represented between those of his two wives, kneeling and fronting the chancel. On the south side of the chancel is the monument of Edmund Anderson, Esq. of Stratton, eldest son of Sir Francis, who died in 1638. It has half length figures of himself and his wife Alice in white marble, their hands jointly holding a heart, on which are inscribed these words—"To God." On the floor is the tomb of Alice, Viscountess Verulam and Baroness St. Alban's, widow of the great Lord Chancellor Bacon, who died in 1656, probably at the house of Mr. Anderson, to whom she was related.

The great tithes of this parish were appropriated to the priory of St. Helen's in London. They are now the property of Lord Yarborough, who is patron of the vicarage. Edmund Chishull, a learned antiquary and divine, was born in this parish.

Even slight incidents connected with places are not overlooked in this work, as will appear from the following anecdote:

John Pocklington, rector of Yelden, was author of a sermon, entitled, "Sunday no Sabbath," preached at the bishop of Lincoln's visitation at Ampthill, in 1635. It gave such offence to the puritans, that, in the year 1640, an order of Parliament was issued, condemning it to be burnt by the hands of the common hangman in London and in the two Universities.

In the account of the Parish of Enborne, Berks, is the ensuing passage which confirms the ludicrous representation made in the *Spectator*, No. 623.

There is a remarkable and well-known ancient custom in these manors, that if the widow of a copyholder should marry again, or be guilty of incontinency, she forfeits her free-bench, or life interest, in her late husband's copyhold, which is not recoverable but by her submitting to ride into court upon a black ram repeating some ludicrous lines, which end with a petition for her husband's land, by which the steward of the manor is obliged to reinstate her in the copyhold. At every court, the jury still present this as one of the ancient customs of the manor: the penalty has not been literally enforced within the memory of man, but it is said that a pecuniary commutation has been received in lieu of it, which perhaps may have been more readily accepted, from the difficulty of procuring a proper animal for the purpose. The same singular custom prevailed in the manor of Chaddleworth. Lord Craven is patron of the rectory, which is in the deanery of Newbury.

An interesting and detailed account is here given of Windsor: but we trust that our loyalty will not be questioned, if, attracted by the Spires of Eton, we stop short of that renowned seat of royalty, and take a stride into the adjoining county:

Eton,

Eton, in the hundred of Stoke and deanery of Burnham, is separated from Windsor, in Berkshire, by the river Thames, being 22 miles distant from London: it is chiefly noted for its college, founded by king Henry VI. in the year 1440, for a provost, ten priests, four clerks, six choristers, twenty-five poor grammar-scholars, and twenty five poor men. Henry Sever was the first provost; his successor was William Waynfleet, founder of Magdalen College, in Oxford. This foundation was particularly excepted in the act for the dissolution of colleges and chantries, in the reign of king Edward VI. Its establishment, however, has been somewhat altered, and it consists now of a provost, seven fellows, two school-masters, two conductors, seven clerks, seventy scholars, and ten choristers, besides inferior officers and servants. The annual election of scholars to King's College, in Cambridge, founded by the same monarch, takes place about the end of July, or the beginning of August, when twelve of the head boys are put on the roll to succeed at King's College, as vacancies happen. The average number of vacancies is about nine in two years: at 19 years of age the scholars are superannuated. Eton College sends two scholars to Merton College, in Oxford, where they are denominated post-masters, and has a few exhibitions of 21 guineas each for its superannuated scholars, towards whose assistance, Mr. Chamberlayne, a late fellow, has bequeathed an estate of 80*l.* *per annum* after the death of his widow. The scholars elected to King's College succeed to fellowships at three years' standing. The independent scholars at Eton, commonly called *Oppidans*, are very numerous, this school having been long ranked among the first public seminaries in this or any other country. The average number of independent scholars, for some years past, has been from 300 to 350: when Dr. Barnard was master, under whom the school was more flourishing perhaps than at any other period, the number at one time exceeded 520. To enumerate all the Etonians who have become eminent in the republic of letters, or have distinguished themselves as lawyers, statesmen, or divines, would be no easy task. From Harwood's *Alumni Etonenses*, which is confined to such scholars as have been on the foundation, may be collected, among others, the names of bishop Fleetwood, bishop Pearson, the learned John Hales, Dr. Stanhope, Sir Robert Walpole, and the late Earl Camden. Among such celebrated characters as have received their education at Eton, but not on the foundation, more immediately occur to notice the names of Outred the mathematician, Boyle the philosopher, Waller the poet, the late Earl of Chatham, Horace Earl of Orford, Gray, West, and the late learned Jacob Bryant. A considerable number of the literary characters of the present day, as well as of those who are highly distinguished in public life, have received their education at this celebrated seminary of learning.

Before we dismiss the subject of Eton School, the ancient custom of the procession of the scholars *ad montem* may be thought not undeserving of notice. This procession is made every third year on Whit-Tuesday, to a *tumulus* near the Bath road, which has acquired the name of Salt-hill, by which also the neighbouring inns have been long

long known. The chief object of the celebrity is to collect money for *salt*, as the phrase is, from all persons present, and it is exacted even from passengers travelling the road. The scholars who collect the money are called salt-bearers, and are dressed in rich silk habits. Tickets inscribed with some motto, by way of pass-word, are given to such persons as have already paid for *salt*, as a security from any further demands. This ceremony has been frequently honoured with the presence of His Majesty and the royal family, whose liberal contributions, added to those of many of the nobility and others, who have been educated at Eton, and purposely attend the meeting, have so far augmented the collection, that it has been known to amount to more than 800*l*. The sum so collected is given to the senior scholar who is going off to Cambridge, for his support at the university. It would be in vain perhaps to endeavour to trace the origin of all the circumstances of this singular custom, particularly that of collecting money for *salt*, which has been in use from time immemorial. The procession itself seems to have been coeval with the foundation of the college, and it has been conjectured with much probability, that it was that of the *bairn* or *boy-bishop*. We have been informed, that originally it took place on the 6th of December, the festival of St. Nicholas the patron of children; being the day on which it was customary at Salisbury, and in other places where the ceremony was observed, to elect the *boy-bishop* from among the children belonging to the cathedral. In the voluminous collections relating to antiquities bequeathed by Mr. Cole, (who was himself of Eton and King's College,) to the British Museum, is a note, in which it is asserted, that the ceremony of the *bairn*, or *boy-bishop*, was to be observed by charter, and that Geoffrey Blythe, bishop of Litchfield, who died in 1530, bequeathed several ornaments to King's College and Eton, for the dress of the *bairn-bishop*. From whence the industrious antiquary procured this information, which if correct would end all conjecture on the subject, does not appear. We cannot learn that there are any documents in support of it at King's College or at Eton, and the prerogative court of Canterbury, as well as the registries of the dioceses of London, Chester, and Litchfield, where alone there is any probability of its being registered, have been searched in vain for bishop Blythe's will. Within the memory of persons now living, it was a part of the ceremony at the *montem*, that a boy dressed in a clerical habit, with a wig, should read prayers. The custom of hunting a ram, by the Eton scholars, on Saturday in the election week, supposed to have been an ancient tenure, was abolished by the late provost, Dr. Cooke.

Eton College consists of two quadrangles. In the first is the school, the chapel, and lodgings for the masters and scholars. The other is occupied by the library, the provost's lodgings, and the apartments of the fellows. The chapel, as far as relates to its external appearance, is a very handsome Gothic structure; the inside has none of that ornamental architecture, so much admired in King's College chapel at Cambridge, to which this has sometimes been compared, but is quite plain, and has been much disfigured by some injudicious alterations, which were made in the beginning of the last

last century; when several of the old monuments were removed, and others concealed behind the wainscot then placed at the east end, by which also was hid a Gothic altarpiece, of stone, enriched with niches. The whole length of the chapel is 175 feet, including the ante-chapel, which is 62 feet in length. Among the eminent persons who lie buried in this chapel, are Richard Lord Grey of Wilton, Henchman to king Henry VIII.; John Longland, bishop of Lincoln, confessor of that monarch; Sir Henry Saville, the learned warden of Merton, and provost of this college, who founded the Savilian professorships of astronomy and geometry at Oxford; Sir Henry Wotton, an eminent ambassador and statesman, who was also provost of Eton; Francis Rowse, a distinguished writer among the puritans, and one of the lords of Cromwell's upper-house, who died provost of Eton in 1658; Dr. Allestree, provost of Eton, (an eminent royalist,) who built the new or upper school, with the cloisters beneath, at the expence of 1500*l.* and died in 1680; and Nathaniel Ingelo, who died in 1683. The monuments of some of the above-mentioned persons are not now to be seen. Sir Henry Wotton's tomb has the following singular inscription:

“Hic jacet hujus sententiæ primus auctor—
Disputandi pruritus fit ecclesiarum scabies.”
“Nomen alias quære.”

‘The library of Eton College contains a very large and valuable collection of books, having been from time to time enriched by munificent bequests, particularly by the library of Dr. Wadlington, bishop of Chester, consisting chiefly of divinity; that of Mr. Mann, master of the charter-house; that of Richard Topham, Esq., formerly keeper of his Majesty's records in the Tower, chiefly remarkable for its fine editions of the Classics; and that of the late Anthony Storer, Esq. containing a great number of early printed, and rare books, in various departments of literature, a fine set of Aldine, and many scarce editions of the Classics, particularly a very rare copy of Macrobius, and a large collection of engraved portraits and other valuable prints, exclusive of what had been bound up at a great expence, with various historical and topographical works, which formed part of his library. Mr. Topham's collection comprises also some very valuable engravings, drawings by the old masters, medals, &c. Mr. Hetherington bequeathed the sum of 500*l.* to the college, to be expended in books.

‘In the provost's lodgings are portraits of Queen Elizabeth, Sir Thomas Smith, a learned statesman, who was provost of the college, Sir Robert Walpole, Provost Stewart, clerk of the closet to king Charles I., Sir Henry Saville, Sir Henry Wotton, Francis Rowse, and several other provosts of the college: here is also a picture, said to be a portrait of Jane Shore.’

It would be easy to add to the number of amusing and interesting quotations: but from those which we have already furnished, the reader will be able to judge of the sort of entertainment with which he may expect to be here regaled.

We invite him to partake of it, and have only to wish that it may prove as agreeable to him as it has done to us.—The numerous plates interspersed through this volume materially add to its interest; and we doubt not that they are as generally correct as we know them in some instances to be. The designs are executed by the ingenious pencil of Mr. S. Lysons, and in several of them the etching is also his performance.

ART. VI. *Annals of Commerce, Manufactures, Fisheries and Navigation*, with Brief Notices of the Arts and Sciences connected with them. Containing the Commercial Transactions of the British Empire and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in January 1801; and comprehending the most valuable Part of the late Mr. Anderson's History of Commerce, viz. from the Year 1492 to the End of the Reign of George II. With a large Appendix, containing Chronological Tables of the Sovereigns of Europe, Tables of the Alterations of Money in England and Scotland, a Chronological Table of the Prices of Corn, &c. and a Commercial and Manufactural Gazetteer of the United Kingdom of Great Britain and Ireland: With a General Chronological Index. The antient Part composed from the most authentic Original Historians and Public Records, printed and in Manuscript; and the Modern Part from Materials of unquestionable Authenticity (mostly unpublished) extracted from the Records of Parliament, the Accounts of the Custom-house, the Mint, the Board of Trade, the East India Company, the Bank of England, &c. &c. By David Macpherson. 4 Vols. 4to. 8l. 8s. Boards. Nichols, Richardson, Mawman, &c.

IN a speculative and a practical view, commerce is a subject of great interest; and in no country can this be more the case than in our own. We know not any age or nation in which it ever reached the height which it has attained among us: any people among whom its spirit has so much predominated, and its effects have been so completely displayed; nor any period in which it has led to such ascendancy in Britain as at this very time. The work before us is consequently a most appropriate present to our countrymen; and while the subject is highly important, and such as demands particular attention from those for whom it was designed, it will not be found that the execution is destitute of pretensions: for though it be chargeable with faults and defects, it must yet be admitted to be creditable to the judgment, the understanding, and the industry of the writer. In point of plan and arrangement, of method and of style, it is open to criticism: but still it must be allowed greatly to exceed any work of the

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the kind which we before possessed in regard to the quantity and the accuracy of the information which it contains. It will worthily occupy a place in the library of the statesman and the scholar, of the private gentleman and the merchant.

The account which Mr. Macpherson himself gives of his performance is so fair and just, that we shall present it to our readers :

‘ Though commerce is universally known to be the chief source of the prosperity, and also the power, of the British empire, no British work illustrative of its progress ever appeared, till Mr. Anderson published his *Historical and Chronological Deduction of the Origin of Commerce*, wherein he has traced its progress from the creation of the world to the commencement of the reign of his present Majesty ; a work which has been quoted with approbation by some of the greatest authors who have written since it appeared.

‘ Mr. Anderson appears to have bestowed many years of his long life in collecting materials for his work. He consulted a great number of books and pamphlets on commercial and politico commercial subjects : and from them, making some (though perhaps not sufficient) allowance for the partiality of controversial writers, he chiefly drew his materials for the history of the sixteenth and seventeenth centuries. But for at least half a century preceding the commencement of the present reign he is an original author, relating, from his own knowledge and observation, the commercial transactions of the British empire, with which he had every opportunity of being well acquainted, and in which he was in some degree engaged, having been in the service of the South-sea Company, I believe, above forty years. Hence we find, he is quite at home in the affairs of that company, and particularly in the very extraordinary transactions of the year 1720, his account of which will ever be considered as the standard history of that noted era of frantic avarice and blind insatiation.

‘ If he had been equally accurate in the early part of his work, the task of a succeeding writer would have been little more than merely to continue the narrative from his conclusion. But unfortunately he trusted to translators and other modern writers, and these sometimes not very properly chosen. His neglect of the antient historians of Greece and Rome, and of the valuable historians of the middle ages (whom the supercilious ignorance of grammarians calls barbarous), and the want of some public records not attainable in his time, have betrayed him into innumerable errors and omissions. Hence it is necessary to compose the history of the early ages entirely anew : and I have ventured to take upon myself the arduous task of giving an authentic chronological narrative of the progress of commerce, manufactures, fisheries and navigation, from the earliest accounts to the discovery of America in the year 1492.

‘ In preparing the most valuable part of Mr. Anderson’s work for the press, I have preserved all his facts, and the most of his remarks ; though some of them are dictated by the narrow-spirited jealousy of commerce, which in his time passed for patriotism. But

But I have cancelled many repetitions, and the frequent notices of prices, and the diminutions of money, with the attendant calculations of the difference of the expence of living in antient and modern times, an object almost as fallacious as the measurement of a shadow ; instead of which, I have given in the Appendix a chronological view of the several diminutions of the money of England and Scotland, and a chronological series of the prices of corn and other necessary articles, both in the perspicuous and comprehensive form of tables, from the inspection of which the reader can obtain a pretty clear idea of the depreciation of money ; for that is what we mean, when we talk of the increased price of living : and he will need no commentary to show him the difference between the numerical expenditure of modern times and that of any particular time in *by-past* ages.

‘ The only other alterations I have made consist in pruning the superfluities of diction ; substituting modern words and phrases (as far as I could without entire new composition) for obsolete ones, which Mr. Anderson appears to have used more than any of his contemporaries who have come within my observation ; and throwing down to the bottom of the page many sentences and paragraphs of the nature of notes, wherewith his narrative is frequently obstructed.

‘ The additions made by myself in this portion of the work are presented in the form of notes, with the letter *M* subjoined to each of them.

‘ From what has been said the reader will perceive that the commercial transactions from the year 1492 to 1760 stand on the authority of Mr. Anderson and those whom he has followed. But for the long period preceding 1492, and also for the short, but very eventful and important, period between 1760 and 1801, I stand solely and entirely responsible.’

The sources from which the author drew his materials, and the assistance to which he was indebted in the latter part of his undertaking, are thus stated :

‘ The modern part of the work, though containing fewer quotations than the other parts, is still more assuredly authentic, being founded upon the acts and records of parliament, official accounts, and other such unquestionable documents. But in a work, for which no materials can be supplied from the fancy or judgement, nor even from the unaided industry of the author, and in the search for which even money, which commands almost all things, is of no avail, it is proper to inform the reader how I have obtained documents, which have generally been withheld from preceding writers : and in so doing, I at the same time gratify my feelings, by acknowledging my obligations to the great and worthy characters, who have enabled me to render my work more worthy of the approbation and confidence of the public, and perhaps of succeeding ages, than it could otherwise have been.—For the materials extracted from the manuscript records of parliament, I am indebted to the favour of Mr. Addington (now Viscount Sidmouth), who was pleased to say, that he considered my work as an object of public utility, and en-

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titled to public support and encouragement ; and also to Sir John Mitford (now Lord Redesdale,) who repeated the order for my admission to the office for the journals and papers, where, during my researches, I met with every accommodation and attention from the politeness of Mr. Benson and Mr. Whittam. For such of the custom-house accounts as I had not previously obtained, I have to acknowledge the kindness of Mr. Vansittart, the secretary of the Treasury, who, besides some important communications, favoured me with a proper introduction to the custom-house, where I drew from the fountain head the most authentic and important accounts of the commerce, shipping, and commercial revenue, of the British empire : and I am much indebted to the polite attention of Mr. Irving, Mr. Glover, and, indeed, of every other gentleman to whom my numerous inquiries led me to apply.—The accounts of the coinage are derived from those made up for parliament by the proper officers of the Mint, and the latter part from personal inquiry.—Mr. Chalmers, in whose keeping the books and papers of the late Board of Trade are, was so kind as to give me unrestrained access to them for the benefit of this work.—Lord Auckland and Lord Charles Spencer, the postmasters-general, were so good as to grant me access to such accounts of their office as might be illustrative of the commerce of the country : and Mr. Church, in whose department those accounts are, most obligingly gave me every information and accommodation.—The directors of the East-India company liberally permitted me to obtain from their offices such articles of information as were proper to be made public in a work entirely devoted to the purpose of conveying commercial information : and Mr. Wissett, the chief clerk to the Committee of warehouses, whose office contains the greatest part of the accounts useful for my work, gave the most obliging attention to my inquiries.—The accounts illustrative of the affairs of the Bank of England are chiefly taken from the official papers prepared for the inspection of parliament.—Much useful matter has been procured from offices in various parts of the British empire by the applications of friends, and by my own correspondence. And much has been obtained from the communications of respectable merchants and other gentlemen unconnected with office, by personal application and by correspondence with various parts of Great Britain and foreign countries. Of the friends who thus contributed their assistance, there are some who do not chuse that their names should be made public, and others whose favours have been acknowledged in notes in the proper places : but the persevering kindness and attention of my worthy friend, Mr. Ellis, late member of parliament for Seaford, and well known in the literary world by his *Specimens of the early English poets*, which I could not acknowledge upon any one occasion, particularly deserve my warm and lasting gratitude. And my acknowledgements are due to my good friends, Messieurs George and William Nicol, booksellers to his Majesty, for procuring me permission to consult some of the books of the royal library, not elsewhere attainable, and for many other kind attentions to me and my work.

In a note with which we meet in the early part of his account, the author neatly and ably states the grounds from which it has been inferred that the Cassiterides of the Greek authors denoted Cornwall and the islands of Scilly.

In order to enable our readers to appreciate the style and the matter of this work, we select a few passages from those parts which are exclusively the writer's own :

‘ Carthage was situated on a small peninsula projecting into a bay, which formed two excellent harbours. About equally distant from either end of the Mediterranean, and on that part of the African coast, which advances towards Sicily, Italy, and Greece, it might be said to be placed in the center of all the accessible shores of the then known world ; while behind it lay an immense fertile continent, which furnished every thing necessary for the support of the citizens, and a great variety of valuable articles for exportation.’—

‘ We know few particulars of the ships of the Carthaginians, which, we may, however, be assured, could be nothing inferior to the very best then in the Mediterranean sea ; as they were acknowledged, by Polybius [*L. i. cc. 7, 16, 20.*] to be possessed of hereditary pre-eminence in nautical science, and the undisputed dominion of the sea. Their ships carried carved figures on their heads or their sterns, as ships do now, and as probably the ships of other nations did then. According to Aristotle, they were the first who raised their ships of war from three to four rows of oars.

‘ They appointed two commanders to every ship, the second being to succeed the principal in case of death. This second officer seems answerable to the mates in our merchant ships, or the second captains of the French. The appointment being noted as a singularity of the Carthaginians by Ælian, [*Var. Hist. L. ix. c. 40.*] it may be presumed, that other nations had no such establishment for securing a succession of command, and, indeed, there is no such second officer mentioned in that part of the Rhodian law (even when assumed in later times into the Roman code) which assigns the share, or pay, of each man on board a ship, the pilot being therein rated next after the commander.

‘ The Carthaginians were well acquainted with the advantages of constructing harbours, or wet docks, completely sheltered from the violence and ravages of the sea, by digging them entirely out of the main-land, and securing them by walls, quays or keys for their vessels to lie at when loading and discharging : and they called such harbours by an appellation, which has come down to us under the hellenized name of Kothon or Cothon. [*Strabo, L. xvii. p. 1190, ed. 1707—Servius in Virg. Æn. L. i. v. 431.*]

‘ We are told by the orator Aristides, who lived so late as the second century of the Christian æra, that the Carthaginians had a kind of money made of leather. As they surely were not in want of the precious metals, such leather money must have been a kind of promissory tickets or notes, somewhat of the nature of modern bank notes.

‘The Carthaginian territory, which comprehended the north frontier of Africa from the Straits to the border of Cyrenaica, a province of the Macedonian kingdom of Egypt, was remarkably fertile ; and we may be sure that the cultivation of it was not neglected. The produce of some parts of this extensive coast was so luxuriant, that the Carthaginians jealously prohibited strangers from landing, lest the sight of so delightful a country should allure them to attempt making settlements on it. Besides furnishing corn and other provisions for the capital city of Carthage, and many other great towns on or near the coast, this rich country supplied corn and other articles in great abundance for exportation. South from it lay the boundless interior country of Africa, which appears to have been better known to the Carthaginians, than it is now to us amidst the blaze of discoveries, of written and of printed information : and there can be little doubt, that they carried on an extensive, and mutually beneficial, trade with the swarthy inhabitants of those vast regions.’

The subsequent passages present us with reflections on certain events of antient times, which have been too much overlooked by historians. The fall of Carthage has just been related.

‘Thus, after having for many ages animated and civilized the western parts of the world by the vast extent of her commerce, and by her science, after having eclipsed the most brilliant period in the history of Tyre, her mother country, and after having rivaled even in military prowess the haughty Roman republic, whose sole and unremitting pursuit was the aggrandizement of her dominions by war and conquest, and whom she brought to tremble on the brink of destruction, fell the most illustrious of the republics of antiquity. In her fall commerce received a wound, under which it languished (at least in the western world) during many dark centuries of Roman oppression, and of subsequent ignorance, brought upon the civilized part of the world by the nations, whom Providence in due time raised up to revenge upon Rome the injuries of Carthage, of commerce, and of mankind.

‘The Romans, as if determined upon the total abolition of commerce, in this same year also destroyed the mercantile city of Corinth which till now had retained the epithet of *wealthy*, bestowed upon it so many ages before by the father of Grecian poetry. In consequence of its opulence and taste it had long been the repository of the most admired productions of Grecian art. But now the most capital paintings were made tables for the Roman savages to play at dice upon : and so utterly ignorant was the consul Mummius, that, when a picture of Bacchus by Aristides, (said to be the first painter who represented the passions of the soul in his figures) which had been got out of the hands of the soldiers by giving them a more convenient table, was bought by Attalus king of Pergamus at the price of six thousand sesterrium, he, astonished at the greatness of the sum, and concluding that the picture must possess some mysterious or magic virtue, refused to let him have it, and sent it to Rome.
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He gave another specimen of his gross ignorance, when he shipped the most capital statues of the Grecian sculptors, by threatening to make the masters of the vessels, if they lost any of them, find *others* at their own cost. This importation introduced the first rudiments of taste for the fine arts among the Romans, who had hitherto seen nothing superior to the paltry performance of their own imitators of the Etruscan painters and statuary. [*Polyb. ap. Strabo, L. viii. p. 584.—Vel. Patere. L. i. c. 13.—Plin. Hist. Nat. L. xxxv. c. 4.*]

‘The few merchants, who were now left alive in the countries liable to be infested by the Romans, fled for refuge from the sword of oppression or extermination to the shelter of superstition. They established themselves at Delos, a small island of the *Ægean* sea, which, with every person and thing in it being under the protection of Apollo, was esteemed so sacred, that hitherto it had never been violated either by Greeks or foreigners; and it soon became a noted emporium, where merchants of various nations met in tranquillity, even when their countries were engaged in hostilities. But it is a melancholy consideration, that human creatures formed the principal article of sale, of whom sometimes ten thousand were brought in, or shipped off, in one day. [*Strabo, L. x. p. 744; L. xiv. p. 985.*] The trade of Delos, however, had it been for commodities or manufactures prepared by industry, instead of slaves procured by the desolations of war, was not capable of making amends to the world for that of Corinth, and was a mere nothing if compared to the commerce of Carthage.

‘The destruction at the same time of these two mercantile republics made a complete revolution in the affairs of every part of the world, which had any connection with the Mediterranean sea. General industry, plenty, tranquillity, and felicity, no longer blessed the nations; but rapine, want, tumults, and misery everywhere prevailed. The millions of industrious people, who had been set to work, in every country they traded with, by the merchants of Carthage and Corinth, deprived of their accustomed sources of honourable and independent subsistence, were compelled to look for other resources, generally difficult to be found, often not to be found at all. Those who had been bred to the sea, no longer employed in carrying on the beneficial intercourse, which binds distant nations together by the strong ties of friendship and interest, no longer permitted to be the useful servants, were driven by desperation to become the enemies of mankind in the character of pirates. Neither were the Romans themselves exempted from feeling a share of the distress they brought upon the world. The sudden accession of so many hundred thousands of indignant slaves (as in those times to be a prisoner of war was to be a slave) was a matter of most formidable apprehension to the conquerors: for the right of one man to the unrequited services of another, being founded only in power, must of necessity be reversed the moment the slave becomes sensible that the balance of power is in his own hands.’

This part of the work is considerably laboured; many instances of ingenious and able investigation occur in it; the information

formation which it contains is curious; and while it will instruct the tiro, it will agreeably refresh the recollection of the more intelligent. If the author had mixed with his narrative less of matter foreign to his design, it would have had more of uniformity, and have proved both less bulky and less costly.

We subjoin a few specimens of the author's manner in the modern part of his *Annals*. He is speaking of the year 1785.

' This year Mr. Cort of Gosport invented a method of converting pig iron into bar iron, which was superior to the Swedish bar iron; an improvement in that most important branch of manufacture, which, if it could be sufficiently extended, would render this country independent of Sweden for the supply of an article so indispensibly necessary, and of which about three fourths of the quantity used in the iron manufactures of this country is imported. But, as a counterpoise to the beneficial effects of this improvement, I am obliged to relate, that, in consequence of the scarcity and high price of fuel, and of the high price of labour, some English proprietors of iron works about this time transferred their capitals from England to Russia, where they erected extensive works for rolling and slitting iron, and for tinning sheet iron. So true is it, that heavy taxes, the principal cause of the high price of labour, will devour themselves by diminishing the number of contributors to them. Nor is that the whole of the evil: foreigners are thereby instructed in the process of manufactures, the superiority of which has made Great Britain the first commercial nation in the world.

' The art of dying the beautiful colour, called Turkey red, upon cotton, was introduced this year in Glasgow by Mr. Charles Mackintosh, by means of an artist from Rouen in France. It was soon brought to such perfection, that cotton pulicate handkerchiefs were dyed with colours equal in beauty and fastness to those of India: and in five or six years thereafter 1,500 looms were employed in that one article. So important a matter is the excellence of colour in manufactures depending upon fancy. Glasgow claims the honour of having, first of any place in Great Britain, acquired the art of dying Turkey red. But it is disputed by Manchester in favour of Messieurs Borells, who got a premium of £2,500 from parliament as the introducers of the art. It is certain, that Mr. Wilson, an eminent dyer of that town, also obtained from the Greek dyers of Smyrna the secret of this curious dye, which he applied chiefly upon velvets and velverets; but I do not find in what year he began to practise it.

' Europe seems to have been inspired at this time with a general spirit of improvement, which may perhaps in some degree have been the effect of the war, which brings people of different nations of those classes, who do not move from home in time of peace, to mix together, whereby they have opportunities of remarking the improvements and advantages, unknown, but attainable, in their own countries.

' In the year 1784 a canal was begun in Spain, which was intended to effect a communication between the Bay of Biscay and the Mediterranean sea through a tract of country much more extensive than

than that intersected by the grand canal of Languedoc, and also on a much grander scale, having nine feet depth of water, with a rise of 3,000 feet, and a length of 420 miles. Two thousand soldiers and as many peasants are employed as labourers upon this great national improvement, which, even in countries the most advanced in civilization and the progress of useful science, might be reckoned a stupendous undertaking. In May 1785 the Bank offered to defray the whole expence of this great work; which, it was supposed, may be finished in about thirty years (reckoning from the commencement of it) provided Spain might enjoy peace so long; a blessing not to be expected in the present system of Europe. When it is perfected, the productions of the various parts of that great, and once flourishing, country, which the impossibility of carriage at present renders useless in many places to the proprietors, will find their proper value; and the access to new markets will rouse the people to industrious exertion.

‘ In the beginning of the year 1785 the king of Spain established the Royal Philippine company. Their capital was about £1,300,000 sterling. They have the charge of dispatching the ships for South America, other ships, also under their direction, being appointed to carry on the trade between Acapulco (on the west coast of America) and the Philippine islands, the inhabitants of which subscribed a tenth part of the company's capital stock. The king of Spain also, for the further encouragement of trade, opened the ports of the Philippine islands to all nations. In general, Spain may be said to have made considerable efforts to shake off the torpor, which had for some centuries sunk that fine country beneath its due place in the scale of Europe. The empire of superstition began to lose ground; learning and the useful arts were cultivated; and a spirit of liberality and improvement was generally diffused.

‘ In the opposite extremity of Europe, the Russians were making large strides to emulate, in point of enterprise and improvement, the other nations, who had got the start of them in civilization. The empress ordered an expedition by land for exploring the remote parts of her dominions: and she sent another by sea from the River Anadir to coast along the unknown shores of her own vast empire. A canal was made between the Twertz, a branch of the Wolga, and the Mista, which, by the help of the great lakes, opens a passage of the Neva, and thereby completes an inland navigation of 1,434 miles (chiefly indeed upon rivers and lakes) between the Caspian and the Baltic seas.

‘ In Denmark a very capital, though a short, canal which was begun in the year 1777, was opened for use in the month of May this year, and made free to all nations, on paying the proper lock dues, for six years. It is only about twenty miles in length, though it goes quite across the peninsula of Yutland, and sea vessels drawing not above ten feet of water may pass through it from the Ocean to the Baltic sea. It cost about £200,000 sterling, and, though the greatest height of the ground is only about twenty-five feet, it is a very grand national work.

‘ Even in Turkey the light of science began to shine out. A printing press, the vehicle of all knowledge, was established : and a history of the Turkish empire was published. The French Encyclopedie was translated by authority of the government, in order to be printed with all the illustrative plates. And the priests in vain opposed the illumination of the empire, as a dangerous encroachment upon the antient established usages.

‘ Early in the summer of the year 1785 the East-India company of Ostend and Trieste, a favourite object of the emperor’s attention, became bankrupt for twenty millions of French livres ; and the principal director absconded. Thus the whole project of becoming great in the East India trade fell to the ground. The German trade on the Danube and the Black sea, the freedom of which had been extorted from the Turk in the day of his distress, was not much more successful than the India trade. It ought not to be forgotten, that the emperor, whose active mind was continually conceiving new plans of improvement, or at least alteration, after having laid such heavy duties on British manufactures as almost amounted to a prohibition, proceeded in December to command a total prohibition of the importation of British manufactures in every part of his dominions.

‘ A new gold mine was discovered this year in the province of New Andalusia in South America.

‘ The following account was published this year as the average of the imports of the principal articles from the French islands in the West-Indies.

Sugar,	130,000 casks, valued at	-	90,000,000 livres
Coffee	60,000,000 pounds	-	45,000,000
Indigo	2,000,000 pounds	-	18,000,000
Cocoa	1,500,000 pounds	-	1,000,000
Cotton	3,000,000 pounds	-	6,000,000
			<hr/>
			160,000,000

‘ The duties on these commodities, including those paid on the sugar refined in France, amounted to 18,323,500 livres. And the ships employed in carrying them home to France are estimated at 600, and to average 300 turns burthen, and the seamen at 15,000.

‘ About the end of this year there was a new coinage of louis d’or in France to the value of twenty-seven millions sterling. The standard of the gold in the new money was $21\frac{1}{2}$ carats : and the proportion of silver to gold was fixed at fifteen for one.

‘ The duty on coaches in Great Britain amounted this year to £163,988 ; a proof of the prosperity, as well as of the luxury, of the country.’

From the attention which South America has lately excited, it may be acceptable to quote the summary of the unfortunate De la Pérouse’s reflections on that country, and other distant European dependencies ;

‘ When Mr. De la Perouse was at Chili, he remarked the wonderful abundance of corn, vines, flocks, and herds ; the latter in particular,

cular, which are commonly killed merely for the sake of the tallow and hides, there being no sufficient number of consumers for the flesh. But though the produce of that country, if duly cultivated and encouraged, would, he says, be sufficient to maintain the half of Europe, and its wool would supply all the manufactures of France and England, the blessings of nature are counteracted by the errors of government; the people are poor in the midst of plenty; and the whole commerce of the place is conducted by four or five small vessels, which arrive once a-year from Lima.

‘ His observations at Manilla are nearly similar. The fruits of the earth are abundant: but trade is so fettered by impositions and restrictions, that what is *over serving* the wants of the cultivators is almost of no value. Sugar has been sold at less than a penny a pound, and rice has been left on the ground uncut. The people are not permitted to raise tobacco, of which they are distractedly fond, but are compelled by an army of revenue officers and a military force to buy it from the government at the enormous price of half a dollar a pound. With a profusion of the richest tropical productions, and ten gatherings of silk in the year, they are miserable, and consequently discontented. And this most delightful country, capable from its situation and its fertility of becoming one of the most important settlements in the world under a wise and moderate government, is of no advantage to Spain; and, to use Perouse’s own words, ‘ the most charming country in the universe is certainly the last, which a lover of liberty would chuse for his residence.’ The Philippine company, lately established with the most oppressive exclusions and prejudices, have engrossed the trade with America, and are at the same time obliged to buy the manufactures of India and Europe in the port of Manilla, where *pretended* Moorish, Armenian, and Portuguese vessels from Goa import only English goods.

‘ He thinks that Macao in China, which nominally belongs to the Portuguese, if it were made a free port, and were under a government of proper energy, might be one of the most flourishing towns in Asia.

‘ Perouse made it an invariable rule to give every island or country in his charts its proper indigenous name, if he could obtain it; if not, he retained the name given by the first European discoverers, giving new names only to such places as, he had reason to believe, were first discovered by himself. Indeed, he was so far from arrogating to himself the honours due to other distinguished navigators, that he was ever ready to give them all due praise, and in particular embraced every opportunity to express the greatest respect for the memory of the immortal Cook, whom he called *the greatest of navigators*, and of whom he was a most worthy follower.

‘ This enlightened navigator, all his philosophical associates, and the crews of both ships, were, most probably, swallowed up in the ocean, for nothing was ever heard of them after their departure from Botany bay on the 11th of March 1788. Had they been spared to return to Europe, the world would have been greatly enriched by the stores collected in almost every branch of science by so many men, each of whom was eminently qualified to execute the

task he had taken upon himself. What we possess of the fruits of their labour and research was fortunately sent home, as they found opportunities, and chiefly from Kamtschatka.'

The reflections made by Mr. Macpherson on the facts and transactions which he relates are those of a humane and enlightened mind, which comprehends the true principles of commerce, and which cherishes just views of the manner in which it ought to be treated. The doctrines of the work are in general not less sound than its statements are correct; and the author is intitled to the acknowledgements of the British public, as having judiciously and successfully treated a subject intimately connected with its vital interests.

ART. VII. *The Book of Job*: metrically arranged according to the Masora, and newly translated into English. With Notes critical and explanatory: accompanied on the opposite Page by the authorized English Version. By the Right Rev. Joseph Stock, D. D. Bishop of Killalla, and M.R.I.A.* 4to. pp. 246. 11. 1s. Boards. Wilkie and Co.

IT is remarked by Bishop Newton, in the memoir of himself prefixed to the quarto edition of his Works, that he experienced the most effectual relief from the pressure of severe afflictions by plunging himself into deep study. In like manner, we learn that Bishop Stock not only had recourse to this absorbant of the mind, at a moment when his heart was pierced with sorrow by the sufferings and approaching dissolution of a beloved wife, but that he was fortunately directed to the study of that book which is regarded as the *Bread of Mourners*, and is peculiarly designed to excite patience and a dutiful resignation to the decrees of Providence. Thus to occupy the intervals of time not immediately devoted to the attentions of a sick chamber was in character with the good and learned prelate; and it is a proof of his industry and self government, in regularly prosecuting this new translation of the book of Job, during the six weeks in which the late Mrs. Stock lay on her death-bed, that he was able to trace the last line of it 'while they were carrying her to her grave.'

We must, however, remark that the melancholy circumstances, under which this work was begun and executed, afford no plea for a hasty publication. The Bishop promises, indeed, to 'lay this good book to his heart and be still:' but he has been more alert in presenting us with the fruit of his

* For Bishop Stock's translation of Isaiah, see Rev. Vol. xlix. N.

melancholy hours, than we should have recommended if he had done us the honour of asking our opinion. Had he in this case exercised *MORE patience*, he would have acquired *more praise*; for, had he kept his MS. till he had tranquillized his mind by a recipe even superior to that of the study of the book of Job, viz. by taking to himself another wife*, he would probably have furnished a volume more reputable to his own fame, and more satisfactory to the biblical scholar. If Thuanus be regarded as a slow versifier, who consumed two years on a Latin translation of this book, Dr. Stock on the other hand may be charged with excessive rapidity, who executed a work like that now before us in the short space of six-weeks.

The Book of Job is certainly a most curious portion of the Sacred Volume; and in a new translation, with a critical commentary subjoined, we may fairly expect to find the difficult questions respecting this antient poem fully and ably discussed. Some very material points remain to be settled, since the learned are not agreed as to its author, its character, its chronology, nor its geography. While one set of expositors ascribe to it the highest antiquity, supposing it to be anterior to the Mosaic dispensation, and to have been written in Idumæa by Job himself, or by Elihu, or by Moses, or even by Jethro, Moses's father-in-law; others contend for placing its composition subsequent to the Babylonish captivity, and attribute it to Ezra, or to some writer about his time.

On the nature of the poem, a long controversy has been maintained. Some strenuously assert that it includes a true history, while others can only regard it as a species of dramatic composition intended to inculcate a particular moral or doctrine. Peters laboured very hard to support the former hypothesis: but the latter, which is that of Warburton, is abundantly more tenable. The existence of Job is not disputed; yet, when the nature of the very dialogue is considered, together with the many circumstances, noticed by Le Clerc, which are introduced evidently for the purpose of dramatic effect, and which are scarcely to be reconciled with true history, we are irresistibly led to regard the speeches and machinery as mere creations, and the whole as an allegorical poem. Against the opinion of it's being a moral dialogue, composed in order to console the Jewish people under the pressure of the Babylonish captivity, it has been objected that, if this were the case, it is very singular that it should contain no reference to the antecedent

* A Recipe which, we understand, the Bishop has in fact administered to himself.

history of the Jews, or to the ceremonial law. Even supposing this to be a fact, it would not weaken the hypothesis, but only evince the ingenuity of the writer; who, laying his scene in the patriarchal age, and in the land of Uz, has nicely preserved the costume, and not blended the manners of different periods. It is contended, however, that, though the writer has not introduced any direct mention of circumstances which would have been inconsistent with his obvious design, allusions to events recorded in the Mosaic history will be detected by the attentive reader. Bishop Warburton, in his *Divine Legation*, mentions several passages which indicate the age of the writer to be far posterior to that of the hero of the poem. He considers *the brooks of honey and butter*, in Job. xx. 17, as allusive to the description of the Holy Land mentioned in Exodus, iii. 8, &c. as a land flowing with milk and honey. The passage in chap. ix. 7, "*He commandeth the sun and it riseth not, and sealeth up the stars,*" is supposed to refer to the Egyptian darkness, and to the stopping of the sun's course; and the declaration, chap. xxvi. 12, "*He divideth the sea by his power, and by his understanding he smiteth through the proud,*" to the destruction of Pharaoh and his host in the Red Sea. If these quotations were accurately rendered, the evidence on this point would not be deficient: but if in the last passage we keep close to the sense of the original, and read, "*He agitates the sea by his power,*" all allusions to the history of Pharaoh vanish. The Bishop of Killalla, who is no advocate for the high antiquity of the Book of Job, is of opinion that, on a close examination, certain marks of time present themselves; and in his preface he points out passages to this effect, 'which (he says) appear to have escaped the diligence of all preceding critics:'

'Allusions to events recorded in the five books of Moses are to be found in this poem, ch. xx. 20. compared with Num. xi. 33, 34; ch. xxvi. 5, compared with Gen. vi. 4. 7. 11; ch. xxxiv. 20, compared with Exod. xii. 29; c. xxxi. 33, compared with Gen. iii. 8. 12; and I shall hardly be expected to prove, that the author of the poem derived his knowledge of those events from a history of so much notoriety as that of Moses, rather than from oral, or any other tradition. Facts are not usually referred to, before the history recording them has had time to obtain currency. The inference is clear: the writer of Job was junior to the Jewish legislator, and junior, it is likely, by some time.

'A similar mode of reasoning, upon comparison of ch. xxxiii. 23, with 2 Sam. xxiv. 16; 1 Chron. xxi. 15; will, if I mistake not greatly, bring down the date of our poem below the time of King David.

'Lastly, ch. xii. 17, to the end, seems to point to the circumstances preceding and attending the Babylonish captivity; and ch. xxxvi. 8—12, has an appearance of alluding to the various fortunes of Je-

hoiachin king of Judah, 2 Kings xxiv. 12 ; xxv. 27. Notes of time these, which, though not so manifest as the fore-mentioned, may deserve attention ; since they add strength to the sentiment of those learned men, who have been inclined to give the honour of this celebrated composition to Ezra.'

We shall consider this extract, first, specifically, with regard to the precise remarks which it contains ; and, secondly, in its general application, admitting those statements.

If the reader turns to the first of the passages here mentioned, viz. to Job xx. 20. he will discover in the common translation no allusion to any historical circumstance : but this new rendering, if it be admitted, has a palpable reference to a singular event in the Jewish annals. Dr. Stock thus translates the passage : ' Because he acknowledged not the *quail* in his stomach, in the midst of his delight he shall not escape ;' and he subjoins the following note. ' Here I apprehend, is a fresh example of the known usage of Hebrew poets, in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters ; and it is the more important, because it fixes the date of this poem so far, as to prove its having been composed subsequently to the transgression of Israel at Kibroth hataavah, recorded in Num. xi. 33, 34. " Because the wicked acknowledged not *the quail*, that is, the meat with which God had filled his stomach, but like the ungrateful Israelites, *crammed and blasphemed his feeder*, (as Milton finely expresseth it) he shall experience the same punishment with them, and be cut off כהמורד in the midst of his enjoyment, as Moses tells us the people were, המתאווים, who lusted."

It is somewhat in favour of this remark, that the same word, which in Numbers xi. 32, is translated *quails* (שלוים) occurs in this passage in the book of Job : but it must also be observed that the word generally signifies *quietness*, and might have been applied to this bird, as Parkhurst intimates, from his habit of living in *ease* and *plenty* among the corn. It does not appear that any version justifies this conjecture of the Bishop of K. : and no proof is given that the expression of " *not acknowledging the quail*" was proverbial among the Jews.

The second passage ch. xxvi. 5. is made to answer the purpose for which it is produced, by the assistance of a new translation, which stands thus : ' *The mighty dead are pierced through ; the waters from beneath, and their inhabitants ;*' and at the bottom of the page this note is added :—' *The mighty dead*] What follows to the end of this chapter, I conceive to be a sample, ironically exhibited by Job, of the harangues on the power and greatness of God, which he supposeth his friends to have taken

taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descanting on the same subject, he shews how much he himself can go beyond them in eloquence and sublimity. **אֲנִי אֶפְתָּח**, I agree with Scott, are *the giants* and wicked inhabitants of the old world, who perished in the flood, produced by breaking up *the waters from beneath*, or the fountains of the great deep, as Moses calls them, Genesis vii. 11.—The LXX have γίγαντες in this place; yet it may be doubted whether we have here any allusion to Gen. vii. 11, or to Gen. vi. 4. 7. 11.

To the third passage, chap. xxxiv. 20, compared with Exodus xii. 29, this note is affixed.—‘*In a moment they die.*’ The sudden death here described, its happening *at midnight*, the trepidation of the people, the removal of the *strong ones* to the other world *by an invisible hand*, what are all these but the circumstances, recorded by Moses in Exodus xii. 29, of the destruction of the first-born of the Egyptians? Pharaoh likewise is the king, to whom God is said just before to have given the title of Belial. We have here of course another proof, that the writer of this poem was posterior in time to Moses.’ We cannot say that this passage actually *proves* that the poem was written posterior to the time of Moses: but it affords such evidence in favour of the supposition, that we are surprised that it should not have been before quoted.

Chap. xxxi. 33, “*If I covered with Adam my transgression,*” will not be regarded as of any weight, since the tradition respecting our first parents might have existed in the East previously to the writings of Moses.

Dr. Stock speaks of chap. xxxiii. 23. which he translates ‘*Let there be over him an angel,*’ as

‘A remarkable passage, well worthy of the attention of critics, who wish to ascertain the much-disputed point, *the date* of the poem before us. I conceive it to be clearly an allusion to the fact recorded in 2 Sam. xxiv. 16, 1 Chron. xxi. 15; that of the destroying angel, seen by David in the act of inflicting a plague upon Jerusalem, and commanded to stay his hand, in consequence of the atonement which the interceding angel ordered king David, by the prophet Gad, to offer unto God upon an altar in the threshing floor of Araunah the Jebusite, 1 Chron. xxi. 18. The several circumstances agree together exactly. We have here the *angel interceding*, (a principal angel too, *one in a thousand*, most probably the Jehovah-angel of the Jewish people, so often hinted at in Scripture) who commanded Gad to tell David (**וַיִּשְׁרַח**) what was *fit to be done* upon the occasion; the charge to the destroyer to stay his hand; and lastly, *the atonement* at the threshing floor, followed by a complete removal of the pestilence, and by a return of the people to the favour of God, called **צִדְקָתָם**, *their justification*, verse 26.’

Though in the preface we are in the last place referred to chap. xxxiv. 8—12. as evidence of the date of the poem not being prior to the Babylonish captivity, the author seems to abandon this ground in his note on the text; in which we read that 'the reference is too uncertain to make it a note of time.'

We have thus exhibited, at length, the Bishop of Killalla's new discoveries for ascertaining the date of the book of Job. Might not chap. xxi. 19. however, have been also quoted as a direct reference to the doctrine of the Jewish Law, of God's visiting the sins of the fathers on the children?—These discoveries amount to a probability, but they are far from being absolutely decisive; and it is much to the credit of the author of this poem, supposing him to have flourished under the ceremonial law of Moses, that in constructing a kind of drama, the scene of which is laid in the patriarchal age, and the characters of which discuss the doctrine of Providence and the duty of religious submission, he has employed no other arguments than those of pure Theism, and falls into no palpable anachronisms.

We come now to the general application of the passage which we have quoted from Dr. Stock's preface. Admitting the facts there stated, it seems almost necessarily to follow that the Job of the poem is an allegorical personage, representing the Jewish people, who were then under the severe chastisement of Divine Providence; and then Job's three friends may be intended to represent Sanballad, Tobiah, and Geshem: which latter supposition is strengthened by the epithets affixed in the Septuagint version to the names of Eliphaz, Bildad, and Zophar, two of them being called *kings*, and one *tyrant* (Ελιφάζ βασιλεως, Βιλδαδ τυραννος, Σωφάρ βασιλεως). Instead of endeavouring to elucidate this matter and explain the singular machinery of this beautiful poem, Bishop Stock contents himself with the easy task of giving an analysis of the reasonings in the book of Job; a task which might have been executed by a scholar of inferior rank. We had reason to expect in a work which professes to be 'critical and explanatory,' an ample disquisition of all the knotty points in debate relative to this poem; among which we may notice the introduction of Satan, or διαβολος, as he is called by the LXX, at the beginning, and Jehovah speaking out of the whirlwind at the conclusion: but all these matters are passed over, and the Analysis tamely begins thus: 'In chap. ii. 10, we find no cause of blame in Job.' We thank the R.R. commentator for this information: but we believe that every *biblical* old woman knew it before.

Respecting the *Geography* of this book, it merits the notice of the critic that its author, whoever he was, had a more intimate

timate knowledge of the natural history and local circumstances of Egypt, than of the region to which the land of Uz is generally assigned; and this circumstance is an internal evidence that Job himself was not the writer of the poem. The crocodile was not an animal with which that patriarch was familiar.

It is observed by this learned prelate that the poetical book of Job appeared to him 'to want illustration;' and we consequently hoped that his labours would supply this *desideratum*, and would have extended themselves beyond the object of 'setting the argument in a clearer light than our established version has imparted to it.'—'The story (as he farther remarks) is interesting, the train of arguments well managed, the moral beautiful, and of general application.' We required not, however, a new translation in order to convince us of this position; and though in no part of the sacred volume more deviations from general correctness are to be found than in the book of Job, the great doctrine which it purposes to inculcate is prominent, in spite of all the errors of our common version. The moral effect of the whole will doubtless be improved in proportion as the version is brought nearer to the original; and to this end it would have been desirable to have collated with the Hebrew text the various readings of the Septuagint, and other antient versions, which, with all their inaccuracies, may help, under the auspices of judicious criticism, to restore the original text, and may afford no scanty aid in the interpretation of difficult passages: but we are aware that such a task could not be executed in six weeks.

At Dr. Stock's sins of omission, however, we look "with countenances more in sorrow than in anger;" and though we cannot, in our judgment, acquit him of some sins of *commission* also, we shall not attempt to aggravate the detection of them by any harsh strictures.

Job, chap. i. 5. the awkward expression of "the days of their feasting *were gone about*," is preserved in this new translation; though the *συνέτελεσθησαν* of the LXX, *were finished*, appears to us preferable.

Ver. 10. 'His possessions *burst out in the land*,' is scarcely English, and certainly not superior to the O. V., "his substance is increased in the land."

Chap. ii. 3. 'Hast thou given *thine heed* unto my servant Job?'—instead of "Hast thou *considered*," &c.

Ch. iii. 7. For "let that night be solitary," Dr. S. reads 'Let that night be a *flint*,' and refers to Parkhurst, who translates *רִמָּלָה* a rock, adding this comment on the passage: "Let the darkness of it be *concreted* that it may become like a rock or stone

stone of darkness." In chap. xv. 34. however, where the same word occurs, the Bishop introduces an idea not to be reconciled with that of the Lexicographer, nor indeed with the subsequent line.

Ver. 8. For "who are ready to raise up their mourning," we here read, 'Even those who are ready to surprize the *crocodile*.' The *μαρα κροτος* or *לִיָּתָן* of this book is probably the *crocodile*; to the hunting of which animal, by night, an allusion may here be made.

Chap. iv. 10. For "the voice of the fierce lion," is here substituted 'the noise of the *jackal*.' Parkhurst, however, thinks that the word *שָׁרָל*, here rendered *jackal*, means the *black lion*. The term in Judges xv. 4. which Geddes renders, with good reason, jackals instead of *foxes*, is *שָׁרָל*.

Ch. v. 1. "To which of the *saints* wilt thou turn?" is converted into 'And unto which of the *good men* wilt thou look?'; and we are informed in a note 'that *מְקַדְשִׁים* answers to our law phrase *good men and true*, summoned to compose a jury:' but the Eastern nations had no notion of our juries; and *שָׁדֵק* rather applies to the good man in a religious sense, than to the good man in a Court of Law, or on a Commercial Exchange.

Ver. 21. For "thou shalt be hid from the scourge of the tongue" is substituted in this new translation, 'During the nimble motion of the tongue thou shalt be hid.' Dr. S. proposes a new reading in this place, but, we think, without good reason.

Ch. vi. 6. "Is there any taste in the *white of an egg*?" is changed into 'Is there any taste in the *drop of a rock*?' The LXX here read *Is there any relish in vain words?*—*The drivell of dreams* is Parkhurst's interpretation; and *in saliva vitelli* is Montanus's translation.

Ver. 10. Instead of "I have not concealed the words of the *Holy One*," we have here—"When did I suppress the words of the *Separator*?" What reason has the R. R. translator for the alteration? *שָׁדֵק* signifies to *separate*, but in a confined sense. Bythner expressly restricts its meaning, *ab usu communi ad sacram separavit*. How would Dr. S. reprobate the critic who should propose to translate Ps. lxxxix. 7. *The assembly of the Separators?*

Chap. vii. 4. 'When shall I arise and the dark *have taken its round*?' for "the *night* be gone." Here a MS. reading is adopted: but, if any alteration be necessary, it is only that of adhering to the strict sense of *מָדַד*, and translating the passage—"And the darkness be *measured out*."

Ver. 6. The version of this text is

'My

‘ My days are swifter than a shuttle,
And they are finished *for want of thread.*’

We approve this version, but we see neither occasion nor justification for referring, as in the Bishop's note, to the mythological agency of the Parcæ, if it be meant to intimate an allusion to that system on the part of Job. We do not recollect in Scripture the occurrence of the phrase *thread of life*. The metaphor of the weaver's shuttle is rendered more complete in Bp. S.'s translation than in the common version; and it is thus complete without any reference to the office of the Destinies.

Chap. vii. 9. is evidently altered for the worse. ‘ So to the lower regions descendeth he that shall not come up;’ is inferior to the old version, “ So he that goeth down to the grave shall come up no more.”

IX. 7. ‘ Who commanded the sun and it riseth not,
And *behind the stars fixeth his seal.*’

To justify this version, the usual sense of the word **בְּעָדָי**, which signifies *behind*, is mentioned. In some places, it is rendered by the LXX *ἐξωθεν*, and here it evidently requires to be translated, *on the outside*.

At ver. 9. instead of “ Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south,” Bishop S. translates,

‘ Who maketh *the blight*, the cold, and the warmth,
And the chambers of the south.’

For these substitutions, the authority of Parkhurst is quoted, who is said to have well explained these terms. So he may have done, as far as their original derivation is concerned: but the question is, Are they not proper names? Neither Montanus nor Calasio translates the original words, but both read here *Faciens Has, Chesil, & Chima*: though the latter quotes authority Rabbinical to prove that **חֲסִיל** and **חִמָּה** *sunt nomina stellarum*. The LXX have in this place ‘Ο πῶλον Πλειάδα καὶ Ἑσπερον καὶ Ἀρκτορον; and though Parkhurst has sufficient reason for terming the version which passes under this title loose and inaccurate, it affords evidence here that the translators regarded these terms as proper names of stars or constellations. In his version of Isaiah, Dr. Stock translates chap. xiii. 10. “ And the stars of heaven and the *constellations* thereof;” observing in a note that **חֲסִיל** must signify *masses of stars*. Job xxxviii. 32. where **חֲסִיל** again occurs, and where the common version reads, “ Canst thou guide Arcturus with his sons?” the Bishop translates, ‘ And *comfort corrosion* over her sons;’ calling this a beautiful poetical image. This beauty, however, we do not perceive; and we are inclined to think

think that, after all the critical comments which have been bestowed on *Has*, *Chesil*, and *Chima*; they are proper names of stars, which were supposed to possess certain influences.

Chap. x. 10. 'Hast thou not measured me out as milk,
And pressed me round like a cheese?'

נסך is to *coagulate*; so that the common version, "and curdled me like cheese," might have been retained. Indeed, we see no reason for the alteration.

Chap. xi. 12. is taken in connection with the verse preceding it, and is thus exhibited:

'That the growing up person may gather sense,
And the wild colt become a man?'

The reader, however, will naturally ask, is this alteration an emendation? We think that it is not.

Ver. 17. Instead of the old version, "And thine age shall be clearer than the noon-day: thou shalt shine forth, thou shalt be as the morning," we are presented with the following:

'And from the noon-tide heats shall *fading* recover,
Weariness as the morning shall become.'

If we translate the LXX, this passage will stand thus: "And thy wish or prayer shall be as Aurora, or the morning, and thy life shall shine as the noon." Dr. S. appears here to have mistaken the word, and to have read חלל for חלל, the latter of which occurs in the text, and is properly rendered *time*. The verb denotes *to creep away by degrees*, the known property of time. We are not satisfied with translating תעפה *Weariness*. Job xxii. 25. תועפות is rendered *fortitudo*; in the Bible, *plenty*; by Dr. S. *in loco, glittering*; and in Ps. xcv. 4. it is translated by Montanus *cacumina*, and in the Vulgate *altitudines*.

Chap. xii. 3. 'I am not a *changeling*, compared with you.' Had Parkhurst been followed, no *change* would have been made in this place, nor in chap. xiii. 2. where the same word occurs. נפל is to be *inferior*, as we find it in the Bible. Supposing it, however, to mean here 'an untimely birth,' as we are told in the note, is this expression synonymous with *changeling*?

Ver. 19. For *princes*, the R.R. translator substitutes *priests*, and adds a note to justify the alteration; observing that, 'among the respectable orders of the state it is not likely that these should be omitted.' Without adverting to the fact that, in Job's time, the Priesthood was not a distinct order, it is sufficient to remark that the parallelism in this place confirms the authorized version. We would read;

‘ He leadeth *princes* away spoiled
And *stout warriors* he overthroweth.’

In xiii. 21., also, the parallelism helps to ascertain the true reading: but, instead of ‘ And thine *elbow* let it not scare me,’ we should prefer “ And thine *arm*,” &c.

Chap. xiv. 10. For “ Man dieth and *wasteth away*,” we have here ‘ Man dieth and is *laid along*.’ The *wxsto* of the LXX, or *nudatus* of the Vulgate, seems preferable to Dr. S.’s *laid along*.

Ver. 19. ‘ Waters may *grind down* stones.’ We should retain “ Waters *wear* the stones.” *Gutta cavat lapidem*: but not by grinding.

Ver. 20. The beautiful description of declining life in the common version, “ Thou changest his *countenance* and sendest him away,” is absolutely destroyed by the present translation, ‘ Changing *his appearances* thou dost send him away.’ If any alteration were necessary, *features* might have been substituted for *countenance*.

Chap. xv. 10. What thanks are due to the prelate, for presenting us with ‘ the grayhead and the *chrony*,’ instead of “ the grayheaded and the *aged*?”

Chap. xvi. 15. ‘ Sackcloth I have sewed on my *bide*,’ is surely not preferable to “ I have sewed sackcloth on my *skin*.”

Ver. 22. ‘ For my short number of years is come,
And the way whence I shall not return am I going.’

As Job did not expect to live many days, this new version is a judicious correction of the old.

Chap. xvii. 6. This verse, as it stands in our Bible, is unintelligible, and bespeaks a mistranslation. For “ aforetime I was as a *tabret*,” we now have, ‘ Although I was a *wander* before.’ Montanus, puzzled by the word *תפף*, renders it *ignis Gehenna*: but Parkhurst, following Scott, approves of *Exemplum*, the word used in the Vulgate.

Chap. xviii. 14. Not only is the expression in this place “ the king of terrors” changed into ‘ king-like do terrors chase him,’ but we are informed in the note, with some concern, that this beautiful phrase, so descriptive of death, has no authority in the Hebrew text. If this learned prelate will look again, we think that he will be of a different opinion.

Chap. xix. 25—27. This celebrated passage, respecting the meaning of which we have seen so much disputation, shall be given entire:

“ Still do I know that my vindicator liveth,
And in time to come, over the dust he will rise up;
And after they shall have swathed my skin, even this,

Yet

Yet from out of my flesh shall I see God,
Whom I shall see on my side,
And mine eyes shall behold *him*, and not estranged *from me*;
Though my reins were consumed within me."

Since the Bishop of K. has substituted 'vindicator' for "Redeemer," and has made other alterations unfavourable to the notion that this text is an evidence of Job's belief in the doctrine of the Resurrection of the Body, it may be proper to annex the accompanying note, in which he judiciously maintains the hypothesis of Warburton; which, in fact, is in perfect tenor with the whole argument of this book, though Peters has strenuously laboured to prove the contrary:

'Here the celebrated question naturally presents itself, whether Job in this passage is to be understood as speaking of a general resurrection to life eternal, common to himself with all the righteous, or of his own temporal salvation, and return, at some distant period, to happiness in this world. A close attention to the context has led me to be of the latter opinion, and with Heath to join Bishop Warburton against his very learned opponents, Peters, Scott, and Parkhurst. My argument is this. If the passage before us can be explained without recurring to the doctrine of a future resurrection, of which we have no *other* proof that it existed in the time of Job, it *should* be so explained and understood. But the passage needs no recurrence to the doctrine of a future resurrection. Therefore.—Against my assumption it is contended strongly, 'that Job all along despaired of a *temporal* deliverance, and of course he must have meant an eternal.' Answer: not always, as may be shewn from chap. xiv. 12. above. But what if he did so for the most part? Is it not very conceivable, that when urged by his ill-natured counsellors to confess a guiltiness of which his conscience acquitted him, he should answer by strong assertions of his belief that God would at length vindicate his innocence to the world by bringing him back from the grave, however desperate at present that hope might appear to be? 'But even after uttering these words, he repeats his belief that he should die, chap. xxx. 23, 24.' Granted: but not his belief that God was unable or unwilling to call him up again from the lower world. And that he did conceive an expectation of returning at some future period to see his own innocence vindicated, and his calumniators punished, may, I think, with reason be concluded from what he says in the subsequent verse 26, where he cautions his friends to fear for themselves, whenever God shall have made himself a judge between him and them.'

By way of a saving clause, this addition is subjoined:

'But though this much disputed text does not appear, in its primary import, to convey the clear notice of a life to come which many expositors have ascribed to it, it does not by any means follow, that a pious Christian may not apply it to the strengthening of his own belief in that grand article of his religion. We know

that many passages of holy writ, besides their first and most obvious meaning, carry a second and a more important one, unknown to the writers themselves, and left by the Spirit that dictated them to be unfolded, in process of time, to such as study them with attention, and desire to profit by them.'

It would have been better, in our opinion, to have said that this beautiful and sublime passage, setting aside its original import, is capable of being adopted by the Christian, to whom "life and immortality are brought to light."

Chap. xx. 7. A various reading, on the authority of one MS. is here proposed, to avoid the phrase in the common version, "like his own dung;" which, as Dr. S. thinks, presents an image not only indelicate, but incongruous. For כנללן he would insert כנלן, and then translate the first member of the verse thus,

'Whilst he tosseth himself about, he shall perish for ever.'

Ch. xxi. 20. 'His eyes should behold his *flagon*,
And of the *pitcher* of the Almighty he should drink.'

To justify this alteration, a various reading is proposed in the first line: but as חמת in the second line is not improperly rendered "*wrath*" in the old version, no necessity exists for having recourse to the sanction of a MS. in order to read כרן *flagon* for כירן.

Chap. xxiv. 19. From the word גל, rendered in the common version *consume*, Parkhurst (whom Dr. S. professes to follow) derives our English term *guzzle*; and surely the Bible translation, "Drought and heat consume (or drink up) the snow waters," is not amended by 'Drought, yea scorching, and snow-waters ravage him.' Snow-waters, we believe, commit no ravages in Arabia. The comparison between the effect of heat on snow, and that of the grave on the body, is obvious.

In Chap. xxvi. 7. For—"He stretcheth out *the north*," the Bp. of Killalla writes, 'He stretcheth the *cope of heaven*;' observing that צפון is the *dark vault* over our head, being derived from צפן *abscondit*: but the LXX read Βορρην; and had Dr. S. consulted Calasio, he would have found that *Septentrio*, or the North, is called צפון, *quod Soli sit abscondita*.

Chap. xxviii. 8. 'The sons of the splitter tread it not,' for "the lion's whelps," &c. Sons of pride or elation, according to the LXX and Vulgate, who have preserved this Hebraism for animals of strength. Sons of the splitter is an awkward term; and we do not perceive its accuracy as applied to the lion.

Chap. xxix. 11. 'When the eye saw, it dressed me out,' is a new translation which will not be easily understood. We deem the

the old version, "*it gave witness to me*" more eligible; and that witness or respect is denoted by ἐξέκλιπε of the LXX.

Ch. xxxi. 35. 'There is my bail! Let the Almighty answer me,
And let the party file his bill who hath a suit with me.'

The allusions in this language being obviously too modern for the age of Job, we cannot admit them.

Chap. xxxvi. 13. '*The paltry of sense,*' for persons of mean understanding, can scarcely be regarded as correct phraseology.

Chap. xxxvii. 10. is translated, in perfect conformity with the old version,

'By the breath of God frost is given,
And the breadth of the waters is straitened.'

to which passage, for the sake of vindicating the philosophy of the book of Job, the following singular note is appended:

'That this is the sense of the passage I have no doubt, as we have seen just now רחב *wide*, and צר *narrow*, set in opposition to each other, chap. xxxvi. 16. The question is, whether the position be warranted by natural appearances. Water is *dilated* by frost, say the philosophers, instead of being *contracted* in breadth by it. But the school boy sometimes knows more of nature than the philosopher; for he can bear witness, how much lower and narrower he has found a ditch in frosty weather, which he wanted to leap over, than it used to be at other times. How then comes it, saith the grave philosopher, that water enclosed in a vessel, and frozen, *expands* sometimes to that degree, that it bursts the vessel containing it? I answer, because it is enclosed; for if left in the open air, and unconfined, it would not expand, but contract itself. The bursting of the vessel is owing to the expansion of the air included in the fluid, rather than to the dilation of the fluid itself; and we know to what astonishing effects the expansive power of air is adequate. Heat and cold, from what cause we are ignorant, appear to have a similar power of rarefying the air in contact with fluids, and thereby of making way for the escape out of the fluids of the air contained in their mass; which is the reason why liquors, whether in fusion or freezing, always present the appearance of evaporation. Where the air cannot come at the surface of the fluid, as in the case of water in vacuo, no freezing takes place, because the effect ceases for want of the medium through which the cause operates. Water, on its return to a fluid state, weighs less than it did before freezing, because it has lost so much of its included air. Its transparency likewise is impaired by frost, in consequence of the same loss of air, which gave admission to light by separating the solid particles of the fluid. When evaporation has carried off the included air, these component particles will of course run together, and the fluid, whether after boiling or freezing, will occupy space less than it did before. For the effects of *freezing*, consult Chambers's Dictionary, vol. ii. edit. in 4 vols. 'The reader, I trust, will pardon an excursion into the province of natural history, which has for its object the elucidation of a text of scripture.'

This 'excursion' appears to us unnecessary and unsatisfactory. If Elihu could say in the preceding verse, '*From the blighting winds cometh the cold,*' (instead of the preferable line in the old version "*Cold cometh out of the North,*") we must doubt the scientific accuracy of his observations. Blighting winds may be cold, and concomitant with cold, but are not the primary cause of cold.

Chap. xxxviii. 25. Though this verse is not marked as having sustained any change, the Bp. has here made a great improvement on the old version, by writing,

'Who hath laid out for the flood its channel,
And a way for the *forked* bolt of thunder:'

⚡ being expressive of the zig-zag shootings of the electric fluid.

The word *Behemoth*, ch. xl. 15. is not translated: but in a note the description is supposed to answer to the *River-horse*. For *Leviathan*, the Bp. reads 'crocodile;' for *unicorn*, 'wild-bull;' and for *grasshopper*, 'locust.'

In this translation, we occasionally stumble against such words as these; *after-comers*; *inroaders*; *causseys*; *upturneth a hand-clapping*; *holoed*; *hoise*; *mishap*, &c. which we cannot commend for their elegance.

Dr. Stock conjectures that the speech attributed to God, as issuing out of the whirlwind, originally terminated at chap. xli. 11. and that the remaining twenty-two verses of this chapter were subsequently inserted either by the author, 'who in his *second*, but not *better* thoughts, conceived he might add something valuable to his picture of the crocodile, or by some succeeding genius, impatient to lengthen out by his inventive powers what had justly obtained possession of the public esteem.'

The two concluding verses of the poem, the Bishop also supposes, from the great length assigned to Job's life, to be spurious additions: but, as the æra of Job is patriarchal, we do not subscribe to the reason assigned for this conjecture.

Of the Bishop's *Metrical Arrangement* we do not feel ourselves required to speak very definitively. Sufficient samples of it appear in the quotations already made.

It will now be apparent to our readers, we apprehend, that, while this translation manifests learning and critical sagacity, it betrays also marks of haste, and evidences the necessity of a careful revision: which, we trust, the good Bishop will bestow on it, in his present circumstances of *comfort* and tranquillity. In many of his proposed alterations, he certainly is not fortunate.

Generally

Generally speaking, the notes are few and inconsiderable; and, in fact, Dr. S. intimates in the preface that he soon grew tired of the drudgery necessary for a commentator.

It is the object of a supplemental *Analysis* to exhibit the entire argument of this book. The substance of the concluding chapters, which contain the speeches of Elihu and of Jehovah out of the whirlwind, is thus displayed:

‘It cannot escape remark, that much of the thread of reasoning which runs through the discourse of the Almighty, is in substance nearly the same with what had just before been assigned to Elihu. Both the one and the other impose silence upon Job, by reminding him of the ignorance of man, and thence shewing his unfitness to pass sentence on the conduct of God. In what then consists the difference between the two arguers? I think in this. Elihu speaks as a creature, Jehovah as a creator. The first tells Job, that the very treatment, for which he had taxed his Maker with injustice and cruelty, may in the end be found to have been a strong proof of the divine goodness, of the divine love for him, dictated by a desire to correct, to amend, and to replace him in happiness. Jehovah deals with this complaining sufferer in a more summary manner. Imagine a froward child, who should take upon him to call in question the actions of a parent, confessed by all competent judges to be eminent in wisdom and goodness. How would this parent check the petulance of the stripling? “My child, you know nothing as yet of the world in which you are placed: you are absolutely ignorant of what may serve or harm you. Try if you can account for almost any one of the many labours, which people advanced into life are enduring for their own and their families’ benefit, and thus erect yourself into a judge upon my proceedings. Have patience; when time shall have brought you to where I am, then, but not till then pronounce.”

‘This is the important lesson to be learned from the book of Job. Till man arrives at that blessed place, where he *shall know even as he is known*, let him lay his hand on his mouth, and humbly acknowledge his incapacity to judge of the dispensations of the righteous Governor of the world. All will end well at the last with him that loves his God, and trusts in him.’

Respecting the general argument or drift of this sacred poem, we have had less dispute than about other matters connected with its history and mechanism. We lament that this learned prelate did not endeavour to embrace every point of his subject, and did not allow himself more time, in order to render his work a real gratification to the theological student. The melancholy occasion, however, on which it was composed, and the elevated rank of the writer, must forbid the punster from asserting that the *Book of Job*, by Dr. Stock, is a *Job-book*, and will not become a *Stock-book*.

ART. VIII. *The New Cyclopædia*; or, Universal Dictionary of Arts, Sciences, and Literature: Formed upon a more Enlarged Plan of Arrangement than the Dictionary of Mr. Chambers; comprehending the Various Articles of that Work with Additions and Improvements; Together with the New Subjects of Biography, Geography, and History; and adapted to the present State of Literature and Science. By Abraham Rees, D.D. F.R.S. Editor of the last Edition of Mr. Chambers's Dictionary; with the Assistance of eminent professional Gentlemen. Illustrated with New Plates, including Maps, engraved for the Work by some of the most distinguished Artists. 4to. 6 Vols. in 12 Parts, at 18s. each Part*. Longman and Co. &c. &c.

WHEN we announced this new edition of what may be deemed a national work, in our 40th Vol. N.S. p. 424. we intimated an intention of resuming our notice of it at occasional periods. It has now reached such a degree of progress, and has so well maintained its reputation, generally speaking, that we feel induced again to bring it before the eyes of our readers. So much obvious difficulty, however, attends any attempt to review such a comprehensive publication, and so much greater difficulty opposes the formation of a complete and decisive opinion on its merits, that our critical powers are almost set at defiance. We scarcely know how to proceed with it, otherwise than by considering it from time to time under distinct heads of science; and at present we design to take a view of the first six volumes, in those branches which relate to the department of *Natural History*.

The mineralogical portions of these volumes are, for the most part, executed with commendable diligence, and are compiled from the best authorities. *Adamantine Spar, Ætites, Agate, Alum, Alumine, Amber, Ambergris, Antimony, Arsenic, fossil Bones, Brass*, and others too tedious to recount, form instructive and valuable articles. *Alabaster* is sufficiently short and interesting to justify an extract.

* ALABASTER, *albâtre*, Fr. *alabastrites* of Pliny, in *Mineralogy*. Some derive the word from *albus*, because of the whiteness of this stone. Others from *αλαβαστρον*, which they form from the privat. *α*, and *λαμβάνω*, *capio*, to take; this stone being too smooth and slippery for the hand to fasten hold of it. Under this name are confounded two minerals, wholly distinct from each other when pure, but which, in some of the varieties, are occasionally mixed together.

* The compact gypsum of Kirwan (*Alabastrite, La Meth.*—*Albâtre gypseux, de Lisle.*—*Dichter Gypstein, Werner*) when of a white or yellowish, or greenish colour, semi transparent, and capable of receiving a polish, is known among statuaries by the name of alabaster,

* Eight Vols. in sixteen parts are now completed.

which

which term is also retained as a secondary appellation in most books of mineralogy; and is certainly the alabastrites of Pliny, which is characterised by that author as a stone resembling gypsum. When its colours are disposed in bands or clouds, it is called, in the first case, onyx alabaster, and in the latter, agate alabaster. It not unfrequently contains a sufficient portion of carbonated lime to produce a brisk effervescence with nitrous acid; and hence has originated the confusion of authors, who make the circumstance of effervescence an essential distinctive character between the gypseous and calcareous alabasters. Its specific gravity seldom exceeds 1.9. Its fracture is compact—splintery, sometimes verging on the fine-grained foliated. In transparency, it is considerably superior to white wax, allowing light to pass readily through it, but not transmitting the forms of objects. By slight calcination it is converted into Paris plaster.

‘ Gypseous alabaster is very easily worked, but is not susceptible of a polish equal to marble. It is made into vases, columns, tables, and other ornamental articles of furniture; thin slabs of it have even been used in one of the churches of Florence instead of window glass. Its brittleness, however, and want of lustre, have caused it to be almost wholly superseded by more durable materials. Among the ancients, the most esteemed came from Carmania, Upper Egypt, and Syria: of the variety called *onyx*, the boxes for holding perfumes were mostly fabricated; thus, in Horace, we meet with “*Nardi parvus onyx*.”

‘ The *calcareous alabaster*, or sinter (*albâtre calcaire*), is a stone of the same family as stalactite, consisting chiefly of carbonate of lime, and exhibiting a considerable variety of colours; such as pure white, yellowish, greenish, reddish, and bluish grey: its fracture is striated or fibrous, the striæ sometimes parallel and sometimes divergent: its hardness is somewhat inferior to that of marble, which nevertheless does not prevent it from receiving a good polish: its specific gravity from 2.4 to 2.8: its transparency is nearly equal to that of white wax: it effervesces with acids and burns to lime. Two sorts of alabaster are distinguished by statuary, the common and oriental; under the latter of these are ranked the hardest, the finest, and the best coloured pieces; a number of sub-varieties are also produced by the colours being in veins, or dendritic, or in concentric undulating zones. Italy and Spain yield the most beautiful specimens; the inferior kinds are found in Germany and France. It is manufactured, like the gypseous alabaster, into tables, vases, statues, chimney-pieces, &c.

‘ Many of the hot sulphureous waters rise out of the ground of a turbid wheyish colour, on account of a large quantity of gypsum and chalk, which they hold suspended, and in a state of half solution; as these grow cool and lose their carbonic acid, the earthy particles are for the most part deposited, lining the bottom and sides of the channels in which they flow with a compact alabaster. Advantage has been occasionally taken of this circumstance to obtain very beautiful impressions of bas reliefs, by exposing the moulds to a current of such water, till they have become filled with the earthy deposit. The most remarkable of these springs in Europe, is that which supplies the baths of St. Philip in Tuscany: it is situated on a mountain

mountain near Radicofani, and forms the source of the little river Paglia. The water as it issues forth is very hot, springs out with great impetuosity, has a strong sulphureous odour, and holds in solution a large quantity of calcareous matter. From its very source it flows in deep channels, covered with a thick crust of stalactite, of a dazzling white, especially when the sun shines upon it; and which is harder or softer in proportion to the rapidity of the stream, and the obliquity of its fall. This circumstance suggested to Dr. Vegni the idea of establishing, on this mountain, a manufacture of artificial alabaster. For this purpose, he first collected a number of plaster models, of the best bas-reliefs, in Rome and other places of Italy. These models serve to form the hollow moulds, which are made of sulphur, according to the following process. The plaster model is rubbed over with boiled linseed oil, and surrounded with an edging of plaster, of the same height as the intended thickness of the subsequent bas-relief. Then sulphur, melted with just sufficient heat to make it flow, is poured on the plaster model, and fills it to the height of the edging. The sulphur mould thus made, is placed in a kind of wooden tub, roughly put together, open at top and bottom, and of less diameter below than above. This tub has on the inside a false bottom, made of slips of wood laid cross wise, in order to detain, for a short time, the water which dashes on them. Just above this, is a row of wooden pegs, fastened to the tub, around its whole inner circumference, on which the sulphur mould is let down, and thus supported. The whole is then placed under the boiling spring, and inclosed with walls, to prevent it from being displaced by the wind. The water, which thus dashes on the moulds, deposits its earth both within and without them, giving the impression in bas-relief within, and disposing itself in an undulated surface on the outside. The hardness of the alabaster depends on the degree of obliquity at which the mould is placed, in order to receive the dashing of the water. The more vertical its position, the harder is the alabaster. However, as the hardest models are not so white as the softer, the water is in some cases caused to make a circuitous course, in order to deposit all its grosser particles before it arrives at the mould. Even the softer ones, however, are as hard as Carrara marble, and surpass it in whiteness. The time required for these productions varies, according to the thickness, from one month to four. When the sulphur mould is sufficiently filled, and the ground of the model has acquired a thickness capable of supporting the figures, the whole is removed from the water; the wooden supports are broken by gentle strokes of the hammer, and the incrustation on the outside of the mould is chipped off by repeated strokes. Then the tub is struck with a smart blow of a hammer, which separates the model from the mould; generally, however, cracking the latter. The brilliancy of the models is completed by brushing them with a stiff hair brush, and rubbing with the palm of the hand.

The composition of this alabaster is gypsum, mixed with a small proportion of carbonated lime. Dr. de Vegni has, after many attempts, succeeded in giving a fine black, or flesh colour to the figures thus formed, by putting a vessel half full of colouring matter into

into the water, before it arrives at the mould. The colouring may also be varied, by protecting particular parts of the mould, while the water continues charged with colouring matter.

‘A spring of the same kind as that just described, and applied to similar purposes, is that of Guancavelica in Peru. The water rises from the ground into a large bason boiling hot, and of a muddy yellowish white colour. At a little distance from the bason, the water becoming cool, deposits calcareous matter in such vast abundance, as to fill large moulds with a compact stone of which some of the houses of the town are constructed. The moulds of statuaries, in like manner, being exposed to the water, are filled with hard confusedly crystallized alabaster, and the bas-reliefs thus produced, by polishing, become semitransparent and very beautiful. The images made use of by the Catholics of Lima, in their religious ceremonies, are said to be all formed in this manner.

‘Pliny Nat. Hist.—Haüy, *Traité de Minéralogie*.—Kirwan's *Mineralogy*.—Bomare, *Dict. d'Hist. Nat.*—*Journal de Physique*, vol. ix.’

We could have desired a more ample explanation of *Augit*, and a short statement of the arguments in support or refutation of its volcanic origin.—*Basalt*, a more important subject, is very imperfectly discussed; and, on turning to *Bitumen*, we were surprized to find its characters and species inconsiderately dispatched in less than a single page.—The history and properties of *Barytes*, as obtained by art, are succinctly noted: but the fossil condition and native appearances of this earth are passed in silence. Its sulphat and carbonat may, no doubt, be reserved for distinct articles, but this should have been denoted by the proper references.—Under *Beryll*, no mention occurs of the *Beryllus* of Pliny and other antient writers, nor of the blue, laminated, Saxon, and schorlaceous Berylls.—*Bismuth* is treated at length, and with considerable ability, but its localities and uses might have been more completely enumerated. Notice might likewise have been taken of the sympathetic ink which is obtained by a solution of this metal in the nitric acid; and of the anatomical injections composed of an alloy of eight parts of Bismuth, five of lead, and three of tin. Some of the beautiful metallic ramifications of the pulmonary vessels, preserved in the German cabinets, have been prepared with this mixture; the animal parts having been decomposed in cold water.—*Asbestos* is referred to *Chemistry*, though it properly belongs to *Mineralogy*.

Ærostation, *Ætna*, *Affinity*, *Alcohol*, *Atmosphere*, and *Aurora Borealis*, furnish much useful and curious information. *Fireballs*, on the contrary, obtain a very transient consideration. A few of the more remarkable appearances of this description might have been particularized with much effect, and their connection with *meteorolites* more distinctly illustrated.

The

The botanical articles are mostly copied or abridged from Miller's Gardener's Dictionary, edited by Professor Martyn, of Cambridge, an extensive and valuable work, which now approaches completion. Of knowledge drawn from such a respectable source, we are little disposed to question the accuracy, or to analyse the details: but, while it, generally, comprizes the technical characters and culture of the vegetable species, it seldom extends to the phænomena of their physiology, or to an adequate enumeration of the benefits which may be derived from them. The diffuseness of some of the descriptions, and the conciseness of others, are equally obnoxious to criticism.—Some excellent observations will be found under *Aloe*, *Amaranth*, *Amaryllis*, *Amygdalus*, *Anemone*, *Annual Plants*, *Arabis*, *Bark*, *Barley*, *Brassica*, *Bud*, &c. &c. *Arum* is by much too superficial, and contains no allusion to the increased temperature of the spadices during the fecundating process.—In the exposition of *Arundo*, the uses of some of the species, particularly of the *arenaria*, should have been more pointedly stated; and the fact of the presence of siliceous earth in the epidermis of most of them should not have been omitted.—*Azarum* is vaguely described, as a separate article; and regularly explained in its proper place under *Asarum*; being, in reality, the *Asarum Europæum*, mis-spelt by the carelessness of some obscure writers.—For an explanation of *Avignon berries*, the reader is improperly referred to *Lycium*; these berries being the fruit of *Rhamnus infectorius*, though those of *Rhamnus alaternus* and *R. saxatilis* are likewise purchased by the dyers, and under the same appellation. Hence the apparently discordant accounts of Duhamel, Miller, and Haller.—Some of the horticultural details, particularly those relative to *Asparagus* and *Carrots*, are highly deserving of an attentive perusal.—*Agaric*, and some of the cryptogamic names, on the other hand, are very imperfectly treated.

Cannabis, which we take at random, will exemplify the manner in which many of the genera are described:

‘CANNABIS, (*κασσιβίς* Herod. Dioscor. It is not mentioned by Theophrastus.) Linn. gen. 1115. Schreb. 1522. Gart. 463. tab. 75. fig. 1. Tourn. Inst. 535. tab. 309. Juss. 404. Vent. vol. iii. 536. Class and Order, *diœcia pentandria*. Nat. Ord. *Scabridæ*, Linn. *Urticæ*, Juss.

‘Gen. Ch. Male. *Cal.* perianth five-cleft; segment oblong, acuminate, obtuse, concave. *Cor.* none. *Stam.* filaments five, capillary, very short; anthers oblong, four-cornered. Female. *Cal.* perianth one leafed, oblong, acuminate, opening longitudinally on one side, permanent. *Cor.* none. *Pist.* germ very small; styles two, very long; stigmas acute. *Peric.* the permanent calyx closely covering the seed. *Seed*, nut globular, depressed, two-valved.

‘*Em*

* **Ess. Ch.** Male. Calyx five-cleft ; corolla none. Female. Calyx one leaved, entire, opening on one side ; corolla none ; styles two ; nut two-valved, within the closed calyx.

Sp. 1. *C. sativa*, Linn. Sp. Pl. Mil. fig. tab. 77. Bauh. Hist. i. fig. 448. Ger. Emac. 708. fig. 1, 2. Lam. Ill. Pl. 814. Hemp. Chanvre, Fr. "Leaves opposite." Root annual. Stem from six to eight feet high or more, upright, obscurely quadrangular, a little hairy. Leaves petioled, digitate ; leaflets five or seven, lanceolate, acuminate, serrated, outer ones the smallest. Male flowers in small loose racemes or spikes at the ends of the stem and branches. Female flowers, axillary, solitary, very small. Both kinds sometimes occur on the same plant, but always one of them very few in proportion to the other. All the old authors ignorantly call the male flowers female, and vice versa. It is said by Herodotus to be a native of Scythia. According to Linnæus it grows wild in the East Indies. Thunberg says it grows here and there in Japan. Gmelin found it in Tartary, and Father Hennepin among the Illinois, in North America. From long cultivation it is almost naturalized in the south of France, Italy, &c. An oil is extracted from its seeds. The seeds themselves are thought to be good for poultry, and to cause hens to lay a larger quantity of eggs, but should be given to smaller birds with caution, and mingled with other seeds. It has been said, that if bullfinches and goldfinches feed upon them too plentifully, the red and yellow of their plumage is changed to a total blackness. For the propagation, and culture of this plant, the various processes which it undergoes in the hands of the manufacturer, and the uses to which it is applied, see HEMP. 2. *C. indica*, Lam. Encyc. (*C. similis exotica*, Bauh. pin. 320. *C. peregrina*, Moris. Hist. iii. p. 433. n. 2. Kalengi Cansjava, Rheed. Mal. 10. p. 119. tab. 60. Tsjern Cansjava, Ibid. tab. 61. Dakka or Bangua of the Indians β . With a taller stem. Rumph. Amb. v. p. 208. tab. 77. "Leaves alternate." Stem nearly cylindrical, smaller, more branched, and harder than that of the preceding species. Leaves all constantly alternate ; leaflets linear-lanceolate, very sharp-pointed ; in the male plants five or seven, in the female ones commonly but three, on a petiole ; near the top entirely simple. A native of the East Indies. Its hard stem and thin bark render it incapable of being wrought into filaments and spun like common hemp. It has a strong smell, a little like that of tobacco. The Indians make of its bark and the expressed juice of its leaves and seeds, a liquor which has an intoxicating quality ; and if they wish to produce a stronger effect, they either chew or smoke its dried leaves mingled with tobacco. A little nutmeg, cloves, camphor, and opium, mixed with its juice, form the composition which the Indians call *majeh*, and which, according to Clusius, is the same as the malach of the Turks.

* *CANNABIS Spuria*, (Riv. Mon. tab. 32.) See *GALEOPSIS VERIS COLOR*.

* *CANNABIS Virginiana*, (Bauh. Pin 320.) foliis simplicibus, (Gron. Virg. 192. 155*.) See *ACHIDA CANNABINA*.

* *CANNABIS lutea fertilis*, (Alp. Exot. 300. tab. 298. Morla. Hist. tab. 25. fig. 4. *lutea cretica et sterilis*, Alp. Exot. 296. tab. 295. and 301. tab. 300.) See *DATISCA CANNABINA*.*

The history and properties of Elastic Gum, or Indian Rubber, are thus related :

* *CAOUTCHOUC*, *Elastic Gum*, in *Chemistry*. This singular vegetable substance was first brought to Europe from South America, about the beginning of the last century. Nothing however was known concerning its natural history till a memoir was presented in 1736 to the French academy by Condamine, in which it is stated, that there grows in the province of Esmeraldas in Brasil, a tree called by the natives "Hhevé," from the bark of which, when wounded, there flows a milky juice, which by exposure to the air, is converted into caoutchouc. Some time after, the same tree was found in Cayenne by M. Freneau ; and it appears from later researches, that this singularly elastic substance is procured from at least two trees natives of South America : of these, the one is called by botanists *hævea caoutchouc*, and the other, *jatropha elastica*. The American caoutchouc is usually brought to Europe in the form of globular narrow necked bottles, about a fourth of an inch thick, and capable of holding from half a pint to a quart or more. They are formed upon moulds of unburnt clay, pieces of which are often found adhering to the inside. In its native country it is fabricated by the inhabitants into vessels for containing water and other liquids, and on account of its inflammability, it is used at Cayenne for torches.

* In the Asiatic Researches, is an account by Mr. Howison, surgeon at Pulo Penang, of a substance exhibiting all the properties of caoutchouc, procured from the juice of a climbing plant, the *urceola elastica*, a native of that small island, and the neighbouring coast of Sumatra. If one of the thicker and older stems of this plant is cut into, a white juice oozes out, of the consistence of cream, and slightly pungent to the taste. By exposure for a short time to the action of the air, or still more expeditiously by the addition of a few drops of acid, a decomposition takes place ; the homogeneous thick cream-like juice separates into a thin whitish liquor, resembling whey, and the caoutchouc concretes into a clot or curd, covered superficially with a thin coating of a butyraceous substance. If the juice as soon as secreted is carefully excluded from the air, it may be preserved for some weeks without any material change, but at length the caoutchouc separates from the watery part in the same manner, though not so perfectly as it does by free exposure to the air. The proportion of caoutchouc contained in the juice by the oldest stems, is nearly equal to two thirds of its weight ; the juice from the younger trees is much more fluid, and contains a considerably smaller proportion of this substance.

* According to the experiments of Mr. Howison, cloth of all kinds may be made impenetrable to water by impregnating it with the fresh juice of the *urceola* ; and the pieces thus prepared are most effectually and expeditiously joined together by moistening the edges with the entire juice, or even the more watery part, and then bringing them in contact with each other. Boots, gloves, &c. made of this

this impervious cloth are preferable even to those formed of pure caoutchouc, as they are more durable and retain their shape better. If a sufficient quantity of this juice could be obtained, it might no doubt be applied to a vast variety of important purposes.

• The colour of fresh caoutchouc is yellowish white, but by exposure to the air it becomes of a smoky grey. American caoutchouc, in the state in which it is brought to Europe, being formed of a multitude of extremely thin layers, each of which is exposed to the air for some time in order to dry before the next is laid on, is of a yellowish smoky-grey colour throughout, but masses of East Indian caoutchouc being formed more expeditiously, are dark coloured only on the outside; when cut into, they are of a very light brown, which however soon deepens by the action of the air. Caoutchouc is perfectly tasteless, and has little or no smell, except when it is warmed; it then gives out a faint peculiar odour. The elasticity of this substance is very remarkable, and indeed is one of its most characteristic properties. Slips of caoutchouc when softened by immersion for a few minutes in boiling water, may be drawn out to seven or eight times their original length, and will afterwards resume very nearly their former dimensions. During its extension, a very sensible warmth is produced, as may be perceived if the piece is held between the lips; and on the contrary, when it is allowed to contract, a decrease of temperature will immediately take place. By successive extensions and contractions, especially in cold water, its elasticity is much impaired; but if in this state it is immersed for a time in hot water, it reabsorbs the caloric which it had lost, returns to its original size, and recovers its primitive elasticity. At the temperature of about 40° Fah. caoutchouc begins to grow rigid, its colour becomes much lighter, and it is nearly opaque, and as the cold increases, it becomes still more stiff and harder. These changes, however, depend merely on temperature, for a piece of hard frozen caoutchouc again resumes its elasticity on being warmed. The fresh cut surfaces of this substance will unite together by simple contact, and by a proper degree of pressure, may be brought so completely in union as to be no more liable to separate in this part than in any other. Its sp. gr. according to Brisson, is 0.933. It undergoes no alteration by the action of the air at the common temperature. When boiled for a long time in water it communicates to this fluid a peculiar smell and flavour, and is so far softened by it, that two pieces thus treated, and afterwards strongly pressed, will form a permanent adhesion to each other.

• When heated to a temperature nearly equal to that of melting lead, caoutchouc runs into a black viscid fluid of the consistence of tar, which does not concrete on cooling, neither does it dry by long exposure to the air. When held to a candle it readily takes fire, and burns with a copious white flame, and a large quantity of dark coloured smoke, exhaling at the same time a peculiar, but not unpleasant odour: from its smoke a considerable quantity of very fine lamp-black may be collected. In dry distillation it gives out ammonia and carbonated hydrogen.

• Concentrated sulphuric acid, when heated, acts with great energy on caoutchouc, reducing it to a black friable carbonaceous substance.

substance, the acid at the same time being in part decomposed, and sulphureous acid being produced. When treated with nitric acid, azotic gas and carbonic and prussic acid are disengaged, oxalic acid is left in solution, and the residue is converted into a yellow friable mass. By digestion in oxymuriatic acid, the colour of caoutchouc is discharged, it becomes opaque, indurated, and wrinkled, like tanned leather, but appears to undergo no other change. Similar effects are produced, though more slowly, by muriatic acid.

‘ Ammoniacal gas, according to Dr. Thomson, is absorbed by caoutchouc, and converts it into a soft, glutinous, and inelastic substance. The same able chemist also states, that the caustic fixed alkalies are capable of combining with and dissolving it. Caoutchouc is also soluble with ease at a boiling heat in the expressed vegetable oils, in wax, butter, and animal oil, forming viscid inelastic compounds. Alcohol appears not to have the smallest action on it either cold or hot.

‘ Rectified oil of turpentine, at the common temperature, acts without difficulty on caoutchouc, first rendering it transparent, and enlarging its bulk considerably, and in the course of a few days, effecting a complete solution. This compound is of the consistence of drying oil, and when spread thin on wood, it forms a varnish which however is a long time in becoming quite dry. When mixed with a solution of wax in boiled linseed oil, it composes an elastic varnish which is used for covering balloons.

‘ The only menstrua for this substance, from which it can be separated again unaltered, are ether, naphtha, and cajeput oil.

‘ The solubility of caoutchouc in ether was first discovered by Macquer, a circumstance which from its frequent failure in the hands of other chemists, was very generally called in question, till Cavallo cleared up the difficulty by showing the necessity of employing washed ether for this purpose. If rectified sulphuric ether is shaken in a vial with some pure water, it dissolves about a tenth of its weight of this latter substance, and in this state is capable of effecting a complete and speedy solution of caoutchouc. The solution is of a light brown colour, and, when saturated, is considerably viscid. A drop of it *let fall* into a cup of water immediately extends itself over the whole surface; and the ether being partly absorbed by the water, and partly evaporated, the water is found covered with an extremely thin film of caoutchouc, possessing its elasticity, and all its other characteristic properties. A similar effect takes place when cloth of any kind is soaked in the solution, or any hard surface is smeared over with it; on exposure to the air the ether is rapidly evaporated, and the caoutchouc which it was combined with is left behind. The affinity of this solution for caoutchouc is very great: if the edges of two pieces of caoutchouc are dipped in it and immediately brought in close contact with each other, as soon as the ether is evaporated, they will be found to be perfectly united.

‘ There are two circumstances which must always prevent the extensive use of the ethereous solution of caoutchouc, admirably qualified as it is in other respects for many useful purposes; these are, first, its expensiveness, and secondly, the extraordinary rapidity with which

which the ether evaporates; thus rendering it impossible to lay an even coating of this varnish on any surface, and clogging up the brushes by which it is applied. In order to form tubes or catheters of this substance, the best method is to cut a bottle of caoutchouc in a long single slip, and soak it for half an hour or an hour in ether: by this means it will become soft and tenacious, and if wound dexterously on a greased mould, bringing the edges in contact with each other at every turn, and giving the whole a moderate and equal pressure by binding it with a tape wound in the same direction as the caoutchouc, a very effectual union will be produced; after a day or two, the tape may be taken off, and the cylinder of caoutchouc may be rendered still more perfect by pouring a little of the ethereal solution into a glass tube closed at one end, the diameter of which is a little larger than that of the cylinder of caoutchouc; which being introduced into the tube, will force the solution to the top of the vessel. Let the whole of the apparatus be then placed in boiling water; the ether will be evaporated, and a smooth and uniform coating of newly deposited caoutchouc will remain upon the cylinder.

Petroleum when rectified by gentle distillation, affords a colourless liquid not to be distinguished from the purest naphtha, and this, according to Fabbroni, has the property of dissolving one seventieth of its weight of caoutchouc, and of depositing it again unaltered by spontaneous evaporation. It does not appear, however, that this menstruum has been much employed.

The solubility of caoutchouc in cajeput oil was first noticed by Dr. Roxburgh. This is an essential oil procured in India, by distillation, from the leaves of the *Melaleuca Lucadendron*. The solution is very thick and glutinous; and is decomposable by alcohol, this latter uniting with the essential oil and leaving the caoutchouc floating on the liquor in a soft semifluid state. This on being washed with alcohol, and exposed to the air, becomes as firm and elastic as before it was dissolved; while in the intermediate state between fluid and firm, it may be drawn out into long transparent threads, resembling in the polish of their surface, the fibres of the tendons of animals, and so extremely elastic, that when broken, each end immediately returns to its respective mass. Through all these stages the least pressure with the finger and thumb is capable of uniting different portions as completely as if they had never been separated, and that without any clamminess or sticking to the fingers.

The uses to which caoutchouc has been hitherto applied, are the following. It is chiefly used for rubbing out blacklead pencil marks from paper, whence its vulgar name, Indian rubber: it is of value to the chemist as a material for flexible tubes to gazometers and other apparatus; the surgeon is indebted to it for flexible syringes and catheters; and finally it enters as an essential ingredient into the composition of the best varnish for balloons.

CAOUTCHOUC *Vine*, in *Botany*, a species of *Urceola*, which see.

In zoology, the contributions are of very unequal merit; and though the Linnéan nomenclature is generally adopted, many animals are described under their trivial or English

names, while others are ranged under their respective genera. This last mode, as the most regular and methodical, ought to have been uniformly adopted. *Arvensis* includes descriptions of various insects which should have been referred to *Curculio*, *Cicada*, *Phalena*, and *Vespa*; while *Asparagi* (a very unscientific category) presents us with a species of *Chrysomela*.—The white or polar *Bear* is separated from the other *Ursi*, as *Beaver* is from *Castor*.—The genus *Anas* is merely a word of reference, and its species are separately explained under their respective trivial appellations.—The article *Botts* comprizes an ingenious and in some measure an original history of the genus *Oestrus*: but it would have been introduced with more propriety under the latter term.—The *Anatomy of Birds*, which forms a long and masterly essay, is inserted under *Birds*, while, for the migrations of the latter, the reader is referred to *Migration*. Such inconsistencies, in a work in which uniformity of arrangement ought to constitute a primary feature, are the less excuseable as they might have been easily avoided.—In many cases, the descriptions of animal species are so scanty as to be of little practical utility; and they are too seldom accompanied with notices of instincts and habits.

Among the more elaborate zoological articles, we may reckon *Astinia*, *Alauda*, *Alca*, *Aphis*, *Aranea*, *Balana*, and *Bombyx*.—The history of the *Bee*, which we expected to have found under *Apis*, is treated with more regard to minuteness than novelty. In his introductory remarks, the Cyclopædist manifests a disposition to deprive this wonderful insect of every thing that can be construed into a power of reasoning: yet, without wishing to exalt it to the dignity of the ‘Lord of the creation,’ we cannot easily reduce its conduct to the mere agency of blind undeviating instinct, since it is well known that, on various occasions, its operations are accommodated to particular circumstances. The anatomical details of this article, though very short, are accurate and comprehensive: but the quotations from Latreille and others should have been translated for the benefit of the mere English reader.—Most of the *Cancer* tribe are dismissed with provoking brevity.

For the present, however, it will be proper to set bounds to our strictures on this department of the publication, and to close them with one or two entertaining citations:

* *BASILISCUS*, in *Zoology*, a species of *LACERTA*, which, according to Linnæus, has the tail long and round; dorsal fin radiated; and back of the head crested. This is the basilisk of modern naturalists, and seems to unite the two genera of *Lacerta* and *Draco*. The remarks of Dr. Shaw (in the *Gen. Zool.*) on this extraordinary creature are highly interesting, and ought not to escape attention.

It

It is, according to this writer, particularly distinguished by a long and broad wing-like process or expansion continued along the whole length of the back, and to a very considerable distance on the upper part of the tail, and furnished at certain distances with internal radii analogous to those in the fins of fishes, and still more so those in the wings of the *draco volans*, or flying lizard. This process is of different elevation in different parts, so as to appear strongly sinuated and indented, and is capable of being either dilated or contracted at the pleasure of the animal. The occiput, or hind part of the head, is elevated into a very conspicuous pointed hood, or hollow crest.

Notwithstanding its formidable appearance, adds this author, the basilisk is a perfectly harmless animal; and, like many others of the lizard tribe, resides principally among trees, where it feeds on insects; &c. It has long ago been admirably figured in the work of Seba; and as it is an extremely rare species, has sometimes been considered, from the strangeness of its form, as a fictitious representation. There is, however, in the British Museum, a very fine specimen, well preserved in spirits, and which fully confirms the excellency of Seba's figure; from which, in all probability, Linnæus himself (who never saw the animal) took his specific description. The colour of the basilisk is a pale cinereous brown, with some darker variegations towards the upper part of the body. Its length is about a foot and half. The young or small specimens have but a slight appearance either of the dorsal or caudal process, or of the pointed occipital crest. The basilisk is principally found in South America, and sometimes considerably exceeds the length before mentioned, measuring three feet or even more, from the nose to the extremity of the tail. It is said to be an animal of great agility, and is capable of swimming occasionally with perfect ease, as well as of springing from tree to tree by the help of its dorsal crest, which it expands in order to support its flight.

Among the French naturalists, the *Iguâne* is a distinct genus of the oviparous quadrupeds, in which the Linnæan *lacerta basiliscus* is included under the name of basilisk.

The basilisk of the ancients existed only in the glowing fancy of their poets: they feigned it to be the most malignant of all poisonous serpents; as a creature whose breath empoisoned the very air, and whose baneful glance would alone prove fatal to all other animals. A creature gifted with such extraordinary powers could have no common origin, and therefore it was asserted to be the produce of the egg of a cock brooded upon by a serpent. Galen says its colour is yellowish, and that it has three little elevations on its head, speckled with whitish spots, that have somewhat the appearance of a crown. Ælian, Matthioli, Pliny, Lucan, and others of the most distinguished ancients, relate many marvellous properties of this creature; but, notwithstanding their authority, the basilisk, as they represent it, is most unquestionably fabulous. It is needless to add to this article any of the fables of Jerome Lobo, although Dr. Johnson has received some of them with an unwarrantable degree of credulity. The learned Prosper Alpinus informs us, on the authority of some relations, which he seems to have credited, that near the lakes contiguous to

the sources of the Nile, there is a number of basilisks, about a palm in length, and the thickness of a middle finger; that they have two large scales which they use as wings, and crests and combs upon their heads, from which they are called basilisci or reguli, that is, crowned, crested, or kingly serpents. And he says, that no person can approach these lakes without being destroyed by these crested snakes. Our traveller, Mr. Bruce, observes, that having examined the lake Góoderoo, those of Court Ohha and Tzana, the only lakes near the sources of the Nile, he never saw one serpent there, crowned or uncrowned; and that he never heard of any: and therefore, he believes this account as fabulous as that of the Acontia and other animals mentioned by Prosper Alpinus, lib. iv. cap. 4. The basilisk is a species of serpent frequently mentioned in Scripture, though never described farther than that it cannot be charmed so as to do no hurt, nor trained so as to delight in music; which all travellers who have been in Egypt allow is very possible, and frequently seen. (Jerem. viii. 17. Psalm ix. 13.) However, it is the Greek text that calls this serpent basilisk; the Hebrew generally calls it tsepha, which is a species of serpents real and known. Our English translation very improperly renders it cockatrice, a fabulous animal that never did exist. The basilisk of scripture seems to have been a snake, not a viper; as its eggs are mentioned (Isaiah ix. 5.): whereas it is known to be the characteristic of the viper to bring forth living young.'

CARABI. If these insects are closely pursued, they emit a strong, and highly fetid odour, and when caught, immediately eject both from the mouth and vent, a dusky greenish, or in some species a redish liquor of an extremely acrid and caustic nature, the smell of which is similar, but rather more powerful than the odour it sends forth when pursued.—'One or two species of the winged kind of Carabi, if not more, are able also to terrify their antagonists by making a loud, and frequently repeated snapping noise, which by some has been compared to the explosion of a musquet in miniature. This faculty is more completely exemplified in the little species which the French call *Bombardier*, *Carabus Crepitans* of Linn. Faun. Suec. and of later entomologists. It has been affirmed by some lively writers, "that this insect possesses the extraordinary faculty of discharging from behind, on being pursued or irritated, a bluish fetid, and penetrating vapour, accompanied by a very smart explosion." "And this operation (it is added) the insect has the power of repeating ten, twelve, or even twenty times in succession with equal violence, thus frequently escaping by terrifying its pursuers." (Shaw Zool.) Another historian of this pigmy musqueteer insists that "the smoke emitted at the time of each explosion is so dense as to completely conceal the insect for the space of a few moments from its pursuers, during which interval the wary creature, like an able warrior, may, and does frequently effect its retreat in good order under cover of the smoke occasioned by its own fire."—The recital of this last account excites a smile,' &c.—

A few miscellaneous remarks have also occurred to us in turning over these volumes.

St. Salvator's College, at St. Andrew's, is erroneously said to have *nine* Professors, and the New College *five*; whereas the former has only *eight*, and the latter *three*.

The history of the *Albigenses* is too much condensed, and the account of their tenets is borrowed with too little reserve from the reports of the Inquisition. In stating the cruel progress of the Albigensian crusade, the author mentions that *Biterre* was taken, &c.; and a person unacquainted with the antient history of Languedoc might not here recognize the Latinized form of *Beziers*.—A more ludicrous *pas de clerc* occurs in the following sentence: 'ASPE, a valley of Berne, in Swisserland, between the Pyrénées and the town of Oleron.' *Bearn* is here confounded with Berne; and, as the latter is in Swisserland, the too easy topographer felt no hesitation in shifting his valley to the distance of some hundred miles.

Bat is minutely explained as a base coin, current in some parts of Germany and Swisserland, and is again more generally defined under *Batz*, which is the correct orthography: but the two articles apply to the same object, a circumstance of which the contributor seems to have been ignorant.

In the description of *Beaucaire*, we are told that 'the part of the Rhine is well constructed:' Though we should substitute Rhône for Rhine, the phrase is still incomplete.

The plates are generally well engraved, but we have still to object to the minuteness of the maps.

[To be occasionally continued.]

ART. IX. *A Catalogue of the Royal and Noble Authors of England, Scotland, and Ireland; with Lists of their Works.* By the late Horatio Walpole, Earl of Orford. Enlarged and continued to the present Time. By Thomas Park, F S.A. 5 Vols. 8vo. 7l. 7s. Boards. Scot. 1806.

DOVE, *Diavolo!* Messer Ludovico, avete pigliato tante coglionerie! was the humorous motto prefixed by Mr. Walpole, afterward Earl of Orford, to the original impression of his Catalogue, which is given with additions in the superb collection of this noble author's works in five volumes quarto, in 1798. If, however, he could amuse himself with the idea of the croud of royal and noble scribblers which he had brought together to figure down his literary dance, what would he have said to the present undertaking of Mr. Park, who has so greatly augmented their number, and made farther displays of their pretensions to the honours of authorship? The first edition of the Catalogue

logue of Royal and Noble Authors was printed at Mr. Walpole's private press at Strawberry-hill, 1757, in two vols. small 8vo, for the author's friends; and in the year following, another edition was prepared for the public in London, and sold by Dodsley for 8s *. These notices were originally confined to *England* †, and extended to only *ten* English princes and *eighty* peers. Mr. Walpole's continuator, however, has included *Scotland* and *Ireland*; has swelled the work to five handsome octavos, and the price to seven guineas; and the 'list is now augmented to *seventeen* royal and *two hundred* noble authors and authoresses in the English series; while the Scottish includes of both ranks nearly fifty, and the Irish about the same number.' The volumes are also enriched with one hundred and fifty well engraved portraits, which greatly enhance the value of the publication.

The rule, which Mr. Walpole prescribed to himself, was "to insert the name of no person of whom there only remained *letters* and *speeches*; as such pieces shew no intention in the writers to become authors;" and had Mr. Park adhered to this maxim, his Catalogue would have been much curtailed. Ann Boleyn, for instance, has no right to a place among royal authors, on the slight ground of conjecture that a poem was written by her 'or in her person,' for on this plea Penelope may be classed among antient authors, since a poetic epistle written 'in her person' has descended to us among the works of Ovid. The original work, moreover, though modestly termed a *Catalogue*, occasionally contains bold and spirited sketches of character, executed in a peculiar style; of which the noble author was sensible that different readers would form different opinions. In this continuation, we discover more of labour than of genius; and no brilliant touches appear in the biographical delineations, to prove that Thomas Park (if we may be permitted to employ a very hackneyed allusion) has "caught the mantle" of Horace Walpole. Let it not, however, be supposed that we wish by this remark to undervalue the talents of the gentleman whose work we are noticing. His advertisement is judicious, his industry has been persevering, his additions even to his noble predecessor's articles are considerable, his gratitude for assistance received is expressed in a gentleman-like manner, and he has furnished a very entertaining and instructive compilation; while he still modestly allows, in his motto, that "these sheets are calculated for the closet of the idle and inquisitive; they do not look up to the shelves of what Voltaire happily calls—*La Bibliotheque du Monde*."

* See M. R. Vol. xix. p. 557.

† In the Appendices and Supplement to the Catalogue, published in the Works, the plan is enlarged.

The duty which Mr. Park undertook was certainly arduous; and he tells us in his Advertisement that, finding the assistance, either communicated or proffered, to have exceeded his expectations,

‘ An idea suggested itself of enlarging on Lord Orford’s plan of giving a Catalogue only of titled authors, by adding short specimens of their performances somewhat after the manner of Cibber’s *Lives of the Poets*. This task of critical delicacy I have been wishful to perform, with a view to the reader’s profit as well as the writer’s fame; not unaware that it may prove a thankless toil to cater for a multitude of palates :

———, “ since he who writes
Or makes a feast, more certainly invites
His judges than his friends; and not a guest
But will find something wanting or ill drest.”

It undoubtedly requires some judgment to cater for the multitude of readers; and when books are made as it were with a pair of scissars, compilers should have their discretion awake, lest the facility of swelling the bulk betray them into the fault of tediousness. Mr. Park continues to explain himself with reference to the work before us :

‘ As lord Orford’s Appendix to the posthumous edition of his *Noble Authors* could not be transferred to the present, on account of purchased copyright, with the second impression printed for Dodsley I have little interfered, except by the correction of inadvertences, or the insertion of casual omissions; and except, that I have intermixed the peers and peeresses, as lord Orford has disposed the royal writers, in chronological succession. This seemed to promise a more agreeable diversity in the lives and in the portraits. Such additional matter as my own researches, or the kindness of others have enabled me to supply, is marked by the enclosure of brackets, and printed in a smaller type than the original text. Mine, therefore, has become the venturous essay of annexing an irregular colonnade, in a plainer style of architecture, to lord Orford’s gorgeous temple of patrician fame.’

The original temple can by no means be termed ‘ gorgeous :’ but it may be said to resemble the singular house and furniture at Strawberry-hill, where it was written, which are rather curious than magnificent, and which furnish much amusement for the virtuoso and antiquary, within a narrow compass.

Among his coadjutors in this undertaking, Mr. Park mentions with gratitude the names of Isaac Reed, George Ellis, Samuel Egerton Brydges, and Richard Gough, Esqrs. as well as those of Dr. Lort, Mr. Cole, Mr. Gyll, and the Earl of Hardwicke. He offers his acknowledgements also to other friends, whose names are incidentally noticed, and his thanks for ready access to the manuscript and printed treasures of the

British Museum. While he is expressing his obligations for favours received, he requests farther communications, having it in contemplation to present us with an additional volume.

To the Royal Authors of England, enumerated by Lord Orford, Mr. Park adds Richard the Second, Henry the Sixth, Ann Boleyn, Princess Elizabeth (Queen of Bohemia), Charles the Second, and Queen Mary II. Charles II., however, though celebrated for his mirth and pleasantry, has not been generally ranked among those who have sought fame by the pen: but it is here asserted that he 'is intitled to have his name inscribed on the muster-roll of royal authors, according to the affirmation of Sir John Hawkins, and even on the negative testimony of Lord Orford * himself, who thought there was nothing in the following amatory song to contradict the report of its having been said, in an old copy, to be written by that witty prince:

" I pass all my hours in a shady old grove,
But I live not the day when I see not my love :
I survey ev'ry walk now my Phillis is gone,
And sigh when I think we were there all alone .

Oh then 'tis I think there's no hell
Like loving too well.

" But each shade and each conscious bow'r when I find
Where I once have been happy, and she has been kind ;
When I see the print left of her shape on the green,
And imagin the pleasure may yet come again.

O then 'tis I think that no joys are above
The pleasures of love.

" While alone to myself I repseat all her charms,
She I love may be lockt in another man's arms ;
She may laugh at my cares, and so false she may be,
To say all the kind things she before said to me.

On then 'tis, O then, that I think there's no hell
Like loving too well.

" But when I consider the truth of her heart,
Such an innocent passion, so kind without art ;
I fear I have wrong'd her, and hope she may be,
So full of true love to be jealous of me :

And then 'tis I think that no joys are above
The pleasures of love."

On the face of the record, as the lawyers would say, it is not improbable that such a prince as Charles II. should pen such a song as the above: but it is not sufficient evidence of his being the author, that it is such a poem as we may fairly suppose him to have written. This monarch may have

* Mr. Park here refers to Walpole's Works, Vol. I. p. 327: but this reference is incorrect.

been witty as well as pleasurable, without having given himself the trouble of regular composition; and we should question the propriety of assigning these stanzas to him. It does not appear, indeed, that Mr. Park is satisfied with the evidence of their authenticity:—but among the Addenda and Corrigenda at the end of the last volume, we find a supplement to this article, in which the authorship of Charles is better supported:

‘A stronger claim than is here given for enrolling Charles the Second as a royal author was produced by Sir D. Dalrymple, who edited from the Pepysian MSS. in Magd. coll. Cambridge, “An Account of the Preservation of King Charles II. after the Battle of Worcester, drawn up by the King himself” This narrative, at once minute, lively, and interesting, was printed at Edinburgh, and has been published in London, with an Appendix, containing letters from the king to several of his confidential friends. A fac simile of a letter from Charles to one of the Shirley family, may be seen in Nichols’s *Leicestershire*, under *Staunton Harold*. When the widow of Sir William Manwaring, who fell on the walls of Chester, applied to Charles II. for relief; it is handed down by tradition, that he took his blue garter, divided it in two, and, giving her half, declared, “it was all he could then command; but if ever he was restored to the throne, he would remember her on producing this relique.”

‘Churchill has thus truly, though tartly characterized our second Charles:

“From love of England by long absence wean’d,
From every court he every folly glean’d,
And was (so close do evil habits cling)
Till crown’d, a beggar; and when crown’d, no king.
State he resign’d to those whom state could please,
Careless of majesty, his wish was ease:
Pleasure and pleasure only was his aim;
Kings of less wit might hunt the bubble Fame:
Dignity through his reign was made a sport,
Nor dar’d decorum shew her face at court:”

A very whimsical reason is offered by Lord Orford, in one of the subsequent appendices before mentioned, for classing Charles Duke of Orleans and Milan among the Royal Authors of England; viz. “because he paid us the singular compliment of attempting to versify our language.” In this “eccentric addition,” he has been followed by Mr. Park; who has enlarged the plea for the enrolment of this royal foreigner in the college of arms on our mount Parnassus. This Duke of Orleans, ‘nephew of Charles the sixth of France, and father to Lewis the twelfth, was born in 1391, and taken prisoner at the famous battle of Agincourt, on the 25th of October, 1415, where he was found under a heap of dead bodies, almost lifeless, and detained as a prisoner in England for the space of
twenty-

twenty-five years. He was confined in a moated mansion at Groombridge, Sussex.'

"Where captur'd banners wav'd beneath the roof
To taunt the royal Troubadour of Gaul"

During this period he endeavoured to soften the rigours of corporal restraint by devoting much of his time to the composition of amatory verses in English and French.

The specimens of English poetry written by this foreign prince, and which now have emerged into notice, after having been concealed for more than four hundred years, are certainly curious: but a little of such poetry as the following will suffice for those who are not insane with the love of all that bears the stamp of antiquity:

"THE LOVER'S LAMENT.

"When that ye goo,
Then am y woo;
But ye, swete foo,
For ought y playne
Ye sett not no
To sle me so,
Allas! and lo!
But whi, soverayne,
Doon ye thus payne
Upon me rayne
Shall y be slayne?
Owt, owt, wordis mo
Wolde ye ben fayne
To se me dayne
Now then certayne
Yet do me slo." &c.

* It is remarkable, (says Mr. Park,) that Lord Orford makes no mention of the MSS. in our Museum which contain so many material effusions by the Duke of Orleans, but seems only to have heard of those preserved in the royal library at Paris, two of which were printed by Mademoiselle Keralio, in her *Collection des meilleurs Ouvrages François*, &c.'

Passing from Royal to Noble Authors, our attention is first directed to the original projector of this biographical edifice; who perhaps little thought that, in so few years after his death, a conspicuous niche would be assigned to him, in an additional colonnade. He, however, who delivered his sentiments of others with so much freedom, could not object to have his own character fairly discussed. Mr. Park has not shrunk from the task, but has executed it without severity. Ex. gr.

* Horatio Walpole, Earl of Orford, the youngest son of that celebrated minister Sir Robert Walpole, more eminent for his literary

literary than political career, has given unquestionable proofs of ingenuity in criticism, talent in poetry, and taste in the belles-lettres. His propensity for such pursuits he was well enabled to gratify from having inherited the patent places of usher of His Majesty's exchequer*, comptroller of the pipe, and clerk of the escheats in the exchequer for life†; but his birth and death, says Mr. Pinkerton, might have been limited to a monumental inscription, if his mind had not opened a path to a superior emanation of fame. He was born in 1717, and educated at Eton school, where he formed his acquaintance with Gray, a name ever to be respected while genius and literature are honoured by mankind. About 1734 Mr. Walpole proceeded to Cambridge, and entered of King's college.

His verses in memory of the founder, King Henry the Sixth, dated February 1738, may be regarded as his first production, and no unfavourable presage of his future abilities. In 1739 he prevailed on his father to let him travel for a few years, and took his route to France and Italy, accompanied by Mr. Gray; but upon their return in May 1741, a dispute arose at Reggio, of which Mr. Walpole assumed the blame, and they separated. On his return to England he obtained a seat in the House of Commons, of which he continued a member above twenty five years; and after he closed his public part in politics, was a firm and ardent supporter of the cause of freedom, till the French revolution, or subversion (as Mr. Gibbon emphatically styled it), shook and embroiled all the former opinions of mankind. In 1747 he purchased a small tenement at Strawberry Hill, near Twickenham, which he afterwards altered and enlarged in the Gothic taste of building. In 1757 he there opened a printing press, and first exercised it on the two sublime Odes of Gray, with whom he had renewed his acquaintance in 1744. These were followed by the translation of a part of Hentzner's Travels, and the first edition of the present work, which is undoubtedly the most agreeable, though not the most perfect of his literary performances‡. In the year 1749 his life was nearly closed by the pistol of Maclean the highwayman, which went off by accident§; but he lived to inherit the title of Orford on the death of his nephew in 1791. It was sometime, however, before he would sign or assent

* This sinecure office, according to Pinkerton, was worth £3000 a year: and other posts soon followed, to the farther annual amount of £1700. Biographical sketch prefixed to Walpoliana.

† See Collins's Peerage, vol. 5. p. 50, where a specimen is given of his filial piety in an epitaph to the memory of his mother.

‡ A caprice, sometimes mingled with affectation, and a prevalent desire of saying a witty thing rather than a wise one, will be obvious to the considerate reader: but his lordship had a liveliness in the manner of conveying his sentiments, an intelligent pertinence in his observations, and a brilliant smartness in his mode of passing critical judgment, which appear to have compensated for many defects.

§ See the story pleasantly told by Lord Orford in No. 103. of *The World*.

to his new title, and he never took his seat in the House of Peers*. His new honors, the gout and the French revolution, conspired with old age to tease him; and his two last years were unhappy to himself, tormenting to the patience of his servants, and disastrous to some of his old and valued friendships. On the 2d of March 1797, he expired at his house in Berkeley square in the eightieth year of a life prolonged by temperance, and rarely corroded by care, or disturbed by passion. Avarice and vanity appear to have been his leading foibles; affability and a companionable temper his most distinguishing virtues. Lord Orford, we are told, by his biographer, was of a benignant and charitable disposition, but no man ever existed who had less the character of a patron.

* He has said with much sang froid, that "a poet or a painter may want an equipage or villa by wanting protection; but they can always afford to buy ink and paper, colours and pencils." As to artists, he paid them what they earned; and he commonly employed mean ones, that the reward might be the smaller. The portraits in the Anecdotes of Painting disgrace the work; and a monument consecrated to the arts is deeply inscribed with the chilling penury of their supposed patron. As to authors, it would be truly difficult to point out one who received any solid pecuniary advantage. His praise was valuable; but the powers of his voice were not extensive, and never called forth distant echoes. Chatterton could not reasonably expect what neither Gray nor Mason, nor other favorite men of genius, had ever experienced.

* Lord Orford's miscellaneous compositions are too copious and two well known to require enumeration. Those most likely to be reprinted in after-times are the Mysterious Mother, the Castle of Otranto†, the Anecdotes of Painting, and his epistolary Correspondence; much of which appears deserving of selection from Mr.

* * On becoming Earl of Orford he thus wrote to Pinkerton: "A small estate loaded with debt, and of which I do not understand the management, and am too old to learn; a source of law-suits amongst my near relations; endless conversations with lawyers, and packets of letters every day to read and answer; all this weight of business is too much for the rag of life that yet hangs about me. For the empty title, I trust you do not suppose it any thing but an incumbrance, by larding my busy mornings with idle visits of interruption, and which when I am able to go out I shall be forced to return. Surely no man of seventy-four, unless superannuated, can have the smallest pleasure in sitting at home in his own room as I always do and being called by a *new name*." *Walpoliana*.

† This had long been the most popular of his writings, from its fascinating influence over the lovers of the marvellous: but they have since been satiated with luxuries more highly seasoned in the same way. Lord Orford said to Pinkerton, "I wrote the Castle of Otranto in eight days, or rather nights; for my general hours of composition are from ten o'clock at night till two in the morning, when I am sure not to be disturbed by visitants." *Walpoliana*.

Cole's MSS. in the Museum, and of being added to the splendid edition of his Lordship's works, published the year after his death in five quarto volumes. The following diffident statement of his merits and pretensions as an author, occurs in a letter to Mr. Pinkerton, dated Oct. 1784, and forms an interesting picture of his own mind, though some of the features will be found a little incongruous with the subsequent prefix to his works. "To anticipate spurious publications by a comprehensive and authentic one, is giving a body to scattered atoms; and such an act in one's old age is declaring a fondness for the indiscretions of youth, or for the trifles of an age which, though more mature, is only the less excuseable. It is most true, that so far from being prejudiced in favour of my own writings, I am persuaded that had I thought early as I think now, I should never have appeared as an author. Age, frequent illness, and pain, have given me as many hours of reflection in the intervals of the two latter, as the two latter have drawn from reflection; and, besides their shewing me the inutility of all our little views, they have suggested an observation that I love to encourage in myself from the rationality of it. I have learnt and have practised the humiliating task of comparing myself with great authors; and that comparison has annihilated all the flattery that self-love could suggest. I know how trifling my own writings are, and how far below the standard that constitutes excellence; for the shades that distinguish mediocrity are not worth discrimination, and he must be very modest or easily satisfied who can be content to glimmer for an instant a little more than his brethren glow-worms. Mine, therefore, you find is not humility. but pride! When young I wished for fame, not examining whether I was capable of attaining it, nor considering in what lights fame was desireable. There are two parts of honest fame; that attendant on the truly great, and that better sort that is due to the good. I fear I did not aim at the latter, nor discovered, till too late, that I could not compass the former. Having neglected the best road, and having instead of the other strolled into a narrow path that led to no goal worth seeking, I see the idleness of my journey, and hold it more graceful to abandon my wanderings to chance or oblivion, than to mark solicitude for trifles which I think so myself."

* The following gallant *jeux d'esprit* did not appear among his Lordship's reprinted poetry*: they were addressed to four French ladies of distinction, who visited him at Strawberry-hill.

"To Madame DU CHATELET.

"When beauteous Helen left her native air
Greece for ten years in arms reclaim'd the Fair,
Th' enamour'd boy withheld his lovely prize,
And stak'd his country's ruin 'gainst her eyes
Your charms less baneful, not less strong appear,
We welcome any peace that keeps you here."

* For which reason, we insert them in this place, though we are aware that they have appeared in some fugitive publications. Rev.

"To

“To Madame DE VILLEGAGNON, on the seizure of her Clothes by the Custom-house Officers.

“ Pardon, fair traveller, the troop
That barr'd your wardrobe's way ;
Nor think your silks, your gown, your hoop,
Were objects of their prey.
Ah ! who, when authoriz'd by law
To strip a form like your's,
Would rest content with what he saw,
And not exert his pow'rs ?”

“ To Madame de DAMAS, learning English.

“ Though British accents your attention fire,
You cannot learn so fast as we admire.
Scholars like you but slowly can improve,
For who would teach you but the verb—*I love.*”

“ To Madame DE LA VAUPIERE.

“ Shall Britain sigh, when zephyr's softest care
Waits to her shores the bright *la Vaupiere* ?
Ah ! yes ; descended from the British throne,
She views a Nymph she must not call her own.
She sees how dear her Stuart's exile cost,
By Clermont's charms and Berwick's valour lost.”

• The following appears to be one of his Lordship's latest effusions :

• *Epitaphium vivi Auctoris, 1792.*

“ An estate and an earldom at seventy-four,
Had I sought them or wish'd them, 'twould add one fear more,
That of making a Countess when almost fourscore.
But fortune, who scatters her gifts out of season,
Though unkind to my limbs has still left me my reason ;
And whether she lowers or lifts me, I'll try
In the plain simple style I have liv'd in, to die,
For ambition too humble, for meanness too high.”

Having thus given our readers an opportunity of judging in what way Mr Park has imitated his noble prototype, we shall return to notice the early part of this continuation, into which names are inserted that figured not in the Walpolian catalogue. Here the claim of authorship is asserted for Henry first Duke of Lancaster ; for Sir John Montacute, Earl of Salisbury ; for Edward, Duke of York ; for Humphrey, Duke of Gloucester ; for Lord Seymour, of Sudley ; for Thomas, Lord Vaux of Harwedon ; for Henry, Lord Paget ; for Walter Devereux, Earl of Essex ; for Ann Cecil, Countess of Oxford ; for Margaret, Countess of Cumberland ; for Thomas West, Lord De-la-Warre ; for Sir Grey Brydges, Lord Chandos ; for Thomas Howard,

Howard, Earl of Suffolk; for James Ley, Earl of Marlborough; for Anthony Browne, Viscount Montague; for Anne, Countess of Arundel; and for many others of our old nobility, some of whom we may venture to assert never dreamed of being entered on the rolls of literary fame.

Among our nobles of more recent date, we find short memoirs of Baptist Noel, Earl of Gainsborough; Richard Edgecombe, Lord Mount Edgecombe; Henrietta Louisa Jeffreys, Countess of Pomfret; George Bubb Doddington, Lord Melcombe; and John Boyle, Earl of Cork and Orrery. This last mentioned nobleman was not only a respectable author, but felt and appreciated the value of letters, as the following extract will evince, which we transcribe with pleasure, since it cannot be too often perused. In his commentary on Lib. viii. epist. 19. of the younger Pliny, he says

‘ The observation in the beginning of this letter, *et gaudium mihi et solatium in literis: nihilque tam letum, quod his letius; nihil tam triste, quod non per hos sit minus triste*, is not less remarkable than true: and although Pliny confines it to himself, yet it may be admitted as an aphorism applicable to all mankind, that ‘our sorrows are alleviated, and our joys increased by study.’ Books, when properly used, are our truest friends, and our most comfortable companions. They teach us in what manner to enjoy pleasures, and in what manner to bear adversity. They visit us without intrusion, and they converse with us without constraint. So that if it were possible for us in our childish and most youthful state of life, to foresee the future benefit and satisfaction that must arise in our minds from a thorough application to arts and sciences, our diversions would not engage our whole attention, but would become accessory amusements, and our studies would give us delight. Learning cannot be acquired too soon, or sought after too extensively.

“ Get knowledge, search it wheresoe’er you can:
This from the brute discriminates the man;
Shews from what great original he came,
Image of God, though clad in mortal frame.
Thus arm’d, we conquer cares and inward strife,
Again retrieve, and grasp the tree of life:
On eagle’s wings we cut th’ etherial sky,
And trace th’ Almighty’s works with mortal eye.”

We find also accounts of Charles Wyndham, Earl of Egremont; Philip Yorke, first Earl of Hardwicke; George Parker, Earl of Macclesfield; William Pulteney, Earl of Bath; Charles Sackville, Duke of Dorset; Charles Yorke, Lord Mor-den; Philip Dormer Stanhope, fourth Earl of Chesterfield; George Lord Lyttelton; Henry Fox, Lord Holland; Elizabeth, Duchess of Northumberland; Anna Chambers, Countess Temple; John West, Earl Delaware; William Pitt, Earl of Chatham;

Chatham; John Dunning, Lord Ashburton; George Viscount Sackville; John Montague, fourth Earl of Sandwich; Thomas Pitt, Lord Camelford; Charles Pratt, Earl Camden; David Murray, Earl of Mansfield; Alexander Wedderburn, Earl of Rosslyn; and William Petty, Marquis of Lansdown.

We have not space for continuing our enumeration from the Scottish and Irish lists, but must close this article with an abbreviated extract from the notice of George, Earl of Macartney, which terminates the work:

‘ This nobleman was born in 1737, and educated as a fellow-commoner in Trinity college, Dublin. In Feb. 1768 he married Lady Jane Stuart, second daughter of the Earl of Bute.—In May 1792 he was named Ambassador extraordinary and plenipotentiary to the Emperor of China;—and he died March 31, 1806, and was privately interred at Chiswick, in compliance with his will.’ Some lines follow which ‘ form part of a poem ascribed to him and addressed to Hugh Boyce, Esq. ;’ and among the Addenda we found a Latin inscription by Lord Macartney, ‘ written after his return from China, which was placed on the gate of Lissanoure-castle in the county of Antrim, and concluded with the following lines :

“ *Nosmet Erin genuit, vidit nos Africa, Gangem
Hausimus, Europeque plagas propè visimus omnes,
Nec latuit regio primum patefacta Columbo :
Sinarum licuit dextram tetigisse Tyranni,
Tartaricos montes, magnum et transcendere murum,
Turbidaque impavidi tentavimus alta Pechela *
Hactenus Europe nullis sulcata carinis :
Casibus et variis acti terræque marique,
Sistimus hic tandem, atque Lares veneramur avorum.”*

These lines are elegantly classical, and do credit to his Lordship's taste.

In reviewing works of the kind now before us, we experience considerable mortification, since we can afford our readers so very limited a view of their multifarious contents. Many errors may exist respecting references and quotations, which we have not time and opportunity to examine, and some pieces may be assigned to persons who never wrote them†. We can only repeat that no pains have been spared to render this compilation extensively amusing, and that the plates form a valuable series of portraits. Mr. Park will probably therefore be encouraged to extend his ‘ irregular colonnade.’

* A bay to the north of the Canton river, into which the river falls, through which Lord Macartney went to Pekin.’

† For instance, the lines on *Will Abdy*, the Huntsman, written by the late *Thelyphthora* Madan, are here given to Frances Manners, Countess of Tyrconnel.

MONTHLY CATALOGUE,

For AUGUST, 1807.

RELIGIOUS.

Art. 10. *Discursory Considerations on the supposed Evidence of the early Fathers that St. Matthew's Gospel was the first written.* By a Country Clergyman. 8vo. 3s. sewed. Payne.

NEVER were critical diligence and assiduity more completely thrown away than on the present occasion. We were led on, through more than a hundred pages, with the expectation of being finally rewarded by some notable theological discovery: but, after the mountain had laboured, and streams of Greek lava had been emitted from its crater, something less than a mouse is brought forth. Vast preparation is made for subverting the commonly received opinion that St. Matthew's Gospel was first written, and for proving that the honor of *Protography* (what a pretty word!) belongs to that of St. Luke. Early authorities are examined, and every attempt is made by cross-examination to weaken their evidence, but with little success. At last, and as a *dernier resort*, the author fixes on a passage in Papias; and by objecting to the version given by Lardner, and by substituting one of his own, he hopes to effect something. Here, however, he as completely fails as in his former attempt; unless the reader will allow him to render *ἡμετέροις δ' αὐτὰ ὡς ἡδυνάτο ἱκανοῖς*, "*And he translated them, so that every one was enabled to read them*" Had Lardner made such a version, he would indeed have merited this clergyman's censures: who now seems to have criticized the author of the *Credibility* in too much haste. However, he grows modest and doubtful of himself before he concludes; observing that 'he scarcely knows how to say to the learned reader, *his uterū mecum*, and that his purpose has been rather to inform himself than to indoctrinate others.' A singular confession, at the end of so critical a disquisition!

Art. 11. *A Catechism for the Use of all the Churches in the French Empire:* to which are prefixed the Pope's Bull and the Archbishop's Mandamus. Translated from the Original, with an Introduction and Notes. By David Bogue. 12mo. 3s. 6d. Boards. Williams and Smith.

English Protestant readers will feel obliged to Mr. Bogue for this curious morsel of Popish Faith and Devotion, and will not be ungrateful for his introductory remarks on the errors contained in this catechism, though to all persons versed in the N. T. it carries its own antidote. They will perceive on the perusal of it, that on the continent the modern system of Popery differs little from the ancient; and if it be shorn of its beams of worldly opulence and powers it retains its high spiritual pretensions and all its revolting doctrine, and superstitions. Here not only is the *Infailibility* of the Church of Rome roundly asserted, but even its right to grant *Indulgences*.

REV. AUG. 1807.

F f

Confession

Confession to the Priest is also urged ; though, as Mr. Bogue observes, this practice ' is one of the most shocking breaches of mental modesty ;' and the worship of *created Beings* is also recommended. Mr. B. seems astonished that not a word is said of the obligation to *read the sacred Scriptures* ; but, as the above doctrines find in these records no countenance, it is at least prudent not to recommend their perusal.

In the enumeration of *moral* duties, great fairness and precision are manifest as far as the Catechist proceeds : but, as Mr. B. judiciously remarks, we are presented with only one side of the picture ; the obligations of inferiors to superiors are minutely detailed, but not a word is added on the obligations of superiors towards inferiors. In the Lesson on the 4th (our 5th) commandment, the pupil is taught the duties which he owes to princes in general, and to Napoleon in particular : but nothing is addressed in the catechism to the young princes of the new dynasty. This part of the composition is so curious, as expressive of the flattery with which the Church endeavours to ingratiate herself into the good graces of her new protector, that we shall transcribe it :

' Q. What are the duties of Christians in regard to the princes who govern them, and in particular what are our duties towards Napoleon the first, our emperor ?

' A. Christians owe to the princes who govern them, and we owe in particular to Napoleon the first, our emperor, love, respect, obedience, fidelity, military service, and the tributes ordained for the preservation and the defence of the empire and of his throne ; besides, we owe him fervent prayers for his safety, and for the temporal and spiritual prosperity of the state.

' Q. Why are we bound to all these duties towards our emperor ?

' A. First, because God who creates empires, and who distributes them according to his will, in loading our emperor with favours, whether in peace or war, has established him our sovereign, has made him the minister of his power, and his image on earth. To honour and serve our emperor is therefore to honour and serve God himself. Secondly, because our Lord Jesus Christ, as well by his doctrine as by his example, has himself taught us what we owe to our sovereign ; he was born under obedience to the decree of Cæsar Augustus ; he payed the tribute prescribed ; and in the same manner as he has commanded to render to God what belongs to God, he has also commanded to render to Cæsar what belongs to Cæsar.

' Q. Are there not particular motives which ought to attach us more strongly to Napoleon the first, our emperor ?

' A. Yes : for he it is whom God has raised up in difficult circumstances to re-establish the public worship of our fathers' holy religion, and to be the protector of it ; he has restored and preserved public order by his profound and active wisdom ; he defends the state by his powerful arm, and is become the anointed of the Lord by the consecration which he has received from the chief Pontiff, head of the universal church.

' Q. What are we to think of those who should fail in their duty towards the emperor ?

' A. According

‘ *A.* According to St. Paul, the Apostle, they would resist the order established by God himself, and would render themselves worthy of eternal damnation.’

A fact is mentioned at the end of Mr. Bogue’s Introduction, which consoles him under this re-establishment of Popery in France.

‘ At present the Protestants enjoy full liberty of conscience and worship, and a provision from the state, at least equal to that of the parochial Catholic clergy, &c. and there is no law to hinder them from propagating their system to the utmost of their power, and attempting to draw as many converts to their communion as they possibly can. If they therefore be what they ought to be, and do what they ought to do, and exert themselves with the energy which is employed by the lovers of Christ in England, the present regulations and publications will do them no harm.’

As the religion of the Church of Rome must now stand on its own merits, and openly meet Protestantism in the field of argument, unassisted by her quondam auxiliaries, it is for the advantage of the latter that the former has obstinately adhered to every objectionable part of her system. It may fairly be presumed that, under these circumstances, Protestantism will make advances in France; and we may add that, if Popery, in consequence of this equal toleration, loses ground on the other side of the channel, the apprehensions which are entertained here on the score of Catholic emancipation must be groundless. The Protestant religion, resting on the basis of reason and scripture, needs not avail herself of the aid of the state, either by positive or negative persecution, in order to promote her interests. Indeed, we indirectly vilify her, when we contend for the necessity of disabling statutes for her protection.

NOVELS.

Art. 12. *Popular Tales.* By Miss Edgeworth. 3 Vols. 12mo. 12s. Boards. Johnson.

The object of these tales being to shew the good effects of virtue in the humbler stations of life, a strict adherence to truth, honesty, industry, prudence, economy, unity among families, &c. are represented as meeting with peculiar advantages; and the narratives are intitled *Popular*, ‘ from a wish that they may be current beyond circles which are sometimes exclusively considered as polite.’ The work is certainly calculated to be of great benefit to those for whom it is more particularly designed; while, on the other hand, the more polished reader, when satiated with the intricacy and high-colouring of elaborate fiction, will experience pleasure in attending to these simple representations. We mentioned Miss E.’s *Moral Tales* in our 39th vol. N. S. p. 334.

Art. 13. *Leonora.* By Miss Edgeworth. 2 Vols. Cr. 8vo. 10s. 6d. Boards. Johnson.

Contemplating in this work a much more important object than merely the *amusement* of the reader, Miss Edgeworth endeavours to shew the bad tendency of some of the principles of the modern school;

school; and particularly those which relate to the conduct of the ladies. Excess of sensibility; a greater attention to *rights* than *duties*; the calling matrimony *a barbarous institution*,—prudence, *coldness*, fortitude, *insensibility*,—and modesty, *hypocrisy*; a preference of the graces to the virtues; and the forfeiture of innocence and reputation glossed over as an emancipation from the tyranny of custom; these and other sentiments of a similar nature are strongly reprobated, and the unsuspecting female is cautioned against thinking favourably of them, however plausibly they may have been introduced to her knowledge.

Lady Olivia, who had adopted the abovementioned principles, who was separated from her husband, and who was shunned by the world in consequence of her wounded reputation, is, from motives of pity, protected by the amiable and virtuous Leonora: but Lady Olivia requires this kindness by robbing her protectress of the partner of her affections, and inducing him to elope with her. He is, however, at length convinced of the impropriety of his conduct, and returns to his wife with increased regard; and Lady Olivia is supposed to be going to the Continent, as more congenial than England to her disposition and sentiments.

The language of this work is animated and interesting; and the characters are very ably supported, particularly that of Lady Olivia: but the sentimental reader will be disposed to think that the portrait of Leonora is too cold to be natural, and consequently the interest in her favour, which she really deserves, will be much lessened:—while the strict moralist, on account of the familiar way in which the intrigues of the gay world are mentioned, will perhaps fear for the effects of these volumes in the hands of young persons.

Art. 14. *Eversfield Abbey.* 12mo. 3 Vols. 9s. sewed. Crosby and Co.

Strong colours are here employed in portraying the opposite characters: of the heroine Agnes Eversfield, and her cousin Mary Hotham; the one is a pattern of piety, meekness, forbearance, resignation, patience, and obedience to her parents; while the other is confident, impetuous, inflexible, excentric, romantic, and undutiful. In the happiness which attends the former, and the misery which overwhelms the latter, the young female reader may learn an excellent lesson to direct her through life.

Art. 15. *Sophia St. Clare.* 2 Vols. 12mo. 6s. sewed. Johnson.

In this work the bad effects of monastic institutions on the happiness of their inmates are feelingly described, and the fatal consequence of groundless jealousy are forcibly represented. The construction of the tale is simple, but it is ably related; the language is natural and easy, and the sentiments are laudable:—had the story been less dolorous, particularly in the termination, the effect of the whole would have been more pleasing.

Art. 16. *Tales*, by Madame de Montolieu, Author of Catharine of Lichtfeld. 12mo. 3 Vols. 7s. 6d. Chapple.

We are informed that these tales were originally written as a species of entertainment, which consisted 'in selecting pictures, and then writing stories to illustrate the subjects of them.' The author, and some ladies

ladies in her company, drew lots for the pictures in the apartments in which they passed their evenings ; and each explained, as well as she could, those which fell to her share. This amusement, as it cultivates the understanding, and improves the powers of the mind, deserves commendation : but every person will not succeed in it so well as the author of the work before us. Her tales display a very fertile imagination, and are very entertaining : but, as they were written solely for amusement, the bounds of probability are freely exceeded, the effects of talismans and transformations are introduced, and, in short, nothing is rejected that contributes to the desired purpose.

Art. 17. *Scenes of Life.* By T. Harral, Esq. 3 Vols. 12mo. 10s 6d. sewed. Crosby and Co.

Mr. Harral professes his more particular object in this novel to be ' the exposure of folly, and the castigation of vice ;' and certainly on some topics of animadversion he is very severe. His intentions are evidently of the best kind : but many persons, according to their education and views of life, will question the propriety of several of his remarks ; the abettors of methodism in particular will consider themselves as misrepresented, and the espousers of patriotic principles will deem themselves unfairly used. Owing to the introduction of various subjects, a strange mixture is sometimes exhibited ; and many parts are unconnected with the tale. In *working up* extraneous matter in novels, the author is often disappointed in his aim ; since the generality of readers, confining themselves to the incidents, pass over unread those places which were designed to receive particular attention. Several pleasing poetical compositions are interspersed ; and the tale itself, although encumbered with long digressions, is still interesting.

Art. 18. *Rosetta ;* by a Lady well known in the Fashionable World. 4 Vols. 12mo. 14s. Boards. Longman and Co.

This tale is calculated to interest the feelings in a very considerable degree, and the characters are strongly marked. especially that of Gisy Cunningham : but we are sorry that human nature could furnish the materials for such a portrait ; and the reader will be also shocked at the unnatural attachment of Eliza Maitland. The sentiments introduced are tender and appropriate : but the composition is frequently incorrect, even to false concords, and is altogether in the careless style of the common rank of novels.

Art. 19. *The Impenetrable Secret ; Find it out.* By Francis Lathom. 12mo. 2 Vols. 6s. sewed. Lane and Co.

In this composition, the author has contrived to raise and keep up the curiosity of the reader with no small ability ; the *Secret* is certainly *impenetrable*, until it is disclosed, and considerable satisfaction is experienced at the developement. The sentiments are also chaste, and the moral tendency is good.

Art. 20. *Feudal Tyrants ;* or the Counts of Carlsheim and Sargans. A Romance, taken from the German. By M. G. Lewis, Author of the Bravo of Venice, Adelgitha, Rugantino, &c. 4 Vols. 12mo. 11. 8s. sewed. Hughes.

On seeing the name of Mr. Lewis, we hoped that some taste had been exercised in the selection which he has here made: but, on the contrary, never was heard any thing so dismal as the direful croaking of this German raven!

Art. 21. *Simple Tales*, by Mrs. Opie. 12mo. 4 Vols. 1l. 1s. Boards. Longman and Co.

These tales possess merits similar to those which we have before noticed in another production* of the same writer; and we willingly recommend them to the perusal of such persons as love to gratify their feelings by this kind of reading.

POETRY, and the DRAMA.

Art. 22. *The Fall of the Mogul*, a Tragedy, founded on an interesting portion of Indian History, and attempted partly on the Greek Model. With other occasional Poems. By the Author of Indian Antiquities. 8vo. 7s. Boards. White.

Mr. Maurice, the author of this tragedy, is probably aware that its Oriental allusions and Grecian form render it totally unfit for representation on an English stage: but we fear also, which perhaps he does not suspect, that the same causes would operate as objections to it when considered merely as a poem. At all events, we must confess that we completed our perusal of it without experiencing any of those emotions which a good tragedy cannot fail to excite. Two short pieces, requiring no particular comment, form the occasional poems.

Art. 23. *Human Life*, a Poem in Five Parts. Crown 8vo. 6s. Boards. Cadell and Davies.

We are here occasionally presented with some stanzas intitled to praise: but, on the whole, the poem is, like its subject—a chequered piece of business; and we fear that, like some gloomy estimators of human existence, we must pronounce the dark spots to be but too prevalent.

Art. 24. *The Hypochondriack*, a Sentimental Poem. By Wilbraham Liardet. 8vo. 1s. Harris.

If in the preceding article we were led to trace a resemblance between the subject treated and the manner of treating it, in the present production we have an absolute identity—all is dark—not one luminous track occurs;—and its readers may indeed be *hypochondriacs*.

L A W.

Art. 25. *Memorial of the Lords of Session*, and Report from the Committee of the Faculty of Advocates, on the Bill for better regulating the Courts of Session in Scotland. 8vo. pp. 56. 2s. 6d. Ridgway. 1807.

In the communication of the Lords we discern evident hostility, and in that of the Advocates a favourable disposition, towards the measure which is here discussed; and we cannot but pronounce that

* *Adeline Mowbray*. See M. R. vol. li. p. 320.

the latter is dictated by a more enlightened spirit, and embraces more comprehensive views than the former. Judges ourselves, our bias might be supposed to be in favour of the Lords of Session: but duty constrains us to state that the *Report* is in every respect superior to the *Memorial*; and we are sure that the most prejudiced will not appeal from our *sentence* in this instance.

We select the most favourable specimen from the performance of the learned lords, in which we very much coincide with them:

‘ If Trial by Jury is to be introduced at all, it is our opinion, that it can only succeed if introduced at first on a very limited scale indeed. The benefits of Trial by Jury, supposing them to be as great as possible, cannot be expected to result from it independently of the skill by which it is conducted, and that skill can only be acquired by experience. The habits of the people too cannot be changed in a moment; and we know by fatal experience in this, as well as in other countries, that Trial by Jury, even in criminal cases, is of little advantage, if the habits and sentiments of the people are not in unison with it.

‘ Therefore if Trial by Jury is to be adopted, it is our opinion, that at least it ought to be limited at first to the simplest cases, such as arise out of actions which we call *quasi delicts*; and which approaching to the nature of crimes, and being attended with moral wrong in the one party, and with injury to the other, seem best adapted to the cognizance of a jury; and if it is extended to other cases, we are of opinion, that Trial by Jury should not be granted at the requisition of the parties, but at the discretion of the court; and leaving it to the court to prescribe the issue to be tried.’

The remarks of their lordships on the subject of appeals seem to us by no means disparaging to them; and though we do not deem the passage sufficiently interesting to insert it in our pages, we regard it as highly deserving the attention of the august body to which it is addressed.

If we see nothing in the *Memorial* to make us shrink from a comparison between the members of the supreme Scottish tribunal and the Judges of England, perhaps our feeling would not be precisely the same if we were called to decide between the *Apprenticii* and *Servientes* of Westminster-Hall and the learned Faculty of Edinburgh. The document before us, though it furnishes no absolute proofs of superiority, contains strong indications of professional eminence. The English bar, indeed, can boast of men profoundly versed in the knowledge of law: but, if a generalizing spirit, if enlarged views of the science, and of its progress and state, as compared with other objects of human pursuit, are to be taken into the account, we doubt whether all the fraternity of Westminster-Hall will appear to equal advantage with the Faculty of Advocates of the North. — They thus introduce their report:

‘ The Committee must begin by observing, that the progressive improvement of the laws and judicial procedure in Scotland since the era of the Union, has not kept pace with the rapid advances which the nation has made in trade, manufactures, agriculture, or in science, literature, and the liberal arts. That this has chiefly arisen from the

removal of the legislature to England, and the want of that superintending care and attention of a parliament residing upon the spot, to those changes in the laws, and in the forms of administering justice, which the progressive state of the country required. 'That in every session of the Scottish parliament, previous to the Union, the municipal laws or courts in Scotland underwent constant improvements; but, with the single exception of the Jurisdiction Act, which, though the greatest national benefit obtained since the Union, was produced by the rebellion that immediately preceded that act, the attention of the legislature to the improvement of the laws and forms of judicial procedure, has been almost exclusively confined to the amendment of the election laws, bankrupt acts, and the enlargement of the powers of justices of peace. That it is obvious, however, that the municipal laws and forms, which were perfectly adapted to the situation of the country at the close of the 17th century, may be very inadequate to the state and necessities of the people in the 19th century.'

In commenting on some of the proposed regulations, we meet with the following observations, which are conceived in the truest spirit of genuine philosophy:

'When a barrister is created a judge, he relinquishes his former society at the bar, enters into a new order, and begins a new course of education as a judge. The forensic habits of becoming a party in every action, and some degree of address and dexterity unavoidably attached in practice to the purest characters, must be relinquished on the bench; and he must acquire, from a new course of discipline, and still more from the deliberations of his brethren, more enlarged and enlightened ideas of law. In proportion as a judge relinquishes or retains his forensic habits, he becomes more or less perfect in the new character which he must assume on the bench.'—

'Some limit should be put to the power of Judges in Chambers to review their own sentences. This licence of unlimited variation, trains them to an unsteady, rash, and wavering tone of mind, and produces much of that vacillation and unsteadiness of judgment, by which the progress of our law has been impeded more than by any other thing: that the Committee therefore report, that, under the new Bill, representations should be limited in the outer House, and that only one petition should be allowed in the inner Chambers; and at any rate, that no case should be re-considered in the latter, unless the Court, upon a motion for a re-hearing, should be satisfied that there was ground for such an indulgence.'

We regret that our limits will not allow of farther extracts from this valuable communication. We dismiss it with observing that, if the general attainments the liberality, the acuteness, and the frankness of the learned gentlemen appear to advantage, they are not wanting also in that regard to their own views and prospects which is supposed to be characteristic of the profession and of the country. While we state this, we wish to be understood farther to state that, on every material point introduced by the learned gentlemen, we deem almost all their recommendations worthy of being adopted.

Art 26. *Considerations concerning a Proposal for dividing the Court of Session into Classes or Chambers; and for limiting litigation in small Causes;*

Causes; and for the Revival of Jury Trial in certain civil Actions.

8vo. pp. 129. 4s. Ridgway. 1807.

The important matters under consideration in this pamphlet are very ably and elaborately discussed. A detailed account is given of the forms and practice of the courts which it is intended to reform, and of the inconveniences and abuses against which it is proposed to guard. The tract may excite less interest on this side of the Tweed than may by some be expected: but this will be the case only because the points, which the author so luminously and satisfactorily elucidates and establishes, have in our minds, from long usage and habit, the force of axioms and data. This remark will apply to all that is here advanced in favour of our modes of judicature; while the few criticisms that are made on them well merit attention. They are useful hints from a friendly and enlightened stranger.

The leading changes are thus stated in the summary with which the author closes his work;

‘ 1^{mo}, That from and after the day of the Court of Session shall be divided into two Chambers: The first to consist of the Lord President, and five at least of the Ordinary Lords of Session who are not Commissioners of Justiciary, and to be called the Chamber of Session: The second to consist of the Lord Justice-Clerk, and the five Lords of Session who are also Commissioners of Justiciary; the Justice-Clerk to preside; and this Chamber to be called the Chamber of Justiciary.

‘ 2^{do}, That the remaining Lords of Session, in case they are disabled by old age or infirmities, and shall obtain leave from His Majesty for that effect, be relieved from the duty of their office, but retain their rank and salaries during life.

‘ 3^{tio}, That the Chamber of Session, of whom three to be a quorum, shall have all the powers and jurisdictions in matters of law or equity that are competent to the present Court of Session; and their decrees to have the same force and authority, and not to be liable to review by the whole Court, or otherwise than by appeal to the House of Lords.

‘ 4^{to}, That the Chamber of Justiciary be equally a supreme Court, and their decrees to have the like force and effect as those of the first Chamber; their jurisdiction to extend to every matter of common and statute law; and particularly, that they preside in jury-trials, in case it shall be thought expedient to revive that mode in certain civil causes, as after mentioned. The last seven days of each Session to be set apart for such jury-trials as the Court may order to proceed in the city of Edinburgh; any three of this Chamber to make a quorum; providing always, That in the case of jury-trials any one of their number shall be sufficient: That they shall be relieved of judging in certain of the causes, called Concluded Causes, when the evidence is taken down in writing; or, in some other shape, have some reasonable compensation of relief for the additional trouble they may get by jury-trials.

‘ 5^{to}, That in nice and new points of law it shall be competent for either of the Chambers, in their discretion, to order short cases to be made up, for being heard, argued, or otherwise advised by the

whole Twelve Judges, who shall meet occasionally, or at stated times, for that purpose, or for such business as may be thought expedient to reserve to them.'—

'7mo, That in all actions, concluding for reduction or restitution, or for damages or disabilities, on the head of fraud or injury, or in other causes of great importance or perplexity, brought before the Court of Session, when the evidence depends on parole-testimony, it shall be lawful for the said Court, if they see fit, to make and issue an act or order for appointing the trial to be by jury; such jury to consist of not fewer than nine, and not more than thirteen persons.'

The other changes consist either of minute regulations, or of assimilations to English practice. This able pamphlet is ascribed to Lord Swinton.

Art. 27. *Expediency of Reform in the Court of Session in Scotland*, proved in Two learned Pamphlets, published in the Years 1786 and 1789, and now reprinted, to illustrate the Necessity of the Bill for better regulating the Courts of Justice in Scotland. 8vo. pp. 68. 2s. Ridgway. 1807.

It is shewn in this tract that the alterations in the Scottish Judicature, which were submitted to the last Parliament, are not new suggestions, but that on the contrary they have been frequently under consideration. Trial by jury, in civil as well as in criminal causes, is proved to have been a part of the antient law of Scotland; and it is also successfully contended that the proposed innovations did not infringe on any of the provisions of the Union.

Report attributes the present tract to the late Lord Advocate of Scotland, Mr. Henry Erskine.

POLITICS.

Art. 28. *A Letter to the Right Honourable Lord Viscount Howick, on the Subject of the Catholic Bill.* By the Author of Unity the Band of Peace, &c. 8vo. 1s. Rivingtons. 1807.

Art. 29. *A Second Letter to Ditto, by Ditto.* 8vo. 1s. 6d. Ditto.

This honest man is of opinion, and he fairly states it, that the opposition to the late measure in favour of our catholic fellow subjects was popular, only because it was agreeable to the court; and this is to him a subject of deep concern, since he regrets that the cry did not originate from aversion to the measure itself. We agree with him in his primary idea: but that which occasions him mortification affords us consolation. The multitude, he observes, is versatile; so are courts also; we are therefore not without hope that we may yet see the time when the spirit of christian charity will be paramount, and when we shall be one people, united by the bonds of common rights and common privileges. To see the preachers of a religion, which inculcates heavenly-mindedness, disinterestedness, and universal brotherhood, zealously standing up for exclusion from civil rights on account of modes of faith, is to us not very grateful: but it is a sight which gives delight to the enemies of those principles. We are very sure that the Gospel does not inculcate this doctrine.

Art. 30. *A few Observations on the Danger of admitting Roman Catholics into Offices either civil or military : recommended to the serious Consideration of all Parties.* By a Magistrate of the County of Berks. 8vo. 1s. Rivingtons. 1807,

However confined may be the views of this worthy gentleman, we will allow that his intentions are upright. His intolerance cannot be dissembled, but we are satisfied that it does not arise from a spirit of domination, from jealousy, nor from envy, but from fear. He may be well versed in Bott and Burn, but to all precision of ideas and style he is a perfect stranger. In his opinion, we become all catholics ourselves, the moment we render civil honours and emoluments accessible to the members of the Romish religion ; if we restore them their civil rights, we *eo instante* establish popery. For this we have only his assertion, but he seems very confident. — To compensate for the small portion of information which has fallen to the share of this well-meaning person, and for the puerility of his reasoning, he is distinguished by his loyalty, and his devotion to our institutions. He repeatedly asserts that, for our free government, and all our civil rights, we are indebted to protestantism. We think as highly of protestantism as the Berkshire Magistrate, but we had always imagined, that some important corner stones of the admirable fabric of our constitution had been laid by our popish ancestors.

Art. 31. *Considerations on the Danger of the Church.* 8vo. 1s. Ostell.

The author of these pages is not alarmed for the Established Church on considering the state of the Catholics, of the Presbyterians, of the Independents, of the Baptists, or of the Unitarians : but he is of opinion that some fears may reasonably be entertained of the Methodists. The Unitarian society is reported to be cold, declining, and not amounting in the whole to ten thousand men ; so that it is of little moment in a political view : the Methodists, however, are represented as most formidable in their numbers, as intolerant in their principles, and as deceitful in their pretended friendship for the Establishment. ‘ History,’ it is remarked, ‘ affords no account of our Church being overturned by erroneous reasoners, by cool and speculative philosophers ; but fanatics overturned it in Cromwell’s time ; and fanatics, if sufficiently numerous, may overturn it again.’ — This writer coincides with others in reporting the declining state of the Quakers ; which, he says, he mentions without rejoicing at it, since ‘ no religious sect in this kingdom is intitled to so much praise and so little censure.’

The remarks in this pamphlet are not without some claim to consideration, and its spirit is occasionally worthy of praise.

AMERICAN AFFAIRS.

Art. 32. *A true Picture of the United States of America : being a brief Statement of the Conduct of the Government and People of that Country towards Great Britain, from the Peace concluded in 1783, to the present Time.* By a British Subject. 8vo. 3s. Jordan and Co.

Art.

Art. 33. *Softly, Brave Yankees!!!* or the West Indies rendered independent of America; and Africa civilized. Dedicated to the African Association. By the Author of a true Picture of America. [See the preceding Page.] 8vo. 2s. Jordan and Co.

Reluctant to promote animosity and ill-blood between Great Britain and the United States, we have always been unwilling to believe the reports which have been industriously circulated, respecting the malignant disposition of the Americans towards this country; and, from liberal and patriotic principles, we have discountenanced those writers who have endeavoured to foment mutual enmity by the most palpable misrepresentations, and the grossest abuse. They first tell us that we are hated by the Americans, and then they take most effectual pains to stimulate to hatred, by applying to them the most insulting and opprobrious epithets. As long as we are capable of distinguishing virtue from vice, and policy from impolicy, we shall persevere in reprobating such a line of conduct. Far are we from intending to conceal the faults of America, or even to deny all ground for apprehending that her affection is much alienated from us: but we would be cautious of widening the breach, and of giving her, by our conduct, any pretext for open or concealed enmity. Taking it for granted that some prejudice against this country exists in America, must it not be admitted that most of our writers on this side of the water labour hard to keep it alive; and that those publications are most acceptable in which the *Yankees* (as the Americans are contemptuously called) are most abused? We foresee and deprecate the consequences of this measure. Nations may be *written up* to war, and the horrors of the sword may be traced to the indiscretions of the pen.

If the Americans did not hate the English before, must they not begin to feel angry when our writers (as in the instances before us) tell them that they 'cannot be said to possess character; that they are as capricious as unprincipled; and that they have reached that pitch of depravity in their private as well as public character, that to hear of our subjugation by French conquest would be to them a political millenium?' This sort of language is evidently meant to irritate, not to conciliate, and it pervades all the present pages:

'He knows,' says the author, 'the American character; he is acquainted with that deadly hatred, which is cherished in the majority of American breasts towards this, their mother country.—He knows also, the fellow feeling, the ardent affection that the majority of that people have for France, whether she be governed by king, convention, consul, or emperor. He is also aware of their ignorance of true policy; and is too well acquainted with them not to know that malign jealousy that makes them look with envious eyes on the proud and elevated station which this country now holds; and the unutterable joy *they* would feel in seeing the arch-fiend now ruling continental Europe, wielding upon it his pestilential sceptre.—This they would hail as an epoch when happiness was to commence, *although their destruction is sure to succeed it*; and that too, with the utmost rapidity.'

How

How preferable, in our opinion, would have been the discussion of the latter than of the former part of this text; and how much better would this *British Subject* have employed his time, had he endeavoured to convince the Americans, that to cherish enmity against us, and to side with France, will ultimately prove enmity to themselves? It is by such reasoning that we must bring them to be our steady allies, and prevent the existing misunderstanding from ripening into bloody hostility. Errors may be repaired while nations are well disposed to each other, but not when by pamphlets and newspapers (those fire-brands of the mind) they are made ripe for war. We presume not to decide to whom the blame attaches in the late unhappy conflict between a British and an American ship: but we trust that sufficient good sense may be found in both countries, to prevent such an unfortunate affair from becoming the occasion of a serious rupture.

It is the object of the writer, in his address intitled *Sofily, Brave Yankees!* to prove that the West India Islands are not so absolutely dependent on America as is generally supposed; and that in time they may be amply supplied from other quarters. He particularly directs our attention to Southern Africa, or the region of the Cape, as singularly adapted to the purpose of furnishing provisions of all kinds; and of growing cotton of the best qualities, sufficient to answer the demand of our home manufactures. The utility of our conquests in South America, considered with relation to the West India Islands, is hinted: but the author chiefly looks to the Cape of Good Hope for their future supply; and he contends that, from this region, they may be furnished with corn, flour, and salt beef. Mr. Barrow's evidence respecting the fertility of Southern Africa is quoted; and we do not doubt the capabilities of this district: but much must be effected before this scheme could be realized, and so distant a prospect can afford us little comfort under the immediate inconveniences which we must suffer by a rupture with America. While we are colonizing and civilizing Africa, we may lose Canada, and starve our West India planters.

MISCELLANEOUS.

Art. 34. *The Life and Exploits of the ingenious Gentleman, Don Quixote de la Mancha*; containing his fourth Sally, and the fifth Part of his Adventures: written by the Licentiate Alonso Fernandez de Avellaneda, Native of the Town of Tordesillas. With Illustrations and Corrections by the Licentiate Don Isidro Perales y Torres. And now first translated from the Spanish. 3 Vols. 12mo. 13s. 6d. Boards. Longman and Co.

Aware of the oblivion which has long overtaken this performance, the translator has very properly adduced the proof of its authenticity. As a literary curiosity, the arduous attempt of Avellaneda deserves to be commemorated: but the voice of the public has justly declared in favour of his prototype.

In this fourth sally, Don Quixote is exhibited in the character of the 'loveless knight,' and again involved in a series of adventures and perils:—but his absurdities savour too strongly of pure insanity to excite our ridicule; and those of his squire, though abundantly symptomatic

symptomatic of coarseness and simplicity, are not sufficiently characterized by that native shrewdness which gives such comical effect to the original portrait of Sancho Panza. Those persons who are disposed to relish all manner of fictitious narratives will, no doubt, peruse the present imitation with some degree of interest: but others, who can appreciate the graphic painting and the incomparable humour of Cervantes, will yawn or sigh over the pages of his unsuccessful rival.

Two episodes, intitled 'the Wealthy Unfortunate,' and 'the Happy Lovers,' are related with some effect; and they incline us to believe that, if the author had not *aspired* to imitate, he might have attained to celebrity in the department of tragical romance.

The translator, who seems to have executed his task with fidelity and skill, frequently evinces a happy adaptation of the English to the Spanish idiom: but his publishers have disfigured his text, and especially his notes, by slovenly typography, and careless punctuation.—His explanation of a *Calepino* is incorrect: the Dictionary, to which he alludes, is not biographical, like those of Moreri and Bayle, but polyglott and explanatory.

Art. 35. *Miscellanies in Prose and Verse.* By Alexander Molleson. 12mo. pp. 225. Glasgow. 1806.

As the principal essays in this collection, namely, 'Melody the Soul of Music,' the 'Sweets of Society,' and several of the minor compositions, have been formerly submitted to the ordeals of public criticism, we forbear to re-cavass their deserts. The author, indeed, formally impugns our strictures on his rage for simple melodies: but we may now very patiently leave the decision of the question to competent and impartial judges.

We observe, with pleasure, that Mr. Molleson shrinks not from the task of revision and correction; and he will excuse us for reminding him that, though his style be generally easy and simple, it is still deficient in nerve and accuracy. *The face of things WERE,—WHO are we to believe?—a considerable parcel WERE purchased, &c.* are obvious violations of the ordinary rules of grammar; and such lines as the following can claim no kindred with "the Soul of Music:"

'Far different the Christian's review.'

'Thus Campbell, on his shipwreck'd voyage at Ind.'

'When life in tenderest members feels an wound.'

In Mr. M.'s epitaph on his mother, though consisting only of ten lines, we perceive much flatness, and some exceptionable phraseology. What is meant, for example, by *glancing the sadd'ning eye*? To be numb fire is quite a new figure; and if the tear burst at any rate, why put parting death to the trouble of extracting it?—The Glasgow song of the clergy may form a very respectable society; and we sincerely hope that their deeds of charity will cover the sins of their poet laureate. Their anniversary dinner in 1802 and 1806 appears to have inspired this author, not with poetry, but with an awkward adaptation of two old Scottish songs to the celebration of the festival.

The short effusion on Highland emigration, and the observations on divulging private letters, on the war with France, and on intoxication, though feeble, and sometimes declamatory, breathe an amiable spirit of benevolence, piety, and loyalty. We fear, however, that Mr. Molleson is not destined to rise above the praise of mediocrity; and

and his time would perhaps be more usefully employed in selecting and compiling from the writings of others, than in publishing his own.

Art. 36. *La Floresta Española; ó Piezas escogidas en Prosa, &c.* i. e. The Spanish Grove, or select Passages in Prose, extracted from the most celebrated Spanish Authors antient and modern; to which are prefixed Observations on the Origin, Progress, and Decline of Literature in Spain. 12mo. pp. 187. 3s. 6d. Boosey. 1807.

This little volume consists of judicious extracts from Cervantes, Quevedo, Antonio de Solis, Garibay, Lopez de Gomara, Feijóo, Pellicer, Isla, Clavijo, &c. The collection would have been rendered more valuable, if greater attention had been paid to arrange the pieces in such a manner as to meet the progressive improvement of the learner; and had a few explanatory notes been added, particularly to the passages selected from the ingenious but very obscure Quevedo. In its present form, however, this publication will prove an entertaining assistant to the Spanish student.—The prefatory observations contain a rapid, but correct and interesting view of the history of Spanish Literature.

Art. 37. *Oddities and Outlines.* By E. M. Crown 8vo. 2 Vols. 8s. Boards. Carpenter.

The lovers of light reading will be amused with the perusal of these volumes, which consist of thirteen letters, containing observations made in different parts of France and Swisserland; ‘diversified,’ says the author, ‘by the story of an odd and interesting man.’ The observations, if not profound, are however entertaining: and the story, though neither intricate nor surprising, possesses interest, and is related with vivacity.

Art. 38. *An historical and picturesque Guide to the Isle of Wight:* By John Bullar, Author of the Tour round Southampton, &c. Cr. 8vo. pp. 134. 5s. Boards. Baker, Southampton; Ostell, London.

This is a very neat little volume: but we think that the price is too high for a compilation of this sort; and particularly when we ourselves recollect to have received more useful information, for less money, from the common Guide published in the island.

Art. 39. *Three Letters (one of which has appeared before) to the Planters and Slave Merchants,* principally on the Subject of Compensation. By Thomas Clarkson, M. A., Author of several Essays on the Subject of the Slave Trade. 8vo. 1s. Phillips and Fardon. 1807.

In these letters, Mr. Clarkson strenuously resists the claim to Compensation urged by the Planters and Slave-Traders in consequence of the Abolition of that commerce. He observes that, if Compensation be due anywhere, it is *due from them to Africa*. As to the Slave-Merchants, he contends that they have no right to such a claim, since they have violated the stipulations of Parliament; and as to the Planters, their case may be very easily decided; for they ‘who have treated their Negroes with kindness will have no occasion for compensation, and they, who have treated them otherwise, do not deserve it.’ In conclusion, this humane writer offers some excellent advice to Planters respecting the treatment of their Slaves.

CORRES-

CORRESPONDENCE.

‘ To the MONTHLY REVIEWERS.’

‘ Dear Friends,

‘ I Learnt from your Review of last month, “that I was dead.” I cannot say I was very sorry, though I had a great respect for the man. Your kind expressions will not be charged with insincerity. for praise is lost upon the defunct. You may as well, by these presents, bring me to life in your next, for I cannot attain my former rank among the living. Your frat, like a subpoena, musters my friends about me, some in tears, but all terminate with a smile. Others, as I walk the street, cast at me a significant glance, as if surprized to see me *above-ground*, and uncertain whether the ghost or the body moves, but a moment determines that the ghost holds its proper place. Three verses addressed to you, will probably appear in the Gentleman’s Magazine, inoffensive as your remark.

‘ From my Shades at Bennet’s Hill,
near Birmingham, Aug. 13, 1807.

‘ I am, with sincere respect,
‘ Yours, till a second death.

‘ W. HUTTON.’

We insert the above with much pleasure; and as we have now a contradiction of the report to which we alluded, under our venerable friend’s own hand, we will engage, if he requires it, never again to state an event which we hope is yet distant, till we have in like manner *his own certificate of it*.

Veritas is intitled to our thanks for his communication in reply to *Philo’s* late letter respecting some opinions of the Quakers, and we should print it with great readiness, since it certainly places the matter in a clear light, if we could at present find room for it, and if we did not feel it necessary to abstain from a prolongation of the argument. Reviewers must, in one sense, be

“ All things by turns, and nothing long.”

The *acknowledgement* from Belfast is accepted with satisfaction. We hope that the writer of it, and every other person, will always have reason for asserting that ‘ the Genius of candid Criticism has found a sanctuary with the Monthly Reviewers.’—That fair personage has been courted by them for nearly threescore years; and they may surely presume on being on a *tolerable footing* with her, since Time, in such an intimacy as this, produces strength rather than decay.

The remote date of *Glendalloch* precludes us from paying our respects to it.

W. N.’s letter is received, and will be considered when we have leisure to attend to the subject of it, which requires deliberation.

✂ The APPENDIX to this Volume of the Review will be published with the Number for September. on the 1st of October, and will contain a variety of important articles in FOREIGN LITERATURE.



THE
APPENDIX
TO THE
FIFTY-THIRD VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Nekrolog der Teutschen, &c.*; i. e. Necrology of the Germans, for the Nineteenth Century. By FREDERIC SCHLICHTEGROLL. 4 Vols. 8vo. Gotha.

AT the commencement of the last ten years of the 18th century, M. SCHLICHTEGROLL, Professor at the college of Gotha in Saxony, began to publish an annual Necrology; in which he intended to collect memoirs of remarkable men who had died during the preceding year, particularly in his own country, and at the same time to preserve the memory of those whose private virtues and useful lives rendered them worthy of being brought before a larger circle than that in which they had moved. Sincerely applauded by the public, and warmly supported by the friends of departed worth, the author has been enabled to form a gallery of portraits; which, though its pieces vary considerably with regard to intrinsic value and beauty of execution, will be contemplated with pleasure by the philanthropist, and be consulted with advantage by the inquirer into past time.

With the present century, a new series was formed; in which the original plan was so far altered, that in future the work is to be devoted to the memory of Germans exclusively; and the volumes are no longer to be confined to certain years, but will furnish notices of those remarkable or peculiarly ex-

cellent persons, whom Germany has lost in the course of this century, without strictly adhering to chronological order. The nature of such a work, if it be executed with only tolerable skill, will recommend it to a very numerous class of readers; and it must be peculiarly acceptable in a country in which, on account of its great extent, its numerous divisions, and its more numerous provincial publications, biographical memoirs circulated in one part would probably be little known in another. The writer, however, has not trusted alone to the attractions of the matter which he had to communicate to the public, in order to insure a favourable reception of his production, but has evidently bestowed on it respectable talents and laudable pains. In the first volumes of the collection, too much art and a laboured style betrayed the young biographer: but practice and improving taste have remedied these defects as the work proceeded. The different pictures, however, are not more unlike one another in their matter than in their form; though by far the greater number of the memoirs are composed by the editor himself, principally from private accounts, with which the friends of the deceased were ready to furnish him at his request. They bear evident proofs of authenticity, are practical without moralizing, are equally free from bitter censure and fulsome praise. Many are more than mere sketches, though perhaps but a few can claim the rank of biography in the higher sense of that term.

It must be expected that a great part of the interest attached to compositions of this nature is only local, or at most national. The man of business, who, in a more or less extended circle, became by persevering attention and well directed activity the promoter of the happiness of those connected with him;—the scholar, who in possession of eminent talents and extensive knowledge applied them either to practical purposes in an active station, or to improve the knowledge and the taste of his countrymen by productions of his mind, peculiarly adapted to and destined for them;—the popular teacher, who, in the retired abode of a village, produced by his exertions and example happy changes in the morals and enjoyments of those who were intrusted to his care;—all these deserve places in a national gallery, the object of which is as much to reward retired worth, and to encourage the cultivation of the humble virtues of private life, as to transmit the names of distinguished characters to posterity: but their history generally loses its greatest attraction when it goes beyond the limits of *country*, when it is read without patriotism, or the feeling that these departed worthies were connected with us by some closer tie than that of a common species, or when our situation seems

to

to possess too little similarity to theirs. We meet, however, in the volumes before us, with portraits of persons not quite unknown in this country, and of others whose names deserve to be more known than they are. In another point of view, such a work appears even more interesting to the foreigner than to the countrymen of those whose fates and characters it endeavours to depict:—it forms a correct picture of national character and manners;—it furnishes, next to personal intercourse, and in some cases perhaps fully as well, the best materials for just notions of the state of society among a people;—it enables us to take a glance at their domestic circles, their schools and their studies, and the society of their towns and villages;—and it introduces us into the sphere of action among persons of different ranks and employments. Here we see more than the hasty traveller can discover; we see, as it were, not only the effect, but the composition and the different parts of the complicated machine of society; we are informed how men become what they are, and how the national character is created and preserved, or gradually changed. If every nation of Europe furnished a collection of memoirs, on the same plan as that of M. SCHLICHTEGROLL, a comparison between them would surely be highly interesting and useful to the inquirer into the actual state or progress of mankind.

Perhaps many nations would afford a much more entertaining series of characters, and a greater variety of facts, than the Germans; among whom striking features and originality of manner are now but seldom found. The political situation of Germany during a considerable number of years, which almost precluded the possibility of a national character, the uniform system of education in the public schools and universities, and the now almost natural propensity of its inhabitants to adopt the ideas and manners of foreign nations, produce such a mixture of qualities, as prevents any single one from obtaining a powerful ascendancy; and deprive both the originals and their portraits of that expression of features, which every where forms the most lasting attraction. To this circumstance, the sameness which readers of the present *Necrology* will perceive must in a great measure be attributed: but there is another cause of that uniformity. The number of unprofessional men, of whom this biographer gives an account, is very small in comparison with the literati. Among the 41 articles contained in these four volumes, only four or five memoirs relate to persons who were not belonging to the learned professions. This disproportion is undoubtedly in a great measure intentional, but it excites a suspicion of the influence of that corporation-spirit which is not seldom discernible among scientific men, particularly

cularly among industrious authors, and which too much confines their attention and esteem to their fellow-labourers in the field of science. The pages of M. SCHLICHTEGROLL are thus rendered much less interesting to the common reader, than they would be if pains were taken to record extraordinary merit, in whatever situation it may have distinguished itself; to pay a more frequent tribute to the artisan who was remarkable in his station, in connection with the eulogy of the professor; and to recount the fate and the benevolent actions of an enterprising and successful merchant, along with those of the counsellor of a prince.

We must, however, highly approve of the attention which the author has paid to a very useful and too often neglected class of men, the learned teachers in the public classical schools. Germany abounds in establishments of this nature, under the name of *Gymnasia* or *Lycæa*; and in them a number of men, estimable for their learning and their industry, pass their days, secluded from society by their laborious duties and their narrowed circumstances, and even prevented by want of inclination or of leisure from seeking the scanty honours of authorship. To distinguish those who faithfully and successfully discharged the duties of such important and frequently ungrateful stations, in the temple of national worthies, is a grateful homage to the merit of the dead, and a strong encouragement to the living. Among those to whom Germany is peculiarly indebted for their exertions in the education of youth, and to whom a monument has been erected in the *Necrology* of the 19th century, we notice Dr. *Gedike*, director of the principal college at Berlin, and M. *Scheller*, professor of the *Gymnasium* at Brieg. The former has promoted by his writings, and by his personal exertions, a more rational system of instruction than formerly existed in the public schools; and the latter has merited the thanks of all students of the Latin language, particularly by his valuable *Dictionary*, the last edition of which appeared in 1804 in seven large volumes. The author also records the loss of the venerable *Baldinger*, professor of Medicine in the university of Marburg, who, in point of learning, was probably not excelled by any of the sons of Hippocrates*. It would have added to the value of the memoirs of such men, if a complete list of their works had been given. The notices of Count *Veltheim*, F.R.S. of London, and well known as a mineralogist,—of Dr. *Herz*, an enlight-

* The same University lost in 1802, Prof. *Curtius*, whose name is likewise inserted in the *Necrology*, and who was an active and very learned member.

ened and benevolent physician of the Jewish nation at Berlin, but a warm opponent of vaccine inoculation,—and of Prof. *Buttner* at Jena, the founder of the Academic Museum at Göttingen, now under the superintendence of *Blumenbach*, and an ingenious inquirer into the relations of languages and nations,—are particularly interesting.

The last mentioned scholar was remarkable for the originality of his ideas and manners. After having served his apprenticeship as a chemist with his father in Wolfenbüttel, a desire of increasing his knowledge led him to foreign countries. He first visited Denmark, Sweden, and Lapland; and then passing over to Scotland, he travelled to London, where he spent some time. Thence he proceeded to Leyden, and pursued his study of Natural History in the same room with Linné. On returning to his native town, he enlarged by the treasures which he had brought with him, a small collection of natural curiosities which had descended to him from one of his ancestors, and which in later years he transferred to the university of Göttingen; whither he removed in 1748, and where he was the first who gave separate lectures on Natural History. His travels had excited in him a particular fondness for languages, in which he endeavoured to trace the descent and the migration of nations. When the Empress Catherine gave orders for a compilation of an universal glossary of tongues, Prof. *Buttner* was consulted, and furnished many important materials. He published little: but his large collection of papers was bequeathed to Prof. *Rudiger* of Halle, who intends to arrange them, and to print the result of his inquiries.—The idea, which others have pursued, that the gypsies derived their origin from an Indian cast, is here said to have originated with him.—He began to publish Tables for the comparison of the written characters of various nations, but they have not been completed.

General *de Benkendorf*, in the service of the Elector of Saxony, was one of the few heroes of the seven years' war who witnessed the commencement of the present century. The account here given of that veteran is extracted principally from his own papers, and contains many interesting circumstances not generally known, relative to some of the most important periods of that war. It was owing to *Benkendorf's* valour and presence of mind, that on the memorable 18th of June 1757, near Collin, victory was snatched from the hands of the great Frederic of Prussia. In spite of the signal to retreat, which was given by the commanding General, *Benkendorf*, then a Lieutenant Colonel, ordered his men to rush on a weak part of the Prussian line, which they successfully

broke; and inspiring their despairing comrades with new courage, they decided not only the fate of the day, but in a great measure the fate of the war. In allusion to this event, an ingenious politician has remarked, that two men alone had prevented Berlin from becoming as important as Paris; the commander of the Saxon dragoons, *Benkendorf*, and Peter III., who would not listen to the warning of the great Frederic. The following anecdote occurs in the course of this memoir:

‘It was necessary to advise the Austrian General *Laudon*, that the Saxon troops had arrived in his neighbourhood with the view of co-operating with him. A captain was charged with the message, and succeeded in escaping by the guidance of a faithful peasant, from the enemy, who infested those parts: but he could not venture to return with the answer of the Austrian commander, on which the whole plan of operation was to depend. A note containing this answer was therefore intrusted to the peasant, who admirably executed his commission, and delivered it in time, though he had been stopped by the Prussians, and examined in the strictest manner, so as even to be stripped to the skin. He had twisted the note round the bottom of his stick, fastened it with some thread, and covered it with a large clod of earth. As soon as he was stopped, he kicked the clod off his stick, and submitted to be searched. When he received permission to pursue his way, he looked for his clod, found it, and reached the place of his destination. To this stratagem, the allies owed the interception of an important waggon-train of the king of Prussia, with money and ammunition, the loss of which obliged that monarch to raise the siege of Olmütz, and to abandon Bohemia.’

The General's descriptions of the operations in which he was engaged are simple and modest; and they contain many interesting remarks on the conduct of the Austrian commanders in chief, principally *Daun* and *Lascy*, with the latter of whom *Benkendorf* was often dissatisfied. He preserved his military habits to the close of life, was always fully dressed even in illness, and to the last put on his military boots as soon as he rose in the morning.

In conclusion, we have only farther to remark that this work distinguishes itself from most German books by a pleasing exterior and good paper.

ART. II. *Tableau Élémentaire, &c. i. e.* an Elementary View of Ornithology, or the Natural History of those Birds which usually occur in France. To which is added a Treatise on the Manner of preserving their Specimens of them, in the formation of Collections, and a Series of forty-one Engravings. By SEBASTIAN GÉRARDIN (*de Mirecourt*), formerly Canon of the noble and illustrious Chapter of Poussay, Ex-Professor of Natural History in the Central School of the Vosges, &c. &c. 2 Vols. 8vo. and 4to. Atlas. Paris. 1806. Imported by De Boffe. Price 2l. 12s. 6d. sewed.

THE professed design of this publication is to instruct French youth in the elementary study of that portion of Ornithology, which is susceptible of exemplification within the limits of their own country; or, to speak more ingenuously, within the circumscribed range of the Vosgian department. M. GÉRARDIN, in his introduction, candidly admits this farther restriction, and pleads for the adoption of his comprehensive title on the ground of motives which are more allied to prudence than to science. The attention of the public was not, it seems, to be attracted by the modest guise of an Essay on the Ornithology of a district; and a work of such important concoction must be ushered into the world under a pompous and imposing tone. We are, nevertheless, aware of the author's better apology, that the hills and forests of the *ci devant* Lorraine are situated in the direct line of periodical migration observed by many of the birds which inhabit France; and that the species which are natives of the Empire, and unknown in the Vosges, are perhaps not numerous. It is at least certain that the multitudes and diversities of the feathered race, that are yearly sacrificed to the snares of the fowler in the department of the Vosges, exceed those which share a similar fate in any one province of Europe.

M. GÉRARDIN appears to have been born and bred within the precincts of this natural aviary, and to have consorted with the winged tenants of his native woods and hills during the long term of thirty years. His preliminary discourse belies not such pretensions and opportunities, for it explains the general topics of Ornithology in language at once succinct and perspicuous. The five chapters of which it consists were submitted to the revision of the estimable *Daudin*, whose premature death his friends and science will long deplore.—‘To me,’ says the author, ‘he obligingly manifested the kindness of his disposition by the alterations which he inserted, or suggested. May his shade, which now reposes in the tranquil mansions of virtuous spirits, not remain insensible to this public testimony of my sorrow and regret!’—On this introduction,

tion, we have only farther to remark that the style is, perhaps, somewhat too homely; that at page viii. we observe the botanical term *Polygala* substituted for *Polygonum*; and that, in the same page, *l'hyver* has been either inadvertently put for *l'été*, or the sentence in which it occurs is at variance with itself.

The arrangement of this work has been chiefly regulated by that of *Cuvier*, in his elementary sketch of the Natural History of Animals: but M. GERARDIN has ventured to introduce a few occasional alterations, which were suggested in the course of his public teaching, and which he conceived would facilitate the progress of his pupils.

Among the rarer birds described, are the *Arrian*, the *Vulture of the Pyrénées*, the *White Eagle*, which appears to be a distinct species, and not a variety of the Golden, the *Alpine Crow*, the *Golden Pheasant of China*, now naturalized in France, the *Mountain Heron*, which *Picot la Peyrouse* believed to be peculiar to the Pyrénées, though it has since been found in the Vosgian hills, the *American Stork*, and the *Cape Snipe*.

The Synonymy prefixed to the description is that of *Linné* and *Brisson*. The descriptions are generally minute, distinct, and accurate. On the whole, however, the reader is intitled to expect more copious information relative to the manners and habits of many of the species, than will be found in these results of thirty years' application to the subject, combined with many favourable opportunities. We have also observed a want of precision and of accuracy in some of the author's statements. Singular traits in the history of particular birds, for example, are in one place simply affirmed, without proof, and in another are reported only as alleged or doubtful facts. The pretended foresight of some of the crow tribe, in suspending on the spines of plants their superfluous provision, against a day of scarcity,—the transition of the plumage of the female Golden Pheasant into that of the male,—and the contrivance by which the Reed-Bunting and Sedge-Warbler are supposed to elevate or depress their nests, according to the rise or fall of the water on which they are incumbent,—may be mentioned as instances. In one passage, it is affirmed of the Ruffs and Reeves that they breed in England in great numbers, while in another the author, in consequence of his *researches*, *presumes* that they propagate only in the marshes of Russia and Siberia. The Gannet, too, is represented as stationary on the Bass Island, in the Frith of Edinburgh, whereas it is well known to leave its haunts in autumn, and to return to them in spring.

A *ruse de guerre*, practised by the Hedge-Sparrow, is detailed with no ambiguity of evidence :

‘ When its young are hatched, (I have repeatedly verified the fact, in the course of upwards of thirty years,) if an enemy seems to aim at their lives, the mother has recourse to a stratagem, which is worthy of admiration. She instantly issues forth from her nest, presents herself before the object which she dreads, fluttering, as if wounded, and by this device, which can only be inspired by nature, always admirable in her views, she draws the adversary far from the deposit of her most tender affections, until she believes him to be sufficiently *at fault*, and then with a rapid flight she gladly returns to her young.’

The vocal accomplishments of a starling are thus commemorated in a marginal note :

‘ When on a visit this winter to one of my friends at Paris, I was not merely surprized but astonished at the loquacity of a starling, which I had not at first perceived, because his cage was placed behind me. This bird articulated a dozen coherent sentences with so much precision, that I fancied that somebody was speaking in the adjoining apartment, for the sound of his voice was really so guttural, that it seemed to come from a distance.

‘ I was particularly struck with the manner in which he addressed his mistress, on hearing the summons to mass. “Mademoiselle,” said he, “don’t you hear the bell for mass? Take your prayer-book, and return quickly, to give your little rogue something to eat.”

‘ He enlivens this tattle by two or three flageolet airs, which he whistles so much the more agreeably, that he blends with them many of his own graces, and passes from one to the other by modulations insensibly graduated.’

Some of the principal facts relative to the Cuckoo are extracted, or abridged, from *Lottinger’s* history of that bird : but we find no allusion to Dr. Jenner’s valuable and interesting paper on the same subject.

The mode of rearing young partridges, practised by a Carthusian monk of Beauserville, is thus detailed :

‘ He received in 1769 a brood of partridges, which were only a few days old, and, without the intervention of a hen bird, but with precautions which few have either leisure or patience to take, he kept them warm in a small case, purposely lined with lamb’s skin. From this he never permitted them, during their infancy, to get out, except into a warm apartment, on the floor of which he had scattered the larvæ commonly called *ants’ eggs*, which he mixed with dry mould, to afford his little favourites the pleasure of scratching it for their food.

‘ When they had acquired more strength, and the weather was serene, he suffered them to pass a great part of the day in the little garden of his cell, but remanded them to confinement on the approach of evening. Before he brought them into the garden, he took care to scatter grains of millet, which they very readily picked up.

Lastly,

Lastly, he secured for their retreat and pasture, and under covert from the rain, a sheaf of wheat, another of barley, and another of oats.

‘ So familiar did this amiable little groupe become with their foster-father, that they not only, like a dog, followed him from place to place, but, when he seated himself in his garden, each strove which should first caress him ; and they neither dreaded nor shunned the sight of strangers, who courted the acquaintance of this monk on account of his very pleasing society.

‘ At the end of winter, the pairing season came on, and, with it, the contests of the males ; it was remarked, however, that, as education had softened their manners, their combats were less frequent, and less obstinate. When the pairs were matched, the holy man gave them in presents among his friends, and retained only that couple of which the male had invariably manifested towards him the most tender attachment.

‘ To facilitate the breeding of this privileged pair, before winter, he sowed with wheat a small plot in his garden, whither these birds might retire. There the female laid her eggs ; and, during the whole time of incubation, the male incessantly stalked about the little field with an air of anxiety, running at any person, not excepting his hospitable master, if he approached too near, with his head and body erect, his wings half extended, and threatening to fly in the face of any one who should touch the corn in which the objects dearest to his heart were deposited.’

From these particulars, are we not warranted to infer that the partridge might be added to the list of our domestic poultry ?—and may we not also be hence incited to express an earnest but unavailing wish, that all monks had resembled the good Carthusian of Beauserville ?

M. GERARDIN rarely hazards any remarks in the form of a philosophical reflection ; and the clumsiness and obscurity of the ensuing sentence may seem to reconcile us to the paucity of his profound speculations :

‘ The excessively long legs of the *Long-shanks*, which scarcely permit that bird to feed on the ground, appear to be the remains of those ill-assorted and incongruous efforts of the grand projects of Nature, which, in trying the forces of its power, and in sketching the immense plan of the form of beings, chose at first the most lovely, to pass afterward to compositions less symmetrically regular ; and which it has allowed to subsist only to give us an idea of its vast projects.’

These expressions, if we have rightly ascertained their amount, would imply that Nature is so vain and childish as to scatter traces of imperfect forms, merely in order to shew what she is capable of effecting, when she chuses to take the trouble of exerting herself.

The term *Atlas* has received such a latitude of acceptation in the French language, that we shall not presume to blame the

the author for applying it to a few sketches of birds and decoys ; and such is his accuracy of outline, that we can easily overlook the homely style of his engravings. The atlas likewise furnishes us with divers expedients for entrapping birds, and preparing their skins for being preserved in cabinets. It also exhibits the following towering *flight* of nationality.—‘ Let us not forget that there is but one Paris in the world, that there exists but one French Empire in the universe, and that all its establishments should be impressed with the seal of its greatness, and suited to the majesty of the name of its august ruler.’

While the author has chiefly aimed at the instruction of youth, his labours may prove of some benefit to the more advanced students in Ornithology.

ART. III. *Tableau des Revolutions, &c. ; i. e. A Sketch of the Revolutions of the Political System of Europe, since the Close of the Fifteenth Century.* By M. F. ANCILLON. 12mo. 3 Vols. Paris, 1806. Imported by De Boffe. Price 15s. sewed.

THOUGH modest in pretensions, and humble in appearance, this performance comes from a superior hand ; we took it up as a work destined for the young, but we found it to be well deserving of attention from those who are far advanced : a remark which will apply more particularly to the able and ingenious preliminary discourse by which this summary of modern history is introduced, and in which the author enumerates the causes whence the wars of later times have arisen. He points out distinctly the sources of these calamities, and examines the plans which have been suggested in order to avert them : but he is not of an Utopian turn, and does not attempt to delude us with the hope of a millennium in human affairs. He represents wars as part of the system to which we belong ; and though he laments the evils that attend them, he contends that they are a necessary and even a wholesome ingredient of human discipline.

M. ANCILLON remarks that necessity was the parent of governments ; that it explains and legitimates their existence ; that the same need has every where produced the same effects ; and that the different states, which cover the face of the globe, are to be considered as so many moral persons, reasonable and free like the individuals who compose them. The sovereign power is in each the vital principle,—the soul of the body politic ;—it thinks, it wills, it acts, it has rights and duties, and it ought to assert the one and fulfil the other. Sovereigns and states, regarded as moral persons, are equally amenable

ble to justice with individuals; each has his own proper sphere, to which his activity ought to be confined, and which is bounded by those of others; where the liberty of the one finishes, that of the other commences, and their respective properties are alike sacred. There are not two rules of right, one for private men, and another for states. Previously to any idea of conventions between sovereigns, a natural law of nations prevailed which results from the simple fact of a variety of nations subsisting together; and this law traces those obligations to which states may compel each other to conform, if they have the power and the means.

The law unquestionably exists, adds the author, but the exterior guarantee is wanting;—there is no coercive power to force the different states not to deviate, in their relations to each other, from the rules of right. Private men have assured their rights by creating this guarantee, which is the parent of social order, and that which distinguishes a state of civil society from a state of nature. Sovereigns are still in a state of nature, for they have not yet created the guarantee in question; each of them is still the judge and protector of his own rights.

From the want of this general guarantee of their existence and rights, which has ever occasioned their situation to be precarious, sovereigns have united themselves together by means of treaties; and they have exercised the prerogatives of all free and moral persons, those of ceding, acquiring, and exchanging rights:—but these engagements are undertaken and shaken off with little difficulty. As such contracts wanted the aid of the same guarantee in order to ensure their observance, they have given rise to additional violences, and have multiplied offences and complaints; so that it is dubious whether they have on the whole been productive of any benefit. Without doubt, the law of justice condemns these infractions; and its principles require from states as well as from individuals, that they should fulfil their engagements: but these principles, when not backed by a coercive power, exist only in theory,—they never controul practice.

‘ Here,’ says the ingenious author ‘ a question arises which ought exceedingly to interest the friends of humanity. The state of nature, in which nations in respect to each other still subsist, is a state contrary to the happiness and destination of man; a state in which force only exists in order to violate right with impunity, while it ought only to be exerted in the punishment of its violators. This situation of affairs perpetuates all the misfortunes combined in the single scourge of war; it surrounds with dangers; it feeds jealousies, distrusts, and apprehensions; and it renders endless precautions indispensable. Ought not nations to endeavour to put an end to a
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state of things thus big with evils? Ought they not strongly to desire it? What are the means which seem best calculated to attain this end? Shall it be, as some writers have proposed, by establishing an universal monarchy in Europe?

This monstrous proposition, which has been asserted and defended by some of the less judicious flatterers of the new French dynasty, is ably combated and refuted by M. ANCILLON. He contends that such an expedient is worse than the evil which it proposes to remedy.

‘It is nothing less,’ he says, ‘than to pass sentence of death on all bodies politic, from an apprehension of the maladies and pains to which they are subject! Where is to be found the body politic which would accede to this measure, and voluntarily commit suicide? The existence of a great number of different independent states, varying in their constitution and laws, is the principle to which Europe owes its pre-eminence in cultivation, industry, and wealth. This diversity has produced useful emulation, and a rich variety of opinions, sentiments, and character, which would all be effaced under the sceptre of one master. National pride, patriotism, and all that is characteristic of a people, would disappear in this amalgamation of heterogeneous elements.—But let us suppose this project of universal monarchy to be practicable;—even though this expedient did not debase the human species, in order to answer the end, means must be found to render it durable. It has always happened that those large empires, which approached nearest to universal monarchies, have been dismembered with great facility. By long and cruel wars, it has been decided to whom should belong the scattered members of those vast bodies; and even during their ephemeral existence, they have rather vegetated than lived: death has often been in the extremities before the heart ceased to beat.’

The author furnishes additional proofs of the excellence of his understanding, and the soundness of his judgment, in his brief but satisfactory refutation of the plans of perpetual peace that have been projected by *St. Pierre* and *Kant*. He clearly demonstrates their impracticability and inefficiency. He observes that the fears and hopes, the passions or calculations, which have produced wars, have been the same in all times and places. The love of glory, a vague disquietude on the part of princes, and the ambitious views of ministers, have caused wars to be declared in monarchies without reason or justice. In mixed aristocracies, the privileged class has promoted wars in order to obtain employment for the people. In republics, demagogues find means to create imaginary and to exaggerate real dangers; they are able to persuade the multitude that a war is necessary when it is gratuitous, and they tempt its avidity, or work upon its pride. Man is always an enemy to quiet: but in no state is this en-

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mity greater than in a democracy, where the human Being is habituated to strong emotions, and where they become as it were a necessary want. Hence the author infers that no changes in the forms of governments will render nations more pacific.

He next examines whether this revolution may not be expected from the progress of reason and morality. He entertains no hope that the moral will ever controul and guide the physical force in political societies. It is not by ideas, he remarks, that the conduct of mankind is influenced, but by wants, propensities, and passions; the passions are immortal because they are renewed in each generation, while the objects which inspire and nourish them remain the same. He observes that, in the internal constitutions of governments, nothing is trusted to the principle of virtue, but checks are interposed to prevent (as far as may be) the abuse of power, and to confine it within its legitimate bounds.—As a consequence from these results, he admits that states must continue to cherish reciprocal jealousy; that in their external relations these feelings must prevail; that any power which is able to do us harm, whether by its superior force or geographical position is, our natural enemy; and that a power which can do us no injury, but which is able to annoy our enemy, is our natural ally. On these simple principles, the whole of politics turns, and they have been the rule of conduct in all times;—a sort of instinct suggested them, and caused them to be observed long before reason reduced them to the shape of propositions.

The power of a nation is here represented as founded on its wealth; which the author defines to be the excess of its produce above what it consumes, the surplus of its receipt above its expenditure. In porportion to this excess are its disposeable means, in order to assert its independence and maintain its honor. Riches grow out of labour; and labour consists in the greatest activity, conformably to the best methods, in the pursuits of agriculture, the arts, and commerce. These sources of riches will be more or less abundant, according to the degree in which the law provides for the freedom of individuals and the security of property; to that in which religion enlightens the mind and improves the morals, with the least expence of time and revenue; and to that in which science, by studying nature, is enabled to facilitate the modes of satisfying the wants and administering to the pleasures of mankind.—Nothing, as M. ANCILLON, properly observes, can be less warrantable than to infer that the strength of a state is in proportion to the abundance of its means. We must take into the account its geographical position, moral causes, and even a variety of casualties.

Having

Having shewn on what the energies of a state principally depend, the writer asserts that though princes and people, ministers and demagogues, have unnecessarily multiplied wars, yet wars, in themselves considered, are essentially owing to the state of nature in which nations remain in respect to each other. Unjust wars arise from the want of a general guarantee, while those that are just are a legitimate use of force in order to make right triumph.

After having vindicated his views from the imputations which the uncandid alone would try to fix on them, M. ANCILLON states that, in the system of human affairs, wars are analogous to many other means which nature employs for setting man to labour, and in this manner to put all his powers in activity. Pain, misfortune, and want are our real masters. Volcanoes, inundations, earthquakes, hurricanes, and storms destroy the fruits of man's labour, and force him to fresh exertions. A long peace perfects arts and talents: but war, giving a strong impulse to the mind, incites men to create, invent, and discover: without the latter cause, we should want the force which produces; without the other, the time and labour which complete and finish. In the opulence which peace creates, the mind becomes enervated, and character degenerates; whereas amid the ills that follow in the train of war, the manly and difficult virtues open and flourish; and but for their excitements, courage, patience, firmness, and contempt of death would be unknown among men. Even those who mix not in combat must submit to privations and to sacrifices: while the dangers of the state rouse and strengthen sentiments of public spirit and patriotism.

Such are the views of human affairs entertained by this writer. If they be not splendid in theory nor flattering to the fancy, it will be difficult to deny that they are supported by reason, and confirmed by facts.—Equal to the ingenuity and solidity which distinguish this discourse, are the judicious selections and able statements which constitute the summary now before us.

It is premised that the object of this work is to set forth the origin, the growth, and the variations in the political system, which the different states of Europe have pursued since the close of the fifteenth century, in order to acquire or preserve an independent existence, by opposing force to force, and power to power. For this purpose, the author divides the period into three epochs. The first embraces the time which intervened between the wars of Charles VIII. in Italy, and the commencement of the thirty years' war: the second, that between the beginning of the latter event and the death of Louis XIV.; and

and the third takes in the space which connects that point with the convocation of the States General by Louis XVI.—In some measure to exemplify the manner of this writer, we shall abstract a part of his account of one of the most remarkable events in modern history, the league of Cambray.

‘ Julius II. a Genoese by birth, had many brilliant qualities, but none of the virtues of his profession. More warlike than pacific, he was formed to conceive and execute vast projects, and had no turn for the peaceable and tranquil life of a priest. He did not want art and dissimulation, but his courage made him prefer open methods and arduous schemes. Having become Pope at a period when the spiritual power had been weakened, he discerned the necessity of extending the basis of his temporal power. Of this object Julius never lost sight; and in all his proceedings through the whole course of his life, his sole aim was to become the first Italian potentate.

‘ Provoked to see his country by turns the domain of the French, of the Spaniards, and of the Germans, all of whom he designated as barbarians, he proposed to chase them beyond the mountains, and to destroy them by setting them against each other: but he was first desirous of employing them to humble the pride of Venice, and of raising himself at the expence of this power, which had thwarted his schemes in the north. He formed a most daring plan, but it was justified by the event. It seemed an impossibility to unite Maximilian, Louis XII. and Ferdinand, who were rivals and enemies, in opposition to Venice, as it was known that they had much more reason to dread each other than that state. Julius might well have apprehended that, if they succeeded, they would divide the *terra firma* between them, and thus become more strongly established in Italy. This apprehension was disregarded by him; he found the means of uniting together the heterogeneous elements; and the league was signed at Cambray. Europe saw with astonishment these monarchs, who were natural enemies of each other, lay aside their animosities, in order to assail a power which could be no object of jealousy to either of them. Julius, whom age seemed only to render more violent, felt by anticipation the pleasure of being avenged for some trifling offences given to him by the senate; and he enjoyed already in idea the reduction of the cities of Romagna, which the peace of Cambray secured to him. Maximilian was desirous of resenting the affront offered to him by these proud republicans, who refused him a passage through their state when he went to Rome to be crowned. He regarded already as his own the chief cities of the *terra firma*. Ferdinand hoped to recover the five ports which the Venetians retained in Naples. Louis XII. was aware of the succours which they had given to the king of Arragon for the reduction of Naples, and calculated on having restored to him the cities which he ceded after the conquest of Milan.’

We are sorry that our limits will not permit us to state the author's account of the means taken by these sage republicans

can't to resist and dissipate the storm, and the successful issue of most of the hardy plans of the military Pontiff. — This learned and philosophical summary is, in fact, less adapted for tyros than for proficients.

ART. IV. *Histoire de France*, &c. The History of France from the Revolution in 1789; collected from cotemporary Memorials and Manuscripts lodged in the civil and Military Repositories. By F. E. TOULANGEON. Vol. V. 8vo. Paris. 1806. Imported by De Boffe.

THE character of fairness, diligence, and perspicuity which we were induced to assign to the former volumes of this work, belongs in an equal degree to the present; which embraces what the author denominates the ninth and tenth epochs of the Revolution. The first of these terminates with the extinction of the Jacobins as an existing deliberative body, and the second ends with the dissolution of the National Convention.

History perhaps offers nothing of greater interest than descriptions of the state of the public mind in a country, subsequently to any great crisis. A specimen or two of those which are sketched by this author will prove instructive, while they serve to display the character of his performance.

‘Robespierre and his accomplices, and seventy-one members of the commonalty of Paris, having been guillotined, the axe of the executioner was laid down. This terrible hecatomb appeased for a moment the manes of so many victims: but solicitude and dread survived terror, apprehension mixed with general congratulation, anxiety interfered with enjoyment, and the victors durst not decree to themselves the honors of triumph.

‘Though the criminals were annihilated, their system was still preserved. Their successors dared not decree that the revolutionary regimen was at an end; its existence, on the contrary, was recognized; and the 9th Thermidor (27th of July) was for a long time solely the epoch of the qualification of that system. The actors in the transaction of that day soon found themselves pressed by two opposing parties; and they feared to connect themselves with either: indeed, such an alliance would have proved their destruction. A dread of the old *régime* balanced the terror which the new had generated. They durst not abolish the tribunal of blood, the horrible engine of the vanquished faction. Three months after the fall of Robespierre, the ashes of Marat were solemnly lodged in the Pantheon by the side of those of Rousseau; and those of Mirabeau were ignominiously withdrawn from their place. The power of the popular societies was still formidable, and balanced that of the Convention. The plans of the opposing parties were similar: each resisted the establishment of a system of government,—the anarchists, because they

subsisted by confusion,—and the emissaries of the throne, because they thought that it would lead to the restoration of royalty.

‘The Jacobin anarchists, particularly the leaders among them, were no longer fanatics for liberty; enthusiasm was now confined to the dregs of the party; and they were never called into action but in case of necessity. All those who were capable of reflection acted the parts of emissaries to different factions, or from personal views. These men were still powerful, and objects of apprehension to those who now governed in the Convention.’

Detailing the disgraceful and unwarrantable treatment of *La Fayette* by the Court of Vienna, and the generous attempt to rescue him from illegal confinement by two enterprizing young strangers, the author thus proceeds:

‘Some time afterward, in the midst of the silence and general forgetfulness which had taken place with respect to this outrage, the voice of reason and humanity raised itself in the English Parliament.

‘A warrior-enemy, General Fitzpatrick, proposed in the Lower House an address to the King, requesting him to interpose his mediation with the Emperor of Germany, in order to obtain the liberation of the prisoners of Olmütz. He painted in lively and striking colours the sufferings of the three captives, and the magnanimous behaviour of their wives, who solicited and obtained permission to share in the bondage of their husbands. Soon after Madame *La Fayette* had taken up her residence in her husband's dungeon, her declining health required that she should have the benefit of fresh air; and she was put to the cruel alternative of continuing in her dreary abode under the pressure of her malady, or of quitting the sight of her husband for ever. She did not for a moment hesitate. She readily risked her life.

‘The motion of the generous Englishman made a strong impression; and mistaken policy would have yielded to humanity, had not Pitt, with his state-reasons, checked the swelling current. It was in vain that Fox assailed, combatted, and confounded the ministerial arguments, with weapons which Demosthenes could not have employed more victoriously. His speech; a *chef d'œuvre* of sentimental logic, disclosed and confirmed authentic facts which were not then generally known.—The motion did not succeed: but Europe was informed of it, and the proceeding could not fail to reach the ears of the oppressors.’

The next lines record in our opinion the fairest and most enviable triumph of *Bonaparte*; a triumph of which he would have been deprived, had the British ministry been alive to the calls of humanity, or had conformed to the clearest suggestions of policy: ‘Three years (says the writer) of farther captivity elapsed, till victory and *Bonaparte* threw open the doors of the dungeon of Olmütz.’—The whole of Mr. Fox's speech on this occasion is inserted in an appendix.

In referring to the establishment of the Directorial Government, M. TOULONGEON states that it met with no opposition except in la Vendée.

• The experience of the inconveniences of anarchy (he observes) insured a good reception to the first plan of public order that was proposed. The popular favour assisted the movements of the too complicated new machine. National pride had adopted a republic; and so signal had been the exploits of the armies since the new denomination had been assumed, that every Frenchman put in his claim for a share in the glory which his country had earned, and was proud of the title of a citizen and a republican. The resistance of interest, the opposition of opinion, the murmurs of regret, all yielded to the general impulse. Calculators and reasoners abandoned their former opinions; and all were ready to renounce their errors, in order to unite in the general wish.

• France became altogether republican, and for a time the revolution appeared to be completed. This was the case as far as respected the people; and though the government has undergone subsequent revolutions, the people have borne no part in them. Experience had taught each faction that it was easy to put the people in motion: but, the impulse once given, it had been felt how difficult it was to direct it, and still more arduous to stop its course. It had been found to be a terrible weapon, and that it was liable to burst in the hands which wielded it. The people themselves began to be weary of their omnipotence, and even of the exercise of their sovereignty: while the most active of the under agents had discovered that the promises of their chiefs were vain. It hence happened that, in future revolutions, the people were neither invited, nor did they offer themselves to take a share in them. The revolution continued, but it was no longer national, it was that of parties. Fatigued, and terrified with command, the people renounced their pretensions to it, and resigned themselves to peaceable submission; preferring it to perilous liberty, to that liberty of which their leaders, by cruel and criminal management, had contrived to shew them only the hideous and deformed counterfeit, in order to divert their attention from the true divinity which they invoked, and which they knew only by name.

• In the annals of the world, this epoch of the French Revolution will be written in characters of blood: but what man, feeling in any degree the dignity of his nature, will not reflect on it with regret, as displaying the spring made by a mighty, enlightened, and generous nation towards liberty, serving only to rivet its chains during the repose of its exhaustion, and forming an unanswerable objection to attempts of a similar kind in future. What wise and considerate man will hereafter dare to say to any nation of the globe, "Arise, shake off your chains," if the effect of this effort is only to be found in a violent crisis, and subsequent inaction? What people will in future dare to take this course? What potentate will hereafter fear to aggravate a yoke which it is thus dangerous to break? The peasants of the antient continent must be content to feed on the pro-

duce of the soil, under the former shepherds of the people, and under the guardianship of their agents.

Even at this period, namely the close of the convention, the revolution reckoned among its partisans all the men of cultivated understandings throughout Europe, whose private interests were not opposed by it. Courts dreaded it, the clergy pronounced anathemas against it, the privileged classes laboured to keep it at a distance, and great proprietors and rich merchants viewed it with suspicion; while the people every where, whether more or less instructed, regarded it as favourable to their interests, but hesitated on account of the price which it would cost. Without the faults and crimes of the several assemblies, it is probable that the example would have been imitated by every European state: but these gave new force to the old interests. The supporters of the revolution were called to account for all the mischief which it had occasioned, and for the good which it had not but might have effected. Passive and mute obedience, whether from a desire of quiet or through lassitude, or from a regard to interest, now became general; and the name of Patriot grew to be a reproach, and to be as much shunned as that of Jacobin. Did any inveigh against or regret the change, the answer was, "Recollect the reign of terror." The word Liberty became a term of ridicule, and its sincere partisans were regarded as visionaries deserving rather pity than punishment.

Though something is here to be laid to the account of the French national character, still it must be owned that the event of the struggle made in this country in the seventeenth century is little more encouraging to the cause of humanity, than the recent efforts of our neighbours. If we do not view the fortunes of mankind through a medium quite so gloomy as that which is here held up, we cannot help thinking that these reflections merit the serious consideration of the well meaning part of those who profess to regard the authors of pernicious public measures as their best friends, by hastening the crisis which is to be the date of their deliverance. These suggestions appear to us to be calculated to dissipate this dangerous delusion, to make us value those rights of which we are in the possession, and oppose with all our energies any encroachments on them that may be attempted.

ART. V. *An Essay on the Diseases incident to Indian Seamen, or Lascars, on long Voyages.* By WILLIAM HUNTER, A.M., Member of the Asiatic Society of Calcutta, Surgeon to the Company's Marine Establishment in Bengal, &c. &c. Folio. pp. 236. Printed at the Company's Press at Calcutta. 1804.

IN the year 1801, some of the outward bound Indiamen suffered an unusual mortality among the Lascars who composed part of their crews; and the disease with which they were

were attacked, besides its fatal tendency, exhibited a new combination of symptoms, which had not been previously noticed by any medical writer. Under these circumstances, Mr. HUNTER, in consequence of his official situation, was required to investigate the nature of the disease, and, if possible, to point out some method for its prevention and cure. The result of his inquiries forms the basis of the valuable work now before us: which consists of a short essay that may be considered as the abstract of all the information which he obtained from a variety of sources; of a number of appendices, composed of the original documents furnished by the different gentlemen under whose inspection the disease made its appearance; and also of an account of some other complaints, to which it seemed to bear an analogy. We cannot convey to our readers a better idea of the nature of the disease, than by presenting them with the following statement as composed by Mr. HUNTER himself:

‘ The disease commenced with œdematous swelling of the feet, accompanied with stiffness and numbness of the joints. These two symptoms appear to have been so nearly simultaneous, that it is difficult to say which of them preceded the other. In some instances, an aversion from motion was observable for a day or two, before the appearance of those complaints; in others the men continued their usual exercise and duty, while the swelling was confined to the feet. But it rapidly extended upwards, occupying the legs and thighs. When it reached the abdomen, it caused severe dyspnœa, which increased to such a degree, that the patient seldom survived one day after the distention had extended as high as the stomach.

‘ In one instance, the fatal dyspnœa was not attended with any perceptible swelling.

‘ Death was preceded by pain at the *scrobiculus cordis*, increased by pressure; and about this time, many had bilious vomitings.

‘ The face was swelled and bloated. Thirst great during the whole disease, but much increased a little before death. Urine scanty, and voided with difficulty. They were in general costive. No account is given of the state of the appetite, nor of the pulse.

‘ None of the cases exhibited any swelling, spunginess, or bleeding of the gums: or any spots, or sores, that could be deemed scorbutic, in the limbs or any part of the body. Some, indeed, of the crew of the *Arran* had sores, proceeding from an itchy or herpetic affection: but those appear to have rather served as a salutary drain, than to have formed a part of the disease.

‘ The whole duration of the complaint, from the first seizure to its fatal termination, was often comprized within the space of two days; and it appears to have seldom exceeded twenty.

‘ In the only dissection which was made of the dead, a small quantity of water was found in the cavity of the abdomen; and the cellular substance, all over the body, was greatly distended with the same fluid. The cavities of the chest, and of the pericardium, did

not contain more than the usual quantity. The viscera of the thorax and abdomen were perfectly sound.

The cause of the disease is involved in much obscurity. Although the seamen; who suffered from it, were exposed to some of the circumstances which contribute to the production of scurvy, yet it does not appear that they existed in an extreme degree; and although the nature of their diet, and other causes inducing debility, might aggravate the symptoms, we apprehend that they would not be sufficient for their production. By the supposed causes of the disease, and many of its leading symptoms, some of the practitioners were induced to regard it as a modification of scurvy; while Mr. HUNTER himself, and others of his correspondents, considered it as of an essentially different nature. The affection of the mouth, and the peculiar blotches on the skin, which are considered as so strongly characteristic of scurvy, were either altogether absent; or existed only in a slight degree; and the citric acid seemed to have no specific operation in its cure. On the whole, we must conclude that, if the disease was scurvy, it was much modified by the constitution and habits of the patients.

We have also an interesting account of an affection which seems to be endemic in Ceylon, called by the natives *Beriberi*, and which strongly resembles the disease that prevailed among the Lascars. It attacks the Europeans, as well as the inhabitants of the island, and was a frequent occurrence among the British troops stationed at Candy and Trincomalie. The same difference of opinion prevails with respect to the relation which this disease bears to scurvy, as in the former instance.

The practical directions, which are laid down by the author for the management of the Lascars, are judicious, and highly deserving of attention; and the information contained in the volume must be regarded as peculiarly important to those who are engaged in this department of practice.

ART. VI. *Chimie appliquée aux Arts.* Par M. J. A. CHAPTAL; &c. &c. 8vo. 4 Vols. Paris. 1807. Imported by De Boffe. Price 2l. 2s.

ART. VII. *Chemistry applied to Arts and Manufactures.* By M. J. A. CHAPTAL, Member and Treasurer of the French Senate, Grand Officer of the Legion of Honour, &c. (Translated from the French.) 8vo. 4 Vols. 1l. 16s. Boards. R. Phillips.

MANY circumstances have occurred, and still subsist, which must operate powerfully in withdrawing the great bulk of the French people from the cultivation of the arts of peace: yet

yet it appears that their men of science are more in the habit of devoting their talents to objects of practical utility, than the philosophers of this country; and we accordingly find that improvements of the greatest importance are every day suggested by the French, but that the English derive the principal benefit from them. This remark is more particularly applicable to the different manufactures which depend on chemical principles; for in this branch the active invention of our neighbours has been continually making discoveries, which the steady industry of our own countrymen has enabled them to turn to advantage. M. CHAPTAL, the author of the volumes before us, is recognized not only as classing among the first scientific chemists of France, but as one who has more especially applied his knowledge to the direct purposes of utility; and he must accordingly be considered as eminently qualified for the undertaking which he has here imposed on himself.

The work commences with a preliminary discourse of considerable length; in which the advantages that may be derived from chemistry by its application to the arts of life, are strongly yet justly set forth. The author, however, very properly warns us against an undue fondness for novelty, and remarks that the object and situation of the philosopher are essentially different from those of the manufacturer. After some judicious and liberal observations on the policy by which a nation ought to be guided in its attempts to establish manufactures of different kinds, he refers to his own publication, and displays the views which he had in its composition. With respect to the plan on which a performance of this kind may be conducted, he suggests that we may either separately describe each different operation, and at the same time elucidate the principles on which it is built, or we may begin by stating the general principles of the science, and afterward describe the different applications of them that are made. M. CHAPTAL prefers the latter method, from regarding it as the least likely to produce repetition; and also as that in which the subjects present themselves the most naturally to the mind, and are the most easily recollected. In conformity with this idea, he distributes his materials into three grand divisions, under the titles of *Chemical Action*, *the Bodies on which Chemical Action is exercised*, and *the Mixture and Combination of Bodies*.

After some general remarks on Chemical Action, to which, in conformity with the practice of most of the continental philosophers, the author appropriates the name of *Affinity*, he proceeds to investigate the general laws by which this peculiar power is characterized. He is here naturally led to recur to the theory that has been lately advanced by M. Berthollet; and

acknowledging the accuracy and acuteness of observation which it displays, he coincides in the fundamental principle, 'that the result of a decomposition is proportioned not only to the energy of the affinity of the decomposing body, but to the quantity of this same body.' In examining the operations of affinity, we find a variety of causes by which it is counteracted or modified; and with these it is necessary to become acquainted, before we estimate the effect of any chemical combination. These modifying circumstances accordingly pass under our review, and the relation is pointed out which they bear to the absolute effects of chemical action. The one which prevails most universally, and which most powerfully counteracts the operations of affinity, is cohesion; and a great number of the operations of the chemist and the manufacturer are immediately directed to dissolve the union that is produced by it. This topic forms the subject of a long chapter, in which are described the mechanical operations that are employed for this purpose, the different methods of dissolving bodies, and the various ways of applying heat to them. The subject of Caloric gives rise to the description of furnaces, with the principles on which they are constructed, the processes of distillation and evaporation, the instruments that have been employed for measuring heat, and other similar topics; with which the first division of the work concludes.

Part II., which gives an account of the bodies on which chemical action is exercised, consists of a brief review of all the different subjects of chemical operation. They are arranged under five heads, *the Gaseous Fluids, the Mineral Part of our Planet, Combustible Substances, Substances extracted from the Animal and Vegetable Kingdoms, and Acids.* This division, which extends nearly to one third of the whole performance, may be considered as a general manual of chemistry; and we think that it is not sufficiently appropriate to the express object of M. CHAPTAL's undertaking. In course, it contains a great portion of valuable information, but much of it has only a very slight connection with any of the arts or manufactures; and we find no just proportion in the degree of attention which is paid to the different parts of the subject. We meet with a section on Respiration, which certainly bears little relation to the author's main object of the work; and the properties of the newly discovered earths and metals, such as Zincon, Glaucine, Tellurium, Chrome, &c. are detailed with at least as much minuteness as those of the most general utility in the arts of life. We distinguish, however, some sections in this part of the work, which are more appropriate, and on that account more interesting. The methods that have been
been

been employed for obtaining soda, by the decomposition of sea-salt, are given at some length; and it appears that a manufacture of this kind, in which the decomposition is effected by means of litharge, is at this time advantageously carried on by the author, on a scale of considerable magnitude, at Montpellier. The process is well known in this country, but we believe that it has not been found sufficiently profitable. M. CHAPTAL's account of the different ores of iron, and the method of working them, is interesting: though we think that the nature of the publication required him to enter more into the minute details of the operations.

Although we have admitted that this part of the work contains a considerable portion of valuable knowledge, we are obliged to confess that, on some occasions, the author has manifested a degree of inaccuracy in his statements which we did not expect from him. In treating of combustion, he informs us that this term, in its 'rigorous' acceptation, embraces 'every operation which produces the combination and fixation of oxygen;' and he takes it for granted that, where-ever oxygen enters into any new combination, the same proportional quantity of heat and light must be evolved, though it may be done so gradually as not to affect our senses.

* In numerous instances * in which light and heat fail to impress our senses, we are by no means authorized to reject their existence, or to deny their production: it is a fact, that oxygen gas cannot enter into combination without liberating a portion of the caloric which held it in the form of gas. If the combustion of a certain weight of iron be effected by a sufficient quantity of oxygen, in the interval of a minute, or in the space of a month, the effect will be the same: but, in the first case, the combustion will be accompanied by a very perceptible disengagement of heat and light; whilst, in the second, the quantity of heat and light, being extended through all the instants of a very long interval, will not produce, at any time, an impression capable of affecting our senses.'

This is certainly a very vague account of an operation, which has engaged so large a share of the attention of the chemical philosopher.—Among the instances of less important inaccuracy, we may notice that the author attributes to his countryman, *Berthollet*, the discovery of the power that charcoal possesses of preventing water from becoming putrid; a discovery which, we apprehend, is due to *Lowitz*.—This is a kind of mistake not uncommon among the French.

Volume III. commences with the different acids, and merits the same character as the former parts.—While many of

* We quote from the translation,

its articles are instructive and interesting; others have little application to the arts or manufactures, and yet they occupy nearly as much space as those that are more important. The description of the method of procuring sulphuric acid is highly deserving of attention. This substance is procured either by distillation, from compounds in which it exists ready-formed, or by processes in which sulphur is combined with oxygen by means of combustion. This last is the method usually employed, and M. CHAPTAL enters fully into both the theory and the practice of it. In the prosecution of the subject, he is led to discuss the question, whether the oxygenated muriatic acid possesses the power of imparting its oxygen to sulphur, and of converting it into sulphuric acid; a point on which the opinions of the most eminent chemists have been completely at variance. It would appear, from his own experiments, that sulphuric acid may be formed, but in an extremely small quantity. The following propositions are laid down, as containing the fundamental principles of all the processes for the formation of the acid:

1st, That the very variable proportions of the oxygen gas which may be employed in the combustion of a determinate portion of sulphur, may more or less accelerate the combustion, without always sensibly augmenting the production of sulphuric acid.

2d, That the bodies which have oxygen for their base, and which give it up at a moderate heat, as some metallic oxydes do, assist combustion more or less, without producing sulphuric acid.

3d, That the substances which, when placed in contact with sulphur in combustion, give up to it their oxygen, and by producing a violent heat, are the only ones which can convert sulphur into sulphuric acid.

In the chapter on acids, we have some useful remarks respecting the manufacture of vinegar; and six 'conditions' are enumerated, which are regarded as indispensable for its formation. These are the presence of a quantity of vegeto-animal matter, the existence of a spirituous principle, the contact of air, a proper degree of heat, a ferment, and a slight agitation.

We now come to the third grand division of the work, on the Combination of Bodies with each other. The author does not seem to have precisely adhered to the distinction between the subjects of his second and third parts; the acids, although compound bodies, being placed in the second part. In Part III. are described the mixtures of the different earths as employed in pottery, the metallic alloys and oxids, the combinations into which sulphur enters, the substances of which the acids or the alkalis form a component part, those that are employed in dyeing, and the materials which excite fermentation. Under these

these different heads, are arranged many of the most important arts and manufactures which administer to the comforts and elegancies of life; and we find, in general, a clear account both of the principles on which the different processes are established, and of the arrangements which are formed for their execution. This division of M. CHAPTAL's performance is much more consonant to his title-page than the two former, and is that to which they must, for the most part, be considered as subservient and introductory.

We meet with a very interesting detail of the manufacture of alum. The ore from which this substance is generally procured does not contain it ready-formed; nor indeed even the sulphuric acid, but only sulphur and alumine. The principal object in the process is to combine a quantity of oxygen with the sulphur, by which means it is converted into sulphuric acid, which then acts on the clay. The oxygen is supplied from the decomposition of air and water; and it is in the proper regulation of the air, water, and heat, that the art of aluminization consists.—It appears that alum has been lately formed in France without the assistance of what are called the ores of alum; the author has himself been concerned in the manufacture; and from his mode of speaking on the subject, it may be inferred that it proved successful. The process consists in uniting clay with different neutral salts that contain potash, and adding to the compound a quantity of sulphuric acid. The sulphates and nitrates of potash have both been employed in the operation.

Gunpowder is now an article of so much importance, and the French powder has so often been stated to be superior to our preparations, that we shall quote M. CHAPTAL's section on this subject, though it is rather long:

On the Use of Saltpetre in the Composition of Gunpowder.

Gunpowder is formed by the accurate mixture of saltpetre, charcoal, and sulphur; and the different qualities of this powder depend on the proportions between the constituent principles, the purity of the materials, and the accuracy with which they are triturated and mixed together.

The following are the results of the numerous experiments which I made in the celebrated powder manufacture at Grenelle.

1. The proportion of saltpetre ought to be at least about 75 per cent.

2. The proportions which produce the best gunpowder are 77 saltpetre, 14 charcoal, and 9 sulphur.

The proportions most generally employed, are

76 saltpetre

12 charcoal

12 sulphur.

3. The

‘ 3. The proportion of sulphur may be diminished, or even omitted: but in this last case the powder is very porous, not sufficiently consistent, and is injured by carriage.

‘ When the proportion of sulphur is diminished, it is necessary to triturate the other materials with greater care. I have obtained very good powder by employing 3 per cent. of sulphur.

‘ The powder for ordnance requires less sulphur than the finer kinds.

‘ Charcoal of white wood is employed in the making of powder, such as that of the poplar, willow, hazel, &c. It is made of the young branches of only two or three years growth.

‘ The charcoal ought to be used immediately after being made, as it absorbs on exposure to the atmosphere, 20 or 25 per cent. of air and water, which injures its quality.

‘ A very great difference is perceivable between the charcoal prepared in trenches and that prepared in the open air; the first is lighter, less compact, and is preferred for the composition of gunpowder.

‘ All the powder manufactured in France is prepared by the trituration of the three materials, in mills furnished with an apparatus adapted to this purpose; and the mechanism of which is so well known as to render a particular description of it unnecessary. We shall at present, therefore, confine ourselves to give a succinct idea of the principal operations executed in the powder manufactures.

‘ In the composition of the powder employed by miners, there is [are] 13 pounds of saltpetre, 4 of sulphur, and 3 of charcoal.

‘ In the fine powder used in war, 15 pounds of saltpetre, 2 pounds 8 ounces of sulphur, and 2 pounds 8 ounces of charcoal.

‘ A single pestle is appropriated to each 20 pounds of the mixture.

‘ The materials are first stirred with a stick, and a small portion of water added to them, in order to prevent the volatilization of the sulphur and charcoal.

‘ The pounding usually continues twenty one hours; the main velocity of the pestles is about 55 strokes in a minute; their weight is 80 pounds; and they rise and fall to the height of a foot.

‘ It is removed from one mortar to another every hour, during the three first hours; and afterwards every three hours. At each change, care is taken to preserve the necessary humidity, in order that the paste may retain its coherence. When the paste is sufficiently formed, the mixture perfect, and the division complete, it is taken out of the mortars, and deposited in the graining house.

‘ As the paste retains a certain degree of humidity, it does not admit of granulation immediately on being brought from the mill; and is therefore allowed to remain two or three days in the graining-house before this operation commences.

‘ The granulation is performed by putting the dried matter into a sieve, of which the holes are in proportion to the size we wish to give to the grains. It is then covered with a piece of hard wood, from seven to eight inches in diameter by two in thickness, to which a rotatory motion is given, by moving the sieve upon a bar placed across a large vessel, into which the grains fall: that which is intended

tended to be formed into minute grains, is usually prepared by first bruising it in a sieve, the holes of which are three lines in diameter.

* They afterwards form the different kinds of grains, such as the *war-grain* for cannon, the *musket grain*, the *fine grain* for hunters, and the *superfine grain* for pistols, &c. by employing sieves, having holes of different diameters.

* The powder which remains, after the separation of the grains, is moistened and again beaten for two or three hours.

* When the granulation is finished, it is dried in the open air by spreading it on tables covered with linen cloths. It is turned several times a day, and allowed to remain in this situation until it be completely dry.

* In the preparation of *hunters' powder*, the paste is only exposed to the air until it loses part of its humidity, and in this state 150 pounds of it is [are] put into casks which revolve round their axis, [axes] and which are crossed by four bars parallel to the axis. The slow and continued motion thus communicated to them, produces a degree of friction which destroys the asperities of grains, and imparts to them a beautiful lustre.

* After having polished this powder, it is exposed until perfectly dry.

* It is then agitated in a sieve, in order to free it from any dust which may adhere to the surface of the grains.

* This last operation is known among workmen under the name of *brushing*.

* The same learned men commissioned by the government, who taught our manufacturers the prompt and economic method of purifying saltpetre, at the same time turned their attention to the improvement of those processes employed in the formation of gunpowder. The success of their labours was so great, that in the space of few months 16 millions lbs. of saltpetre was [were] produced in France; to such perfection indeed had they brought this art, that in the powder works at Grenelle alone, 34 thousand pounds were fabricated daily.

* It is to M. Carny in particular that France owes the improved methods of making gunpowder; I have myself introduced some useful alterations in the different operations, but to M. Carny must be solely attributed the merit of the discovery.

* We may reduce to three operations, every thing that is interesting in this new method of preparing gunpowder.

1. Pounding and sifting the materials.

2. Producing an accurate division and intimate mixture in the casks.

3. Giving to the mixture the requisite degree of consistence, and granulating the powder.

* The pulverization or grinding of the materials, is performed separately by means of two bronze mill-stones running on the two extremities of the same axis, and turning in a trough.

* The same machinery turns at the same time four sieves, through which the pounded substance is passed in proportion as it is taken from the trough.

* It

‘ It is necessary that the sulphur should be finely pulverized. The same degree of accuracy is not required in respect to the charcoal and the saltpetre ; they ought, however, to be carefully dried before being subjected to this operation.

‘ When the different materials have been sufficiently pulverized, they are mixed together in the requisite proportions, and put into casks, or vats, 32 inches in length, by 22 in width.

‘ These vats are solidly constructed of thick oak planks, and an opening made in one of their bottoms about six inches square, to which a cover is adapted in order to render it more convenient to put in and remove the materials. An iron axis covered with wood runs through the longitudinal diameter of these vessels ; this axis, which projects at the two extremities, rests upon a wooden frame, and freely revolves upon itself ; to the two extremities are adapted handles, in order to move the cask. Into each of these vessels are put 75 pounds of the composition ; and they perform from 35 to 45 revolutions in a minute.

‘ The mixture and trituration of the materials are greatly assisted, by introducing into every one of these vessels 80 pounds of bronze, in small balls, 4 lines in diameter ; and by ledges, or mouldings, applied to the inner sides of the cask.

‘ The composition is known to be sufficiently pulverized, when on a small portion of it being spread over a wooden pallet, with the blade of a knife, no roughness is perceptible ; when the colour is uniform, and the knife experiences no resistance on its application to the pallet.

‘ On the composition being taken out of the pulverizing vessels, the next operation is to give it the requisite degree of consistence, to fit it for granulation ; and this is performed by strong compression, and the aid of a little water.

‘ With this view, square pieces of walnut-tree wood are provided, 16 inches in length, by 1 foot in breadth, furnished with mouldings projecting from 5 to 6 lines. The inferior edges of the platters are hollowed out, so as to correspond with the inner angles of these mouldings, in order that they may be readily placed within each other.

‘ The operation is commenced by covering the bottom of one of the tables with a piece of moist linen ; over this is spread a stratum of the composition, which is carefully covered with a similar piece of wet linen, and a second platter adapted to it, filled in the same manner as the first.

‘ In this way, 23 platters are placed one above the other, the last of which is covered with a square piece of wood, and a heavy press screwed down upon the whole.

‘ By this means a hard cake is formed, which is broken by the hand, and after being dried is subjected to the process of granulation. It was formerly my opinion, that this operation might be equally well performed, by means of a muller made to act on the composition. Experience has, however, convinced me, that this last process is in every respect preferable to the former.

• This manner of forming gunpowder possesses numerous advantages; rapidity in the execution, economy in the consumption of the materials, superiority of the products, and safety in the operations.

From this part of the work, we might extract many interesting articles; but those which we have given may serve as fair specimens of the general merits of the publication. We have already noticed some of its defects; and we shall farther add that the almost total want of references renders it much less valuable than it might have been made with a little additional labour. Like most of his countrymen, the author frequently commits errors in spelling English proper names; and in one instance we observed that his mistake has been copied by the translator. M. CHAPTAL's style is perspicuous, and almost free from that parade with which we are so often disgusted in the writings of our continental neighbours. The translation seems to be faithfully, though not always elegantly executed: inaccuracies arising from haste are occasionally discernible; and we have remarked some instances of what we consider as an unpardonable neglect, in not adapting the foreign weights and measures to those which are commonly used in this country.

ART. VIII. *Lettres Choiesies, &c.* Select Letters of *Voiture, Balzac, Montreuil, Pelisson, and Boursault*; with a Preliminary Discourse and short Accounts of the respective Authors. 2 Vols. 12mo. Paris. 1807. Imported by De Boffe. Price 9s. sewed.

IN the epistolary style, our neighbours have decidedly the advantage over us. Their language is perhaps better formed than our own for this kind of writing, it has been very studiously cultivated among them, and they boast of some exquisite proficient in it. The sprightly narrative of Turkish manners and usages is not to be named with the elegant and fascinating gossip of the court of Louis XIV.;—a late writer, so powerful in invective, is not to be matched with the celebrated author who prepared at a long distance the downfall of the Jesuits;—nor is the correspondence of the wits who distinguished the early part of the last century, with the exception of a few specimens, to be set on a level with the compositions from which the selection before us is made.

The editor justly observes that a happy epistolary style is indicative of talents and of a good education; that it procures consideration, and greatly assists a person's advancement in life: it seems therefore deserving of particular attention, and the first models in it ought to be consulted. He thinks that

there are times in which this kind of writing is deemed of higher value than usual, when the best specimens are eagerly sought, and when eminence in it is most celebrated. This, he tells us, happened in France at the period of the revival of taste. When society had adopted a standard of manners, the language still remained to be fixed, and at this epoch, which he places between the latter years of Louis XIII. and the meridian of his successor's reign, that object was successfully pursued by *Voiture* and *Balzac*.

From the time of *Pascal* and *Racine*, the editor is of opinion that the art of writing was understood: but at Paris and at court, that of talking well was become a habit, and it was commonly observed that "we ought to write a letter as we speak;" the meaning of which expression he takes to be, that the style of letters should resemble that of the conversation of well-bred persons; that is, it should be equally remote from the manner of provincial wits, the stiffness of the inferior literati, and the awkwardness of the ill-educated. We are no longer, he continues, in that state; and if we would avoid a return to barbarism, we must have recourse to standard books, to those which furnish the most correct models of taste. The capital does not always contain the best bred Frenchmen; it lately exhibited the dregs of the nation; and at this moment it presents us with a medley. It is only time, stable government, and a polished court, which can restore society, regenerate refined intercourse, reproduce the polished manners of the days of Louis XIV., and supersede coarse pleasantry by genuine ease and the power of sporting agreeably on the ordinary topics of conversation. That which, not long ago, might have been learned by intercourse with persons of distinction, must be formally taught to the youth of the present day.

The distinction of ranks suggested duties, and gave its genius to the language. Morality also prescribed duties, which were conveyed by appropriate expressions: but, in the course of the last fifteen years, all notions of rank, and every shadow of inequality, have been so effectually removed, that the rising generation finds incredible difficulty in forming any idea of a social scale which assigns its place to every class, and every individual. During the same period, morality was so horribly outraged, that its terms came to bear a signification the reverse of their genuine meaning.

The reason which the editor assigns for compiling the present selection is its tendency to civilize young readers, to inspire them with proper sentiments, and to teach them proper behaviour towards their superiors, the sex, and their equals.

This

This account not only shews the occasion of the work, but places in a strong light the prodigious change in the state of things which has been produced by the late extraordinary revolution. After having marked the differences which distinguish the well-bred from the uneducated, the Editor strongly recommends the cultivation of polite accomplishments, and points out the tendency of productions of this kind to produce that effect.

‘ Let them learn,’ he continues, ‘ from the inimitable Madame de Sevigné, the charms which frankness and lovely simplicity communicate. Women will read her effusions again and again, till they have made her manner their own, but at the same time they will guard against servile copying. Men, and particularly men of letters, will peruse her pages with equal delight, but they will not make her their model. Her very beauties, the familiar phrases which become her, to adopt one of her own expressions, would exhibit them as “ without beards ;” *que vous n’avez pas de barbe au menton*.

‘ From Racine they will learn to be simple, natural, and interesting even in an ordinary letter. Chaulieu will teach them to write to women of fashion with grace, politeness, ease, and a freedom which never oversteps due bounds. Would they write with address, with happy brevity, and unoffending dignity ? It is a secret of which Fontenelle shews himself to have been master, in his correspondence with the Cardinal de Fleury. Voltaire was not more pre-eminent in any style of writing than in this. Who is not alive to the colouring, the elegance, and the taste which characterize his communications of this kind ? He unites in himself almost all the excellencies of the other writers who have shone in the same line. Can he appear more amiable, than he does with Cideville and some others, or display more of grace than in some of his letters to the fair sex ? Who can be more exquisite, striking, and philosophical, than he is with Du Defiant ; more polished and encouraging, than with young literati ; or more pleasant than with D’Alembert, when antichristian fanaticism does not occur to give disgust ? What can be more elegant and skilful than his noble familiarity with the Czarina, the great Frederic, and the other sovereigns of Europe ?

‘ Would one believe that many of our principal authors, like excellent dancers who know not how to walk well, have never been masters of the epistolary style ? Men of genius adopt a manner in their writing which becomes a habit in them ; and this is too forcible or too marked, too slow or too solemn, for the rapid movements of a style which ought to be all ease, even when it respects the most important affairs.’

The writer does not venture to question the transcendent merit of Pascal, though evidently not well disposed towards him, but he maintains that parts of Voiture and Balzac are as pure as any production of his pen. We do not deny that many portions of these two epistolary writers are as elegant and ingenious as any compositions that succeeding times have produced, though we contend for a superiority in

favour of *Voiture*. It is not to be disputed that the latter had all the delicacy which his contemporaries ascribed to him, that he abounded in happy allusions, and furnished numerous examples of that neat phraseology which has been sanctioned by subsequent writers of the first eminence.

Of *Balzac*, this editor says, it is an undisputed fact that no man contributed so much as he did to give form and consistency to the French language. It is admitted that his style is too studied: but it is asserted that his epistolary compositions display elevation of thought, a sound judgment, and a mind formed on the study of the antients. 'What purity of language! What happy phraseology! What force in his expressions, which are ever suitable; what pleasantry, without ever violating decorum!'

Though the letters of *Montreuil* are not here acquitted of the appearance of having been studied, it is contended that they have more of simplicity and grace than those of *Voiture*, and that their style is more truly epistolary. He was the first who adopted the method of mixing verse with prose in familiar correspondence, in which *Voltaire* has far exceeded all others. —In the commendations bestowed on *Montreuil*, we fully concur; for we think that the liveliness and felicity which his letters display rank them with the first compositions of this kind.

The pen of *Pelisson*, in whatever department employed, was elegant; and that character certainly belongs to it in epistolary writing. His fidelity to a discarded patron, the splendid peculator *Fouquet*, secured to him the regards of Louis XIV., and laid the basis of his future fortunes.

Boursault, though so eminent a master of his own language, was wholly ignorant of those of the antients. Besides three volumes of letters which have passed through several editions, he has left a few dramatic pieces which are still occasionally acted.

'Of the three latter writers,' says the editor, '*Montreuil* will most interest the reader: his letters, which are sometimes tender, sometimes gay, and sometimes severe, but always animated, have no other fault than that of having been intended for publication.' All those of *Pelisson* are addressed to Mademoiselle *Scudery*, whose courageous friendship for him in his ill fortune is so honorable to her character. Only those of his letters have been inserted in this selection, which contain anecdotes little known of Louis XIV., *Turenne*, and some other personages of that reign. From *Boursault's* collection, a few letters only have been taken.

If the reasons for publishing these selections in France are satisfactory, the selections themselves will not be deemed unacceptable in Great Britain. To polite readers, they supply a chasm in our literature. They merit attention not merely from those who cultivate epistolary writing, but from all who have a taste for compositions distinguished by ingenuity, simplicity, and elegance, and who set a value on good breeding and polished manners.

ART. IX. *Supplément au Dixième Livre, &c. i. e. A Supplement to the Tenth Book of the Treatise on Celestial Mechanics.* By M. LA PLACE. 4to. Paris. 1806. Imported by De Boffe.

In the tenth volume of this most elaborate performance, its learned author examines the phenomena which may be attributed to the refractive action of bodies on the particles of light. This action arises from the attraction of their molecules: but the law of the attraction cannot be ascertained from the phenomena, except under this condition that, the attraction at sensible distances is insensible. All the laws of attraction, in which this condition is fulfilled, equally satisfy the different phenomena of refraction indicated by experience; of which the principal is the constant ratio that obtains between the sines of incidence and refraction, when light passes through diaphanous bodies. In this case, M. LA PLACE has succeeded in submitting this class of attractions to an exact analysis; and in the present supplement, he gives a second case for the variety and extent of the dependant phenomena, more remarkable than the former, viz. that of *capillary Action*.

The phenomena of capillary attraction are so well known, and are so frequently and easily exhibited, that we shall not detain our readers in stating them, nor in refuting the hypotheses which have been feigned for their explanation. Indeed the refutation is unnecessary, since we believe that all who have attentively considered the explanations are aware that they are unsatisfactory: yet *Clairaut* must not be passed over in silence, who first submitted to strict calculation the phenomena of capillary tubes, and who brought to their explanation an acute and sagacious mind, with vast mathematical resources. The theory of this great man, however, which is set forth with elegance in his treatise on the Figure of the Earth, leaves unexplained the law of that rise which, according to experience, ought to be in the inverse ratio of the tube's diameter. *Clairaut* is contented with observing that there is an infinite number of laws of attraction, which, substituted in

his formulæ, would give that result; nevertheless, M. LA PLACE observes, the knowledge of these laws is the most difficult and most delicate point of the theory. It is indispensibly necessary to bind together the different capillary phænomena; and *Clairaut* himself confesses the necessity of doing this, since, for example, he was desirous of making a transition from capillary tubes to capillary spaces included between parallel planes, and thence by analysis to deduce the ratio of equality which experience shews to take place between the ascent of the fluid in a cylindrical tube, and its ascent between two parallel planes, of which the mutual distance is equal to the semi-diameter of the tube: a fact which hitherto no one has attempted to explain. 'I have endeavoured,' continues M. LA PLACE, 'for a long time past, to determine the laws of attraction which represent these phænomena: new researches have at length conducted to the result, that they are all represented by the same laws which satisfy the phænomena of refraction; that is to say, by laws in which attraction is sensible only at insensible distances, and thence results a complete theory of capillary action.'

Clairaut, in his explanation, supposes that the action of the tube has a sensible effect on the infinitely small column of fluid which passes through the axis of the tube. M. LA PLACE dissents from this opinion, and agrees with *Hausbee* and other philosophers in thinking that the capillary action, like the force of refraction and the chemical affinities, is felt only at insensible distances. Indeed, it is plain from *Hausbee's* experiments, in which the height of the fluid was regulated solely by the diameter of the tube's orifice, and in no wise by the tube's thickness, that the cylindrical shells of glass adjacent to the interior surface affect not the ascent of the fluid: yet each shell, as a tube, would separately cause an ascent of the fluid.

M. LA PLACE then lays it down as a principle, that the capillary action is infinitely small at sensible distances; and with this principle, and the action of the small meniscus which terminates the fluid in the tube, he proposes to explain all the phænomena of capillary attraction. We shall endeavour, as well as we can without a diagram, to convey some notion of his explanation. In a vessel of fluid perpendicular to the surface, suppose a capillary tube to be immersed: imagine a thin filament of fluid to pass through the axis; and then to be twice bent at right angles below the end of the tube, so as to terminate at the surface of the fluid in the vessel. Suppose, first, the surface in the capillary tube to be horizontal; then the action of the fluid beneath the plane on the filament or thin column

column would be the same as the action of the vessel on the other part of the column parallel to the former, and terminating at the surface of the fluid. Then suppose, on the surface of the fluid in the tube, a meniscus of fluid, similar to that which is formed by the fluid adhering to the sides of the tube; the action of such meniscus would elevate the small column, and consequently cause its surface to rise above the surface of the fluid in the vessel. As the second case; suppose a meniscus of fluid abstracted from the upper surface of the fluid in the tube, (the surface being supposed to be plane,) then such a meniscus, before it is abstracted, would by its action cause the particles in the thin column to be elevated; abstracted, therefore, the particles of the fluid must tend downwards, or the surface of the fluid in the tube must sink beneath the surface in the vessel. The explanation of the ascent and descent of fluids in capillary tubes is made to rest on the form of the terminating surface; if such surface be concave upwards, the fluid must rise, and this is the case when a tube of glass is dipt into water: if the surface be convex upwards, the fluid in the tube must be depressed, and this is the case when a tube of glass is dipt into mercury. What former philosophers regarded either as an unimportant occurrence, or as a secondary effect in capillary ascents and descents, is now become in M. LA PLACE's theory the cause of the ascents and descents. We may here state a circumstance which strongly confirms the above explanation: M. Haüy, in his *Traité Élémentaire de Physique* * mentions that the depression of mercury below the surface in a capillary tube is owing to the humidity which affects the interior surface of the fluid; and he says that Casbois, professor at Metz, perfectly succeeded in causing mercury to ascend in a capillary tube, and in this case the surface was *concave*. LAVOISIER and LA PLACE also succeeded, by boiling mercury for a long time, in rendering the surface of the quicksilver in barometers *plane*; and it is clear, if M. LA PLACE's theory be true, that all barometers, in which the surface of the mercury is not plane, will require a correction for the effects of capillary attraction.

The action of the meniscus of fluid, of which we have spoken, may easily be conceived. Suppose the concave part of the meniscus to be towards the horizon: from the summit of the thin column of fluid which passes through the axis of the tube, draw a line to a point within the meniscus, and from this point draw a second line to such a point (*a*) in the thin column, that the second line may equal the first line: then the

* See a subsequent article in this Appendix.

action of the point or molecule of the meniscus on this intercepted part of the column will be equal and contrary: but the molecule of the meniscus will tend to draw upwards by its action all points situated beneath the inferior point (a) and within the sphere of its action; and as the same reasoning is applicable to every molecule in the meniscus, the action of the whole meniscus must draw the column upwards. The action of the meniscus being, in a general way, made manifest, the law of its action as dependent on its form remains to be performed; a matter of greater difficulty, but of greater importance, since, as the author observes, calculation is the touchstone of truth; and unless calculation confirms the justness of the theory, by shewing that its results exactly agree with experiment, the theory is not worth more than others that have been previously refuted and discarded. M. LA PLACE supposes the fluid to be terminated by a portion of a concave or convex spherical surface; and then he investigates the action of this surface on the interior fluid column. The forms, and nearly the investigation, of the 12th number of the second book are here renewed. If r be the distance of the attracted point from the centre of the spherical shell, the thickness of which is du and the radius u : if θ be the angle which the radius u makes with r , and ω the angle which a plane passing through the two right lines r and u makes with a fixed plane passing also through the line r , then the element or fluxionary spherical shell is $u^2 du. d\omega. d\theta. \sin \theta$; and if $f^2 = r^2 - 2 ru \cos \theta + u^2$, & ϕf represent the law of attraction at the distance f , then the action of the element of the shell, in a direction parallel to r , is $u^2 du. d\omega. d\theta. \sin \theta. \frac{df}{dr}. \phi(f)$. After several analytical processes, of a nature the most abstruse, the author reduces the expression representing the action to an expression of this kind,

$$K + \frac{H}{b}; \text{ in which, } \frac{H}{b} \text{ is considerably smaller than } K.$$

In this same expression, which is deduced as representing the action of a sphere the radius of which is b , the action of a body terminated by a plane surface is represented by K ; for if we increase b so that it becomes infinite, $\frac{H}{b}$ vanishes, and the surface is plane; and the action is expressed by the term that remains, viz. by K . Moreover, $K - \frac{H}{b}$ represents the action of a spherical segment, formed by the section of a sphere by a plane to which the direction of the column is perpendicular: for above such intersecting plane, the action of the parts of the sphere, from their distance, would not, according

According to the hypothesis of the very small confines of the attraction, operate on the column. From the first term of the analytical expression $K \mp \frac{H}{b}$, according to M. LA PLACE, depend the suspension of the mercury in a barometrical tube at a height twice or thrice greater than that which is due to the pressure of the atmosphere, the refracting power of transparent bodies, cohesion, and generally chemical affinity. The second term expresses the part of the action due to the sphericity of the surface; that is to say, the action of the meniscus comprehended between that surface and the plane touching it. This action is either added to or subtracted from the former action, according as the surface is convex or concave; and it is inversely as the radius of the spherical surface: it is in fact apparent that the smaller this radius is, the more considerable is the meniscus near to the point of contact. To this second term is owing the capillary action that differs from the chemical affinities represented by the first term.

If the action of the spherical surface be represented by $\frac{H}{b}$, and if in different tubes the spherical surfaces could be shewn to be similar, then b , the radius of the sphere, would vary as d , the diameter of the tube;* consequently, the action on the infinitely small column would vary inversely as d : which it ought to do, according to experiment. This point is then attempted to be made out by the author: who shews that, in very small tubes, the surface of the fluid approaches the more nearly to that of a spherical segment, the smaller is the diameter of the tube.

Moreover, (says he) this similitude of the spherical segments will appear evident, if we consider that the distance, at which the action of the tube ceases to be sensible, is imperceptible: so that, if by means of a very good microscope we should be enabled to make it appear equal to a millimeter, it is probable that the same magnifying power would give to the diameter of the tube an apparent magnitude of several metres. The surface of the tube, then, may be considered as nearly plane, in a radius equal to that of its sphere of sensible activity; and the fluid, in this interval, will be elevated or depressed on the surface nearly as if that surface were plane. Moreover, the fluid being subjected solely to gravity and its own action, its surface will be nearly that of a spherical segment; of which the extreme planes, being those of the fluid surface, at the limits of the sphere of the sensible activity of the tube, will be nearly, in dif-

* Here seems to be an error in the text of the work, in which (p. 4. it is said, '*les rayons de leurs surfaces seront en raison inverse du diamètre des tubes.*'

ferent tubes, equally inclined to their sides : whence it follows that all these segments will be similar.'

The attraction of capillary tubes may be said to influence the ascent of the fluid : but it influences it only in determining the inclination of the first planes of the surface of the interior fluid, an inclination on which the concavity or convexity of that surface, and the magnitude of its radius, depend. M. LA PLACE observes that the friction of the fluid against the sides may, in a slight degree, augment or diminish the curvature of its surface, of which the barometer affords daily specimens, and in that case the capillary effects are diminished or augmented in the same proportion.

'The differential equation of the surface of fluids in capillary spaces of revolution, (says the author,) conducts to this general result : viz. if into a cylindrical tube another cylinder be introduced, having the same axis as the tube, and such that the space comprehended between its surfaces and the interior surface of the tube be of very small breadth, the fluid will ascend in this space to the same height as in a tube the radius of which is equal to the breadth. If the radius of the tube and of the cylinder be supposed infinite, we shall have the case of a fluid inclosed between planes vertical, parallel, and close to each other. The preceding result is verified at this limit, by experiments made formerly in the presence of the Royal Society of London, and under the eye of Newton, who has cited them in his Optics; an extraordinary work, in which that profound genius, advancing before the age in which he lived, has introduced a great number of original views which modern chemistry has confirmed. M. Haüy, at my request, has kindly made certain experiments towards the other limit; that is to say, employing cylinders and tubes of a very small diameter; and he has found the preceding result equally exact at that limit as at the former.'

Whatever philosophers may ultimately determine respecting the exactness of M. LA PLACE's theory, at present it appears highly plausible and probable, from the neatness and facility with which it solves many common phenomena. We have seen how it explains the ascent of the fluid to be inversely as the diameter of the tube : if we put water into a conical tube open at its ends, and hold the tube horizontally, the water moves towards the lesser end : now, the surface of the column of water is concave towards each end, but the radius of the surface towards the vertex is smaller than the radius of the surface towards the base ; and consequently, agreeably to M. LA PLACE's formula and reasoning, the column ought to tend towards that end. If the fluid column be mercury, then its surface is convex, and still the radius of the surface towards the summit is less than that towards the base : but, by reason of its convexity, the action of the fluid on itself is greater towards

towards the summit, and the column must be carried towards the base.

Another curious phænomenon also admits of explanation. If two vertical and parallel planes be plunged by their lower extremities into a fluid, then these planes bend towards each other, both when the fluid rises and when it sinks between. If the fluid rises, then each plane from *without* to *within* experiences a pressure equal to a column of the same fluid, the height of which is half the sum of the elevation above the level of the points of contact of the interior and exterior surfaces of the fluid with the plane, and of which the base shall be a part of the plane comprehended between two horizontal lines drawn through those points. If the fluid sinks between the planes, each, from *without* to *within*, experiences a pressure equal to a column of the same fluid, of which the height is half the sum of the depressions below the level of the points of contact of the interior and exterior surfaces of the fluid with the plane, and of which the base is a part of the plane comprised between two horizontal lines drawn through those points.

As this theory, and the inquiries connected with it, are to us very interesting, we wish to commend them to the attention of that part of the world which is called *philosophic*; and we cannot make this recommendation better than in the words of the celebrated author himself: 'I hope that this application of analysis to one of the most curious objects in physics may interest geometricians, and excite them more and more to multiply such applications: which, to the advantage of ascertaining physical theories, add that of bringing to perfection analysis itself, by frequently exacting new artifices of calculation.'

ART. X. *Panthéon Chinois, &c.*; i. e. The Chinese Pantheon, or a Comparison of the Religious Rites of the Greeks with those of the Chinese; with additional Evidence to prove that China was known to the Greeks, and that the Serica of classic Authors is China. By JOSEPH HAGER, Doctor of the University of Pavia, and Public Professor of Oriental Languages in the same University. 4to. pp. 213. Paris. 1806. Imported by De Boffe. Price 2l. 2s.

REVERSING the order of discussion, the first subject mentioned in the title is sometimes the last which occurs in the book; and so it is in the present instance. Before we are introduced into what is termed the Chinese Pantheon, we are presented with a long dissertation, in which the learned Professor endeavours

to illustrate the geography of the antients, and to remove difficulties which have hitherto appeared insurmountable. When we take into consideration the small progress made by the antient Greek and Roman writers in geographical science, compared with the moderns, we shall not be surprised that their accounts of remote regions are confused and contradictory; nor that much ingenuity and skill are necessary to discover real facts, in the mass of error and fiction with which they have enveloped their narratives. Dr. HAGER has been industrious, and we think in some respects successful, in his researches: but occasionally his conclusions do not absolutely flow from his premises. Like a true antiquary, he makes his way by the help of conjecture and etymology; and he knows how to bring together scattered and detached evidence, so as to make an impression on his readers.

An opinion advanced in another work by Dr. HAGER, viz. that the *Serica* of the classic authors was the country now called China, having been opposed by M. *Mentelle* in France and by Mr. Pinkerton in England, it is here resumed at some length. It is asserted by the French writer that Σηρικη, described by Ptolemy, was to the north-east of the region which we denominate China; and the latter says (Geography, vol. ii. p. 450.) "it will be clear from Ptolemy's description and maps that *Serica* can be no other than Little Bucharía, always possessed by an industrious and intelligent race of men." These statements are here strenuously controverted, and a number of facts are adduced to maintain Dr. HAGER's position. We have the evidence of the most antient historians, and of those of the subsequent ages, to prove that *Serica* was the country whence silk was obtained; and that its position corresponds with northern China, which still continues to furnish prodigious quantities of this article to all civilized nations. The route to this silk-producing-country was overland through Media and Scythia: but with its southern part, or *Siam*, the antients were not acquainted till afterward, by means of the navigation of the Indian seas, which was then in its infancy; when they comprised it under the general name of India, its proper name of *Tsin* not being known to them. It was not, indeed, till the æra of Eratosthenes, (200 years B.C.) that Asia resounded with the name of *Tsin*; which is the reason that prevented Herodotus, or any of the Greek writers anterior to Eratosthenes, from mentioning Θιναι or *Thinae*, a country which he places at the eastern extremity of Asia, under the latitude of mount Taurus, corresponding to the position of the capital of China. It is stated, also, that the principal nations of Asia at this day call China by the name *Tsin*, *Tchin*, or *Sin*; and it is hence

concluded that, as *Thina* or *Thina* afforded silk and silken manufactures, it must be in *Serica*, and that *Serica* and *China* must be one and the same country.

To this evidence, ulterior or collateral proofs are subjoined. Dr. HAGER quotes the testimony of Moses Chorensis, an Armenian writer of the fifth century; who relates that, between the north and the east of Asia, is a country abounding in silk, which its opulent inhabitants manufacture; and that this country is called *Dgenastan*. 'Now, (says Dr. H.) if we cut off the last syllable, which is an affix, as in *Hindostan*, *Turkestan*, *Tartaristan*, there will remain the word *Dgena*, which has a near affinity to *China*; and the little difference that subsists is not greater than would occur at present between the pronunciation of this word by the Italians and by the English.'

A testimony, however, which appears to be more decisive, is that of Cosmas Indicopleustes, who flourished about the middle of the sixth century. This Greek writer, who was himself a merchant and a traveller, says that the silk country (*ἡ χώρα τοῦ μεταξίου*) is called *Tzinista*; that it is the last country in Asia; and that it is bounded by the ocean. 'If (continues Dr. H.) we despoil this word of its last syllable, as in the preceding instance, there will remain *Tzin*, the country of the emperor *Tzin*, i. e. *China*, called *Σιν* by the Greeks.' To support his hypothesis, however, it is necessary for the Dr. to attack the authority of Ptolemy; who, instead of the ocean, has placed an unknown region (*αγνώστη γῆ*) to the east of *Serica*. Here the author does not merely content himself with shewing that the ancient geographer has committed an error, (which he was very likely to do,) but maintains that Ptolemy himself, in spite of his unknown region, has recognized *Serica* as agreeing with *China*.

It is curious here to observe the opinions of the learned respecting the geography of the East before the discoveries of the Portuguese.

In a chapter intitled *a Reply to Objections*, Dr. HAGER protests against the authority of *D'Anville*; who has asserted that, of all ancient authors, we are most indebted to Ptolemy for our knowledge of *Serica*. He observes also that, if with *Pinkerton* we place it in Little Bucharía; in Igour (perhaps Iga,) with *De Pauw*; in Thibet with *Bayer*; or in *Pan-cut* with Sir William Jones; the question will always return, where is the Seric ocean? where are the *Seras*, the inhabitants of the eastern coast, a people, according even to Ptolemy, situated to the east of all Scythia?

We shall pass over the notice of the *ἄθος τυρικός* of Scythia, mentioned by Ptolemy, with merely stating that Dr. H. decides it to be *Tasch-kand*, which lies in the route from Bactria to

to China, in order to attend him in his inquiry respecting the substance or material of which the *Murrhine* vessels, so celebrated among the Romans, were composed. These, he has every reason to think, were made of a precious stone known in the East under the name of *Yuché*. After having produced various instances to prove the high estimation in which this stone was held by the Orientals, he thus sums up the amount of his evidence:

‘ My object is to prove that this stone is very antient ; that it is found in many countries in the East ; that it has been highly esteemed at the courts of the emperor of China, of Thibet, and of the Great Mogul ; that, when it was of a certain size, its value was immense ; that it was a jewel worthy of a prince, and fit for a present from one sovereign to another ; that they have possessed and do now possess it of an extraordinary magnitude ; that they construct of it vases and other articles of a size equal to the murrhine vases ; and consequently that it is highly probable that it is the very material out of which the murrhine vases were fabricated.’ —

‘ It is true (he continues) that Pliny seems to speak of colours which change according to the position in which they are placed with relation to the eye, and of the reflection of colours similar to those of the rainbow. But all those reasons do not militate against the stone *yu*. Pliny adds the word *subinde* which signifies *sometimes*, or *from time to time*. It is not, then, all the murrhine vases that have the same clouds or colouring. M. de Sacy quotes a passage from the ritual of the antient dynasty of the *Tcheou*, according to which there were in the temple of the emperor six utensils of the stone *yu*, which had each their particular colour, *green, yellow, white, violet, black, and red* ; and we learn from the reports of the missionaries, that there is a very bright stone (*pellucida*) which is sometimes compared to an agate, sometimes to a jasper, sometimes to a sapphire ; and which in short has all colours and all shades.’

Pliny informs us (Lib. 37. c. 2. here quoted Lib. 33.) that *Oriens hanc mittit* ; and Dr. HAGER, after a long induction, concludes that the vases esteemed as highly precious in the East, and those so greatly valued by the Roman emperors which were said to come from the East, must be the same.

A chapter on the first travels of the Greeks into China introduces the curious subject of *the Golden Fleece*, on which so much has been written and so little known, and which the Professor of Pavia contends was nothing more than the *Median habit*. He asserts that Jason went into Media for the purpose of obtaining silk. If it be replied that this Argonaut's expedition is expressly said to have been undertaken for the sake of finding a *fleece*, and not *silk*, the Doctor is ready with his answer, that *silk* is called a *fleece* ; that even in our own times, *velours, velvet*, takes its name from *velus*, a Latin word which
significa

signifies a *fleece*; and that the term *golden* applied to it arose from the resemblance of the natural colour of silk to that of gold. Not being quite satisfied with this explanation, however, he farther conjectures the probability that *a tissue or brocade wrought of silk and gold* might have obtained the appellation of the *golden fleece*.

On the circumstance of the golden fleece being said to have been suspended from a tree, he remarks that the antients thought that silk grew on trees; and he tells us of a district in Cochin-china covered with mulberry-trees, in which the silk-worms produce their silk in the open air, and in such abundance that all the inhabitants, rich and poor, have their garments made of silk. The result of the whole is, that silk appears to have been known to the Greeks from the time of the Argonauts, and that there was a communication between China and Greece before this epoch. This intercourse is endeavoured to be established from the similarity existing between the sacred vases of the two countries. The use of tripods in sacred rites is as old as, if not older than, the Argonautic expedition; since Jason took on board of his ship one of these utensils for the purpose of presenting it to Apollo at Delphos, before he quitted Greece. As to the original form of these tripods, it was different from that which came in vogue at a subsequent period. The tripods of the Greeks were at first vases standing on three feet, which they offered to the Gods and to the manes of the departed; and since the same kind of vessels are similarly applied in China, it is inferred that a very early intercourse subsisted between the two nations. We are informed that

‘ In the collection of the antient monuments of the Chinese nation, published by the order of the late emperor, the first is a *tripod*, which is called divine, and attributed to *Fou-hi*.’ —

“ It seems, (says *De Guignes*,) that the Chinese have as great a respect for this vase as the Greeks entertained for the tripod of Apollo.”

‘ The antient sovereigns of China, while saying their prayers, prostrate themselves before a tripod.’

When we at last arrive at the head title of Dr. HAGER's present work, *the Chinese Pantheon*, we are presented with a plate representing a Chinese temple, which is so very unlike a Grecian temple, that it is not easy to conceive that the architecture of one was borrowed from that of the other. The Professor does not undertake to maintain the affirmative of this position: but he fixes his attention on the two figures representing dogs, or lions, which stand on pedestals on each side of the approach to the Chinese temple, and contends that the
Sphinx

Sphinx of the Greeks must have been taken from them. Etymology helps Dr. H. to his conclusion :

‘ The sacred *Sphinx* appears to have been originally a dog. According to *Hesiod*, he was born of Orthus, the dog of Geryon ; and according to *Palaphatus*, he had the body of a dog. Its name, moreover, seems clearly to be derived from the word *Spaco*, which, in the language of *Media*, signifies a dog, and which the Greeks have transformed, in their usual way, into Σφρυξ.’

Some readers will be surprized to find that the temple, which Dr. H. pompously designates by the title of Chinese Pantheon, contained no image or idol : but even from this circumstance he would draw a conclusion favourable to his position ; for he remarks that the temples of those Greeks and Romans, who followed the doctrine of Pythagoras, were destitute of idols ; and that, according to Plutarch, the temples of Rome for the first 160 years contained neither sculptured nor painted images.

This work finishes with translations of the Chinese inscriptions on the above mentioned temple : but of their accuracy we can give no opinion ; and of the general contents it will be sufficient to observe that they serve to illustrate ancient geography, and that they are creditable to the learning and abilities of the author.

ART. XI. *Les Antenors Modernes, &c. i. e. The Modern Antenors, or the Travels of Christina and Casimir in France, during the Reign of Louis XIV : being a Sketch of public and private Manners in the Seventeenth Century, taken from the secret Memoirs of the two Ex-Sovereigns ; continued by Huet, Bishop of Avranches. With Engravings, from the Designs of Lafite. 3 Vols. 8vo. Paris. 1806. Imported by De Boffe. Price 1l. 10s. sewed.*

WHEN our readers have perused this title page, they will perhaps anticipate our remark, that the work is formed on the model of the Travels of the Young Anacharsis : but they will be glad to learn, in addition, that it is a successful imitation of that learned and seductive performance. Though the sketch before us required much less of labour and erudition than the grand undertaking of the accomplished Abbé *Barthélimy*, and though the materials employed in the former are more ordinary and humble than those which gave splendour to the latter, it will be allowed that, as far as design and execution are concerned, the Modern Antenors greatly excel the antient, and need not blush by the side of the Young Anacharsis. While, however, we render this justice to the present amusing and instructive performance, we profess to be no admirers

admirers of this dramatic mode of conveying historical information. The dignity of history seems to us to suffer by it; truth and fiction are in a degree confounded; and an effect is produced on the sober reflecting mind that is not altogether pleasant. We cannot help regarding its prevalence as a proof of a vitiated taste; and we hear with concern that the press is to be occupied by more productions of the same kind.

It is here remarked that posterity is not in a situation to judge impartially of dynasties till they have passed away. We are, the author conceives, placed in a position in which we may fairly estimate Louis XIV.: but he does not purpose to say much of that monarch, it being his object to paint the Seventeenth Century; and he refers to *Anquetil* for an account of the Court, while he contends that the *Siccle de Louis XIV.* has not superseded the undertaking in which he has embarked. That work, he says, having been penned by *Voltaire* under the influence of interests and recollections sufficiently recent to give a strong bias to the mind, refers every thing to the ostentatious prince, while it embraces but a small part of the epoch in question.

We learn that a passage which occurs in the younger *Racine* suggested the present design. That writer observes that “it seemed as if great poets, painters, orators, and philosophers, had agreed to meet at the same time, in order that every one in his own department should contend for the glory of perfection. First in the order of time and in genius, stands *Descartes*, who is to be placed at the head of the splendid list of great names which procured this glorious æra to France. The period which witnessed their immortal labours was not of any great length. One man might have seen them all, and in fact one did, namely *M. Huet*, who was himself illustrious for his science and erudition. In his youth, he had seen *Descartes*, and he died ten years after *Boileau*.”

‘In the present work,’ says the author, ‘the characters introduced are not exhibited as subservient to one leading personage, but the whole forms a gallery of portraits, and a succession of events in which men and things occupy the places allotted to them by destiny. The object has been to exhibit general and particular manners, to hold out to view nature as it were surprized in her very acts, and to develope those traits which characterize the human being, and which constitute the charm of the narratives of *Plutarch* and *Montaigne*. A preference has been given to those facts which are in the nature of anecdotes, over such as impose and dazzle.’

It has also been the author’s attempt, in these volumes, to sketch three great epochs, and three great personages. The first commences at the moment when Louis XIV. began really to reign, and when *Christina* queen of Sweden surrendered her

her crown. She meets the Prince of *Condé* at Brussels, and Cardinal *de Retz* at Rome; and in the society of those great actors in the troubles of the minority, she is initiated into the mysteries of war, gallantry, and policy; and learns all the intrigues of the parties which then divided the kingdom.

The second epoch refers to the period when *Casimir*, who while king of Poland had sought *Christina* in marriage, arrived in France; and this was at the time of the highest glory of Louis XIV. He becomes Abbot of St. Germain-des-Près, and the lover of a courtesan; and his simple style of living forms a striking contrast with the curious inquietude and petulant vivacity of the Northern Queen. He examines and reports on the physical and moral state of Paris. Pleasure and the arts divide his leisure.

The celebrated *Huet*, bishop of *Auranches*, relates the incidents and events of the third period. He had been acquainted with *Christina* and *Casimir*, had witnessed all the grandeur and all the humiliation of the reign of Louis XIV., and survived that monarch six years. He laments the calamities of the state, and paints in lively colours the odious and impolitic revocation of the edict of Nantes.

This plan will enable the reader to contrast the shades of the several epochs, and the traits which marked the different characters. The first epoch exhibits the license of the Fronde; the second is voluptuous, brilliant, and devoted to the development of the arts; the third, dark and sombre, represents all as lost in the clouds raised by bigotry and intolerance. The characters, it is conceived, are adapted to the scenes which they are intended to paint: *Christina* and Folly, *Casimir* and Epicureanism, *Huet* and Jesuitism, severally figure, and succeed each other.

We are assured that the writer has adhered not only to the substance of his authorities, but has adopted their precise terms. It would have been very easy for him, he says, to have dressed up the matter derived from them in his own language, but this would have been to have put a robe of modern drapery on an antique. He has on the contrary preserved the costume of the time, by making each party speak and act as he actually spoke and acted. He denies that his work is to be regarded as an historical romance; the fiction consists only in the frame, while the picture which it incloses is reality. It is a sort of dramatic history, by which the interest is increased without prejudice to accuracy.—We have already expressed our sentiments on this new species of writing: but it is only justice to the author and to our readers to state the different views of it entertained by him.

From a compilation of this sort, novelty is not to be expected. Its principal claim rests on the judicious manner in which it has brought together the most striking and interesting traits, that lie scattered through the desultory and voluminous memoirs which have been handed down to us from the age to which it refers. It will form a valuable appendage to the ordinary histories of the period, and will prove of great service to those who want either leisure or perseverance to wade through the collection of narratives, which we owe to the vanity of so many individuals of that period.

In the first of these volumes, laudable and proper pains are taken to do justice to the services of various kinds which *Descartes* rendered to human knowledge; a very minute as well as ingenious account of which is here detailed. It is truly stated that he refuted ancient errors, and set an example of free inquiry in respect to matters which before his time had been received with implicit confidence. The additions for which science stands indebted to him are considerable, but his chief merit consists in the facilities for its advancement which we owe to him.—One of his disciples is introduced as bestowing the highest praise on his method, and is made to say:

“It is not as a metaphysician, a philosopher, a geometrician, or an anatomist, that I principally value *Descartes*: but as the patron of a practical philosophy which derives instruction from facts, and which wholly refers itself to the welfare of mankind, that he engages my reverence. I regard his *method* as one of the most valuable gifts that were ever made to men. Systems pass away, but his method will always remain. Four rules lie at its foundation; the first is to receive nothing as true that is not evidently known to be so; the second, to divide things to the utmost, in order the better to resolve them; the third, properly to guide our thoughts, commencing with the most simple, and gradually ascending to those that are most compound; the fourth, to omit the consideration of no one particular, in matters which we undertake to examine. He one day in a numerous society, at which a Cardinal was present, furnished a striking specimen of the application of which his method was capable. He begged that some one of the party would state to him a proposition which he believed to be perfectly clear and well founded. This was done; when, by means of twelve arguments, each more convincing than the other, he proved to the satisfaction of the company that the proposition was false. He then desired that some position the most incontestibly false might be mentioned to him; and by means of another series of twelve plausible arguments, he satisfied his hearers that the position was true. The company was surprised by the force and extent of comprehension which the reasoning of this philosopher displayed, but it was still more astonished at discovering with what facility we may be misled by means of probabilities.”

The character of the great *Condé* is here very minutely examined, and skilfully analyzed: while the comparison between him and *Turenne* is striking and ingenious, and displays great discrimination. The Prince, we are told, was sensible of and did justice to the great qualities of his illustrious rival. He did not disdain to consult him on the conduct to be pursued in war; and *Turenne* is supposed to answer as follows: "Under-take few sieges, but engage in frequent combats as soon as you have rendered your army superior to that of the enemy in number and in excellence; this you had nearly done at the battle of Rocroy. When you are master of the campaign, villages will avail you nearly as much as strong places: but it is the custom to expend all our means in taking a fortified town, which might ensure the reduction of a province. If the money consumed on sieges by the king of Spain had been laid out on troops, he would have been at this day the most powerful king in Europe."—We wish that our plan would allow us to make extracts from the fine parallel here drawn between these two extraordinary men, who severally seem to share the characteristics which distinguish two renowned French Generals of the present day; the imperial *Napoleon*, and the exiled *Moreau*.

We also find this compiler making selections which fairly appreciate the state of forensic eloquence at this period. It is observed that

'The ornaments of the bar of that day owed their oratorical superiority to a careful study of dialectics: not those dialectics which are employed in chicanery, and which seek only to surprise by specious sophisms: but those which teach us to separate truth from falsehood, to distinguish with the nicest precision between that which enters into and that which is foreign from the subject: which never lose sight of the object sought; which always follows a direct course, avoiding those turns and those idle digressions that divert the attention from the end to be attained: which strip from expressions and thoughts all that is obscure and equivocal; which determine the true sense of every thing, and give clearness and distinctness to ideas: which rise to first principles, and which draw thence obvious and inevitable consequences; and which admit no proof that is not conclusive. None except those who are ignorant of their value ever neglect this species of dialectics. It is to *Descartes* that we are indebted for their introduction.'

The same speaker professes a strong wish to see a taste for jurisprudence revive, which he says can be regarded as an inferior pursuit only by those who are strangers to the noblest employment of their faculties: viz. the discovery of the suggestions of reason and the rules of justice. 'Greatly is it to be lamented that this most valuable science is so much neglected.'

neglected, and that the liberal study of it is so little followed. Would it not be interesting to survey it as a moral code, to resolve its difficulties, to trace its origin, to investigate its antiquities, to pursue its progress, and to contrast it with the systems of other wise nations?

The traits here sketched of the venerable magistrates *Seguier*, *Guillaume de Lamoignon*, and *Bignon*, and of the celebrated advocates *Fabrot*, *Fevret*, and *Le Grand*, indicate able pencils.

If we had ample time and space, we should gladly accompany the abdicated Queen in her conversations at Rome, as well as in her voyage to Marseilles and her tour through the south of France. For the interesting and amusing information, however, which the narrative of these parts contain, as well as for that which is supplied by the adventures of *Casimir*, we must refer to these attractive volumes themselves; and we shall quit the royal adventurers, in order to attend to a few facts and observations of the enlightened and learned Bishop of Avranches, on the subject of the revocation of the edict of Nantes. —The Bishop is made to narrate, with great particularity, the incredible horrors which attended that detestable measure, as well as the base and disgraceful intrigues which led to its adoption; and the abhorrence of the reader is raised to the highest pitch, by the introduction of the sublime apostrophe of *Saurin*, which has been so frequently quoted, and to which we know nothing superior, perhaps nothing equal, in sacred eloquence.

The venerable prelate is supposed to say that there was no pretence for the intolerance. The loyalty of the protestants was admitted. Louis had repeatedly confirmed their privileges, and sworn to observe the edict. It was a legacy which had descended to him from his illustrious grandfather Henry IV., and the speech of that monarch on the occasion of its being registered contained the sentence of condemnation of the ignominious proceeding; a speech which we would recommend to the perusal of some modern statesmen, who appear to us to be more distinguished by narrow zeal than political wisdom, and who seem more ambitious to be considered as devotees than as able public men.

‘ In the districts in which the persecution raged, the most dreary desolation succeeded to a most flourishing state of things. Nothing was seen but scaffolds and instruments of punishment, and an *intendant* never appeared without an executioner at his elbow. Nearly a hundred thousand families left the kingdom; and they carried away with them arts, manufactures, and wealth. The north of Germany, at that time rude and uncultivated, had its entire face changed by these strangers. They peopled entire cities. They fabricated a variety of articles which before were imported from France. They occupied an entire suburb of London. France lost nine hundred thousand inhabitants.

Holland gained excellent soldiers and officers. The prince of Orange had whole regiments consisting of refugees. A colony of them settled at the Cape, and the French protestants became as much dispersed as the Jews.—It was found that all this mischief was done and this odium incurred to no purpose. The separatists still assembled, and the new converts every day renounced the faith which force had imposed on them.'

Thus gratuitously pernicious is intolerance, whether it be positive, as in the case of persecution, or negative, as in that of exclusion;—it is ever most hostile to the peace and prosperity of a country. The recent statutes with regard to Ireland too clearly evince this position.—While the infatuated Louis, seduced by priests and devotees, was thus violating every maxim of policy and every rule of justice, and inflicting a severe blow on the prosperity of his empire, let us not suppose that his proceedings were regarded with general execration. On the contrary, the opponents of intolerance were a small minority. In the crowd of flatterers, and amid the plaudits of a bigoted public, the voice of the enlightened and wise few was disregarded; a *Fenelon*, a *Huet*, and one or two magistrates, reasoned and supplicated in vain. Madame de *Sevigné*, at the head of the courtiers, extols the act as the most glorious of the king's reign, and exhorts her son in law, M. de *Grignan*, to give no quarter to the heretics, but to pursue them to their mountains and fortresses. The *Chancellor*, *Le Tellier*, on signing the edict of revocation, exclaimed, in the awful words of scripture, *Now, Lord, lettest thou thy servant depart in peace, &c.*; and the minister *Louvois* not only approved of the measure, but had persuaded himself that it would redound to the glory of his master, and enhance his own consideration.

At the close of the volume, is given a list of the protestants who were persecuted in France, by order of the *Intendants* in 1681, and in 1685-6, with a particular list of those who were sent on board the galleys.—The reader will derive from this work far more just notions of the age of Louis XIV. than from the celebrated production of *Voltaire*.

ART. XII. *Novum Testamentum Græce. Textum ad fidem codicum, versionum, et Patrum recensuit, et Lectionis varietatem adjecit, D. JO. JAC. GRIESBACH. Volumen II. Acta et Epistolas Apostolorum cum Apocalypsi complectens Editio secunda, emendatior multoque locupletior. 8vo. pp. 764. Halle Saxonum. 1806. Londini apud Payne.*

LONG has the learned part of the Christian world been expecting the completion of Dr. GRIESBACH's labours on the New Testament, and we have great pleasure in the present occasion

easion of announcing it to the British public. The first volume, containing the collation of the four Gospels, which appeared in 1796, was reviewed by us in the same year, (see M. R. vol. xxii. N.S. p. 481); and the praise which it merited, and universally received, excited an anxiety respecting its progress and termination. It is, therefore, with more modesty than accuracy, that Dr. G. supposes that few readers will interest themselves in the causes which have retarded the appearance of this second volume, and have prevented it from following the first till after two complete *lustrums* had been consumed. Apologizing, however, for this delay, he reminds us of the assistance which he reasonably expected from the collection of various readings prepared by the learned *Birch* of Copenhagen, the fruit of whose critical labours had been in a considerable degree consumed by the great fire which happened in the capital of Denmark. After having waited two years in vain for aid from his brother collector, and despairing of help from this quarter, Dr. G. applied himself to a revision of the Acts of the Apostles: but, while the last chapters of this book were in the press, he at length received information that the Birchian edition of various readings, which he was desirous of consulting, was about to be given to the world. When this work reached him in 1799, he cheerfully renewed his task; and with such assiduity did he prosecute it, that in a short time, considering the difficulty and trouble of the undertaking, he transcribed nearly all St. Paul's Epistles. Severe illness interrupted his pursuit: but, as soon as he became convalescent, he again resumed his work, resolved rather to perish than to leave it in an unfinished state. Animated by this persevering spirit, he arrived at last, *que Dei est gratia*, at the expected goal.

In our former article, we gave a short historical sketch of the principal editions of the New Testament, from that of Erasmus in 1516, (the first which was published), to that of Dr. GRIESBACH. From this sketch, and from the passages which we translated from the learned Prolegomena, prefixed by the Doctor to his first volume, we believe that our readers were presented with a fair view of the state of the sacred text, of what had been effected towards its improvement, and of what was still to be done to remove its remaining imperfections. We spoke of the author's labours in terms of great commendation; and we are pleased to find that all which has been said in praise of his first volume (and no work of the same nature has been more generally praised) may be applied with equal justice to the present.

The Editor acknowledges, with gratitude, his obligations to his friends *celeberrimis et doctissimis Bredencampio et Dobrowskio*; to the first of whom he is indebted for a complete collation of the Armenian version, and to the latter for copious extracts and a full description of the Slavonic manuscripts and printed editions.

Dr. GRIESBACH is known to be a powerful advocate for the opinion that the Greek manuscripts and the Oriental versions may be divided into distinct classes; i. e. as the German writers express themselves, into distinct families. This, he remarks, is more observable in the Acts of the Apostles and the Epistles of St. Paul, than in the Catholic Epistles and Apocalypse; for which he accounts by saying that the latter were less read by the early Christians than the former: but, even in the Catholic Epistles and the Apocalypse he asserts the distinction to be sometimes strongly discoverable; and he contends that, in respect to the Apocalypse, the manuscripts which he distinguishes by the letter and numerals B. 6. 8. 9. 14. 16. 29. 30. 31. 32. and the Complutensian text, are of a very different class from the manuscripts which he marks by the numerals 7. 12. 36. 38.

After a learned critic, like Dr. GRIESBACH, has with great ardor and industry accomplished the object of his zealous pursuit, it is gratifying to perceive him satisfactorily reviewing his labours. The reader will therefore peruse the following passage with pleasure, and, subscribing to its accuracy, will not accuse the author of vain glorious boasting:

** Confidenter vero pronunciare ausim, nullam extare sive Novi Testamenti sive ullius veteris auctoris editionem tam modico pretio parabilem et intra tam arctos duorum voluminum limites se continentem, quæ tantam quam nostra hæc editio exhibeat variantium lectionum copiam, tantumque producat testium cuique lectioni patrocinantium agmen, nec tamen propinandis manifestis librariorum sphalmatibus et nullius plane momenti discrepantiis nauseam lectoribus creet, neque molesta ipsis sit singulos quosque nominatim excitando testes utut proxime inter se cognatos et ipsa multitudine sua, quo minus uno oculorum mentisque obtutu lustrari certoque judicio expendi queant, impediētes. Atque hac saltem ex parte diligentiam nostram speramus probaturos esse vel eos adeo, qui a nostro de singulorum locorum lectionibus qualicunque judicio subinde fortasse dissentient.**

The preface is followed by a catalogue of the MSS. consulted by the author in this part of his work; in which he explains the marks and abbreviations employed in his critical notes. The *Codices uncialibus literis scripti*, or those written in square uncial characters, are thus arranged and designated; *A. (A.) *Alexandrinus*.—B. (B.) *Vaticanus*.—*C. (C.) *Codex Ephrem*,

Ephrem.—*D. (Evangel. D.) *Contabrigienis.*—*E. *Laudianus.*—F. *Coislinianus.*—G. (Paulin. I.) *Cardinalis Passionis.*—The text then succeeds, which is arranged exactly on the same plan as in the former volume.

Three readings in the portion of the N. T. now before us have been the subject of much disquisition.

I. Is the 28th verse of the 20th chapter of the Acts of the Apostles to be read as it stands in the received text, Προσέχει οὐν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον ἐθετο ἐπισκοπούς, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιέποιησα ἡμεῖς διὰ τοῦ ἰδίου αἵματος? or, instead of τοῦ Θεοῦ, should we read τοῦ κυρίου; and instead of τοῦ ἰδίου αἵματος, should we read τοῦ αἵματος τοῦ Θεοῦ? Dr. GRIESBACH states the authorities on each side, examines them with great acuteness, and finally decides in favour of τοῦ κυρίου, and τοῦ αἵματος τοῦ Θεοῦ.

II. What is the true reading of ver. 16. of chap. iii. of St. Paul's first epistle to Timothy, καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. Θεὸς ἐφανερώθη ἐν σαρκί, &c. Is Θεὸς genuine? Is the right reading ΟΣ? Is it Ο? The received Greek text and our common version read Θεός; the Vulgate and *Wetstein* have Ο; and Dr. G. reads ΟΣ, and defends his choice by a learned note. He takes it for granted that, in the Alexandrine manuscript, ος was originally written, and, by the introduction of a hair-stroke in Ο, was converted to Θεός by a second hand. While we remark that ος is so strange a reading that it should not be adopted without irresistible evidence, we must add that the testimony adduced by Dr. G. in its favour is very strong; and in *Woide's Notitia Codicis Alexandrini*, we understand that Professor *Cramer* proposes the insertion of a parenthesis which completely justifies that reading. He suggests that the 15th and 16th verses should stand in this manner; εἰ δὲ βραδύνω, ἵνα εἶδῃς, πῶς δὲ ἐν οἰκῷ Θεοῦ ἀνατρεφῆσθαι ἡμῖς ἐστὶν ἐκκλησία Θεοῦ ζώντος (σῖντος καὶ ἐδραιώματος τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον) ος ἐφανερώθη &c.

We shall quote Dr. G.'s note on this text, in order that our readers may form some idea of his mode of illustration; and this we shall do the more readily, because, in our former article, the length at which we noticed the Prolegomena prohibited us from making farther extracts.

Ut ipsi nobis constaremus lectionem ὅς, loco vulgatæ Θεός, salvo tamen uniuscujusque lectoris judicandi facultate pollentis judicio, in textum recepimus. Postulabant enim hoc leges criticæ, quarum summam in prolegomenis volumini priori præmissis proposuimus, quas doctissimi critici suo assensu comprobant, et ad quarum normam universum Novi Test. textum in hac editione conformare studuimus. Tuentur scilicet hanc lectionem antiquissimi om-

nium classium testes, eademque internis etiam veri iudiciis nobis sese commendat. Contra vero vulgatum *Θεός*, nec Alexandrina nec occidentalis recensio- nis primitiva lectio fuit, neque argumentis ex ipsa lectionis indole desumptis defendi potest, sed juniorum tantum codicum, ad Constantinopolitanam potissimum recensionem pertinentium, numero et recentiorum patrum græcorum ancipiti fide nititur, nec in ullo antiquitatis monumento, seculo quarto exeunte anteriore, reperiri potuit. Scilicet

A) quod attinet ad testes pro lectione quaque militantes, I. Codices ACFGgr. 17. 73. legunt *ὁ*; D* habet *ὁ*, ceteri, quos novimus, omnes, etiam Matthæiani 13, Alteriani 8, et Birchiani 32, exhibent *Θεός*. Hiant vero hoc loco BEH alique nonnulli. Ceterum codices A et C a prima manu non *ΘΣ*, ut nonnullis visum fuerat, sed *ΟΣ* habuisse, in codice autem D primitus *Ο* lectum, idque a correctore multo juniore in *ΘΣ* mutatum esse, copiose in Symbolarum criticarum tomo 1. pag. VIII—LIV. et tomo 2. pag. 56-76 demonstravimus, ad quem librum lectores ablegare liceat. II. E Versionibus Arabica polygl. et slavonica ms. et ed. exhibent sola *Θεός*, ceteræ omnes non *Θεός*, sed pronomen *ὁ*; sive *ὁ* exprimunt. Nempe Copt. Sahid. et Syr. p. in m. *ὁ*; qui; Vulg. vero et It. (clar. bern.) *o*, quod; Syr. utr. Erp. Æth. et Arm. alterutrum legerunt pronomen, sive qui sive quod. Tot vero versiones vetustas et latina esse interpolatas, hanc autem et Cyrilli aliisque græci patris scholio corruptam fuisse, nemo, qui sacri textus historiam et genuinas criticæ artis leges bene cognitas habet et perspectas, persuaderi sibi hodie patitur. III. Patres a) latini omnium seculorum omnes legerunt mysterium s. sacramentum quod manifestatum etc. licet de Christo intelligerent. Sic Hilar. Aug. Pelag. Julian. pelag. Fulgent. Idacius. Ambrosiaster. Leo M. Victorin. Cassian. Gregor. M. Vigil. taps Beda. Chrysologus. Martinus I. in epist. ad Ioannem Philadelph. in Mansi collect. amplius. concilior. vol. 10. pag. 813. (sed in versione græca ibidem extat *ὁ*;) Solus Hier. in Es. 53, 11. et Acta concilii Constantinop. 2. collatione 4. in excerpto 53. et Theodori Mopsuest. libro 13 de incarnatione (ap. Mansium vol. 9. pag. 221.) latine habent: Qui manifestatus est in carne, justificatus est in spiritu. De Patribus vero b) græcis, observandum est: 1) Antiquissimis temporibus rarissime hunc locum a Patribus evocatum esse, ne contra Arianos quidem, initio controversie Ariana. Nec Cyr. Alex. provocat ad h. l. contra Iulianum Imp. negantem Iesum a Paulo unquam appellatum fuisse Deum: neque vocabulum *Θεός* opponit Nestorio. 2) Ad Christum referri potuit hoc dictum a Patribus, sive *ὁ* legerent sive *ὁ*; ut a Latinis factum hoc esse jam notavimus. Hinc Christum ipsum nonnulli *μυστήριον* nominare solebant, et scribere potuit v. c. Iustinus ad Diogenet: *ἀπίστυλε λόγον ἵνα κόσμῳ φανῇ, ὅς διὰ ἀποστόλων κηρυχθεὶς ὑπὸ ἱδνῶν ἐπιστεύθη*. Orig. c. Cels. 3. *ἰησοῦς ἐν δόξῃ ἀναλαμβάνεισθαι λέγεται*. Idem in Rom. 1. 2. interprete Rufino: Is qui Verbum caro factus apparuit positus in carne, sicut apostolus dicit, quia (fortasse qui) manifestatus est in carne justificatus etc. Theodotus epitom 18. *ὁ σωτὴρ ὁφθῆναι κατιὼν τοῖς ἀγγέλοις*. Basil. Ep. 65. *τοῦ μεγάλου μυστηρίου ὅτι ὁ κύριος ἐφανέρωθῆν ἐν σαρκί*. Ergo simili ratione scribere etiam potuit Ignat. ad Eph. *Θεοῦ ἀνδρωπίνως φανερούμενον*. Auctor Constitut. apost. 7. 26. *Θεός κίρει ὁ ἐπιφανὴς ἡμῖν ἐν σαρκί*. Hippol. c. Noet. 17. *οὗτος προελθὼν εἰς κόσμον Θεός ἐν σῶματι* (sed *Θεός καὶ ἄνθρωπος idem ap. Theodoret.*) *ἐφανέρωθῆν*. Gregor. thaumat. s. Apollinaris potius ap. Phot. cod. 230. et alii: *Θεός ἐν σαρκί φανερωθείς*. E talibus igitur phrasibus et e locutionum in commate hoc extantium ad

Christum applicatione neutiquam colligere licet, patres hosce legisse Θεός. 3) Nonnulli patres græci certe non legerunt Θεός. Clem. Alex. ap. Oecum. in b. locum: μυστήριον μὲν ἡμῶν ἰδοὺ οἱ ἄγγελοι, τὸν χριστόν. Cyr. Alex. (qui sæpe quidem habet Θεός in Operum editionibus, sed perperam, uti docuimus in Symbolis criticis tom. I. pag. XLIII.) de recta fide ad Theodosium: τὸ μέγα τῆς εὐσεβείας μυστήριον, τουτίστι χριστός, ὃς ἐφανερῶδη — — ὁμοῦ οὐχ ἕτερον τὸ τῆς εὐσ. μυστήριον, ἢ αὐτὸς ἡμῶν ὃ ἐκ τοῦ Θεοῦ πατρὸς λόγος, ὃς ἐφανερῶδη etc. et ad Regim. i. τίς ὁ ἐν σαρκὶ φανερωθεῖς; ἢ δῆλον ὅτι παντὴ τέ καὶ πάντως ὃ ἐκ Θεοῦ πατρὸς λόγος. οὕτω γὰρ ἴσται μέγα τὸ τῆς εὐσεβείας μυστήριον. et de Adorat. i. ἐν ἰδέσθῳ στυλῶ χριστὸς τῆς ἐκκλησίας τὸ ἱεῖσμα καὶ τῆς ἀληθείας ἰδραῖωμα, κατὰ τὴν τοῦ παύλου Φωνίαν. Idem Cyr. legit ὁ; in explanatione anathematismi 2 ms. et in catenis codicum 16. 20. 22. 27. etc. et ap. Marium Merc. et Photium ms. et Oecumenium. 4) Nonnulli qui pro lectione Θεός. laudari solent, aut perperam afferuntur, aut non extra dubitationem positi sunt, e. gr. Athan. ad Serap. ep. 4. et de Incarnat. t. 3. p. 33. Sed in priori loco codices plerique ea omittunt verba, quæ huc trahi solent. Oratio vero de Incarnat. Athanasii non est. De Cyr. Alex. modo diximus. Atque huc referendus etiam esse videtur Gregorius Nyss. cui editores quidem attribuerunt Θεός ἐφανερῶδη, qui vero in Antirrhet. adv. Appollinar. p. 128. τὸ μυστήριον αὐτὸ ἐν σαρκὶ ἐφανερῶδη καλῶς τοῦτο λέγων· οὗτος ὁ ἡμέτερος λόγος. Itaque ὁ legisse videtur, aut etiam ὁς. 5) Θεός omnino legerunt Chrys. Theodoret. Damasc. Oecum. Theophyl. 6) ὁ; legerunt Cyr. Alex. et Theodor. Mopsuest (de quibus, ut et de Hieron. jam diximus,) Epiaph. Gelas. Cynicen. s. Macar. hieros. ap. Gelas. in actis concilii Nicani Libr. 2. cap. 23. teste Welst. (sed concil. Harduini tomo i. p. 418. vel Mansii vol. 2. pag. 871. habetur ὁ gr. et lat.) Præterea sermo inter opera Chrys. t. 10. p. 764. ὁμολογουμένως μέγα ἴστί τὸ τῆς εὐσεβείας μυστήριον ὡφδῆ ἄγγελοις, ἐπιστεῦδῆ ἐν κόσμῳ — αὐτῷ ἡ δόξα. Tandem ὁ; habuerunt codices eorum, qui Macedonium sub Anastasio Imp. ἐκ in Θεός mutasse narrarunt. 7) ὁ occurrit ap. Gelas. Cynic. l. c. et in Serm. de incarnat. inter opera Chrys. t. 8. p. 214. Apud Cyrill. Scythopol. legitur: ἐν ἱερουσαλὴμ τὰ μέγα τῆς εὐσεβείας ἐφανερῶδη μυστήριον. Adde Gregorium Nyss. l. c.

* B. Si trium istarum lectionum bonitatem in se spectare velimus, 1) ex unaquaque sensum elici posse bonum, imo eundem, deprehendemus. 2) Lectio ὁ; difficilior est et insolentior cæteris. 3) E lectione ὁ; reliquarum ortus optime explicari potest. Nimirum ὉΣ facile transiit in ΘΣ, cum librarii non ignorarent, locum hunc vulgo de Θεῷ λόγῳ intelligi. Similiter e μυστήριον ὉΣ facillime ortum est μυστήριον Ὁ. Contra vero, si ΘΣ, quod Christianorum pene omnium persuasioni valde consentaneum erat et satis platum esse videbatur, genuinum fuisset, nemo inde effinxisset Ὁ. vix quisquam ὉΣ. Nec credibile est, ex Θεός, ommissa a festinante librario syllaba priore, paginam aut lineam præcedentem forsitan terminante, factum esse ὁ;: nam ab antiquissimis inde temporibus, quod sciamus, Θεός constanter scriptum fuit ΘΣ, in quo scribendi compendio librariis notissimo nemo facile errare potuit. Ac si vel maxime scriba aliquis vocabulum Θεός quatuor literis exarare consuevisset, sine dubio tamen compendium istud usurpasset, sicubi in pagina aut lineæ fine spatii angustia duas duntaxat literas admisisset. Tandem, si ὁ; primitivam scripturam fuisse sumas, difficile explicare poteris, quomodo ὁ; ex illo enatum sit. — Ergo, si fortuito casu et e librariorum negligentia lectionis varietas enata est, ὁ; recte preferatur; sin consulto textus mutatus fuit

fuit certe Διὸς; quam maxime suspectum est. Confirmatur hoc eorum librorum in quibus primitiva scriptura secundis curis immutata est, nimirum codicum AC et D. exemplo. In nullo horum Διὸς transmutatum fuit in ὁ vel ὅς; sed potius ex ὁ; aut ὁ correctores effinxerunt Διὸς.*

III. No verse of that part of the sacred text which is comprised in the present volume has been the subject of so much dispute as the celebrated text relative to the three heavenly witnesses, 1 John v. 7. Dr. GRIESBACH devotes a long *diatribe* to this subject in the Appendix; so long, that it precludes us from attempting any abridgment or analysis of it. We can only report the commencement and the result. The passage itself is thus exhibited:

*Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰς. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ εἶναι.

He then adds: ‘*Quæ uncis inclusimus, spuria sunt, ideoque e sacro contextu eliminanda.*’ In justification of this decided rejection, he brings a cloud of witnesses, subjoins also the testimonies in favour of retaining the disputed passage, and concludes the discussion with the following judicious remarks:

‘*Si tam pauci, dubii, suspecti, recentes testes, et argumenta tam levia, sufficerent ad demonstrandam rejectionis cujusdam γυναικίαν, licet obstant tam multa tamque gravia et testimonia et argumenta: nullum prorsus superesset in re critica veri s. l. sique criterium, et textus Novi Testamenti universus plane incertus est atque dubius. Ego quidem, si tanti esset, sexcentas lectiones ab omnibus rejectas atque futilissimas defendere possem, testimoniis et rationibus æque multis atque validis, imo pluribus plerumque atque validioribus quam sunt ea quibus utuntur hujus dicti patroni; nec haberent genuini textus defensores tot tantaque argumenta quæ conatui meo inani opponere possent, quot quantaque fautoribus hujus. Dicti supra opposita sunt. Hoc velim probe perpendant qui novam fortasse commatis istius defensionem in se suscipere volent, licet nuper Knittelii acumen, Hexelii sagacitas et Travisii ζῆλος (sed οὐ κατ’ ἐπίγνωσιν ideoque a Viris doctissimis, Porsono et Morshio, ut par erat, repressus ac castigatus,) in vindicando hoc versu frustra irritoque conatu (ut postmodum Hexelius, utpote Vir veri amantissimus, ultro et ingenue professus ipse est,) elaboraverint.*’

A dissertation on the authenticity of this verse has been lately added by our learned countryman, Mr. Butler, to a second edition of the 2d part of his *Hæc Biblicæ**, in which the reader will find an account of the interesting controversies to which this verse has given rise. Mr. Butler dwells on the argument brought by the advocates of the verse in its

* Just published, with some other tracts, of which we intend shortly to take farther notice.

favour, from its being inserted in the Confession of Faith presented by the Catholic Bishops to *Hunneric* the Arian king. On this head, Dr. GRIESBACH observes 'that it cannot be proved, and it is highly improbable, that all the Bishops had so carefully examined the book presented to Hunneric, as to make it clear to each of them, individually, that not one of the hundred citations in that book was in his copy;—and that, if the verse were inserted in the single copy of the writer of the Confession, or in a single copy put into his hand, the other Bishops might not have opposed it, and thus it might have found its place in the Confession.' This appears to us rather a violent induction; and we can scarcely suspect that, in a public document presented under such circumstances, the Bishops would have ventured on a pious fraud, liable to so easy and so immediate a detection.—The circumstance, however, forms an important branch of the controversy; and we wish that it were cleared up. It appears to us that the first thing to be done, and which hitherto has been strangely neglected, is to ascertain by an examination of manuscripts, whether the verse really were inserted in the Confession. If a literary communication with the continent should be again opened, (and what friend of literature, in any part of the world, does not devoutly wish for this consummation of the present state of things?) we hope that such an examination will take place.

This edition of Dr. GRIESBACH's work is printed in octavo, but we understand that an impression of the whole is now printing at Leipsic in royal quarto, with a beautiful type, to be completed in four volumes; two only of which are at present published; the first appeared in 1803, the second in 1804. The Duke of Grafton has munificently defrayed the whole expense of the edition before us; and a few copies, not for sale, have been printed on large paper.

ART. XIII. *Vertrante Briefe, &c.; i. e.* Confidential Letters on the internal Relations of the Court of Prussia, since the Death of Frederic II. 8vo. pp. 296. Amsterdam and Cologne. 1807,

THE sudden and total fall of Prussia has created among us as much astonishment, as the unexpected proofs of her strength excited fifty years ago. The events of the three closing months of 1806 are documents of the weakness of Prussia, rather than of the power of her enemy; whose chief is said to have expressed his doubt, when during his stay at Berlin almost daily new accounts of the surrender of fortresses or the submission of Prussian corps were brought to him, whether

ther he ought to rejoice at or be ashamed of advantages so easily obtained. Though an impartial consideration of the intrinsic strength of the Prussian dominions, and of the conduct of her government since the commencement of the war against France in 1792, must have greatly dispersed the dazzling appearance which the genius of her second Frederic had spread around her, yet she was deemed capable of maintaining her honour, and of procuring favorable terms of peace even from a superior enemy; instead of which, we have heard it declared, in less than twelve months after the commencement of the late war, that her very existence among the continental powers is to be considered as a proof of courtesy and forbearance. The causes of this rapid succession of disasters and disgrace must not be sought in a few persons, nor in temporary circumstances, but in the nature of the government itself, and in the army. We must look for a gradation in the decline of that vigour and energy, which had given to Prussia a rank among the powers of Europe, to which neither the extent of her dominions nor her population could intitle her. It is yet too early to expect a thoroughly impartial and satisfactory account of all the circumstances, which prepared and contributed to the necessity of submitting to the conditions of the peace of Tilsit; and in the mean time we attend with pleasure to such collections of facts as may, when sifted, afford some clue for an explanation of the late events.

On these grounds, the letters before us have more claim to our attention, than we should allow them as a literary production. It is not high praise to say that they are written with as much impartiality as we are now accustomed to expect, or perhaps with more, in the productions of the German press on political subjects. At any rate, they contain various melancholy truths, and are neither composed nor published to please a party; and the author, who is a Prussian, assures us that he has collected his materials on the spot. While he severely reprobates the conduct of the court of Berlin, he always speaks the language of a patriot and a loyal subject, who feels for the loss of national honor and for his king, and considers the progress of the French as both unjust and injurious to the welfare of Europe. Though intirely averse, also, to the influence of Great Britain on the continent, he decidedly controverts the rumours circulated by the French and their party, respecting the influence of English gold on those who supported the last war. His observations display the man of knowledge and sound judgment; yet they are often disgraced by a levity of style, which lessens our confidence in his statements and opinions. We also wish that he had more frequently

quently stated his authorities, particularly when he relates anecdotes of the principal persons at the court of Berlin, in order to enable us to distinguish authentic relations from mere reports.

The first four letters give a short account of the principles of the government of Frederic II. Of the reign of that great king the writer is, like almost all Prussians, a warm admirer; and he endeavours to persuade us that all the measures adopted by him were wise and salutary, as being best adapted to the peculiar circumstances of time and place: but he also admits, and indeed we think that it cannot be doubted, that the system of Frederic II. was unfit to last a considerable time; that during the latter years of his reign, it had already lost in a great measure its efficacy; and that its spirit alone, viz. energy and union of all departments in one centre, ought to have been preserved, while its form should have been judiciously altered according to the external and internal relations of the country. Altogether an opposite course, however, was pursued during the reign of the dissipated Frederic William II.; who, under the influence of women, ministers of pleasure, and fanatics, soon abandoned the reins of government to those who best understood how to impose on him. In the cabinet, a total change took place; the tried statesman and friend of Frederic, *Hertzberg*, lost his influence; and *Bischofswerder*, a Rosen-crucian, assumed his seat. In the various departments of the government, and in the provinces, different principles were adopted; the moral corruption, descending from the throne, was diffused through all classes of subjects: while the government exposed itself to disaffection and contempt, by an absurd attempt to preserve the antient orthodoxy of the church and people by severe restrictions and exclusions. The letter-writer observes on this subject:

‘ At the time of Frederic William’s death, Prussia presented an imposing aspect merely in some faint remains of the lustre which Frederic II. had shed round her by means of a dazzling exterior. Within, her main props were decayed. The treasure, on which the strength of the military force is founded, had not only been uselessly lavished, but a debt of 42 millions of dollars had been contracted; and the army was become thoroughly corrupt. Frederic persevered to the end of his days in the practice of raising none but nobles to the rank of officers, supposing that they alone possessed a sense of honour, and refinement of understanding; yet he encouraged the sciences by granting full liberty to the press; knowledge found easier access among the people of the *tiers état* than among the nobles; and the latter, proud of privileges which they had inherited but not deserved, abandoned themselves to dissipation, and cultivated neither the military art nor any branch of science. Thus the army was in 1778 already so much vitiated, that the king was constantly out of humour

humour at the irregularities which occurred under his eyes; and the reason of which he was unable to discover, because he understood not the times in which he lived. He concluded a peace from apprehension of being defeated and of surviving his glory. The reign of Frederic William increased the evil. The court set the example of all that may be called luxury, dissipation, and total neglect of decency, the capital joined, and the provinces soon followed; the officers, proud and arrogant, intent only on sensual pleasures, became the most ignorant persons in the nation; while sloth and vice, followed by enervation, rendered them unfit even for the usual exercises, and totally useless for war. The Generals degraded the army to a plaything; and they instructed the cavalry in such exercises as Spanish equestrians practise in order to amuse the public, by turning and wheeling like the infantry in a small space.'

Of the state of the public morals in Berlin and other large towns in the Prussian dominions, such a hideous picture is drawn in these letters, that, though we have heard much of the corruption of the Prussian capital from other quarters, and are sensible of the baleful influence of large garrisons, we cannot but think that the author has made use of too strong colours. Certainly he has committed the fault, which we often notice in travellers, of drawing a general conclusion respecting the state of morals in a town or country from the scenes which are witnessed in public places; and of giving credit to the boasting reports of votaries to sensual pleasure, who are so apt to represent all the world around them as like themselves, or as ready to minister to their desires. If Berlin were the modern Sybaris before the war, what must it be now, after a long visit from a French army?

The character of the present king is drawn, we believe, with great justice and candour. He possesses all the qualities which render a man respectable and amiable in private life, but few or none of those which are requisite for a throne, particularly in such critical times as the present. The author attributes this defect in a great measure to an inadequate education:

'Neglected both by father and mother, his education was left to a misanthrope, M. Benisch; whose aversion to juvenile mirth, and whose constant gloom, altered the prince's disposition, which was naturally mild and amiable, and made him reserved, embarrassed in the presence of others, and diffident of himself.

'Nothing but the most energetic measures can restore the nation: but the government acts like a tender sentimental surgeon in the cure of a cancer. Even the sound flesh must not be spared, in order to check the spreading evil; yet, when the knife is actually applied, and the patient cries out, immediately the operator throws away the instrument, puts soothing ointment on the wound, and covers it. The poison thus acts inwardly, and the whole body is infected.'

A similar

A similar want of firmness and self-confidence led to that system of neutrality by which Prussia confessed her weakness, and drew on herself the just contempt and hatred of all parties. There were two factions in the country, one wishing for war, the other for an alliance with France; the king, urged by both, took a middle course, and continued neutral.—We perfectly agree with the writer of these letters, that any conduct was better than a neutrality, chosen and maintained with so much weakness. The monarch is said not to have been blind to the declining state of his kingdom, but to have exclaimed, when he saw proofs of disorder, or impositions practised on his best intentions: “Why has God made me a king?”

This writer's account of the transactions between France and Prussia, concerning the cession of Anspach and the rupture with England, excites our indignation against that power which preyed on the weakness of her neighbour, and our pity for that which fell a victim to its own timidity. When at last the wishes of the queen, who, it is here asserted, now for the first time took a part in state-affairs, from a real sense of danger; when the general discontent of the people shewed itself in more frequent marks of contempt for the throne; and when a letter came from the Marquis *Lucchesini*, Prussian ambassador at Paris, in which he begged the king not to rely on the promises of Bonaparte;—when these circumstances at last almost forced the king to declare against France, the consequences of the vacillating conduct of the government appeared in those divisions among the courtiers and officers, which may be said to have led, at least in a great degree, to the disasters of Jena. Respecting that unfortunate day, these letters add some interesting details to the information which we have already received, if we may place perfect confidence in them. Much of the blame is thrown on the commander in chief, much on the jealousies of those who served under him; and some on the bad state of the troops. The Duke of Brunswick possessed not the confidence of his brother Generals, and neglected completely to inform himself of the movements of the enemy; while the latter were acquainted with every resolution that was taken in the military council at Weimar. A circumstance is added which we cannot believe, that the king had been too scrupulous to employ spies.—At Jena and Auerstadt, says the author, there was not an army, but several divisions acting without concert; every General followed his own plans.

The commanders of those strong places, which might have checked the progress of the enemy, but surrendered after little

or no resistance, are exposed to the deserved contempt or detestation of their fellow citizens; while a just tribute of praise is paid to the zeal and patriotism of the inhabitants of Silesia. So panic-struck was the government, however, after the first defeat, that the noble offers of the Silesians to form a defence of their own country seem to have been slighted.—Much has been said of the servile conduct of the inhabitants of Berlin, after the occupation of that capital by the French; and we are sorry to find the charge supported by undeniable facts. As a contrast, however, to the zeal with which some of the magistrates of Berlin endeavoured to exceed the wishes of their new masters, we find pleasure in noticing the dignified manner in which the members of the Royal Chamber at Glogau replied to a demand of the French General, *Bertrand*, to take the oath of allegiance to his master; “As our sovereign, the king of Prussia,” said they, “has not absolved us from the oath of allegiance which we have taken to him, you must be convinced that we cannot with good consciences take an oath contrary to our former; you yourself would despise our meanness, and consider us as unfit for our station. We will endeavour to obtain a livelihood in any other way than by becoming guilty of perjury.” General *Bertrand* felt the strength of the reply, and was satisfied with an assurance that they would do nothing to the injury of the French armies.

We learn at the end of the volume, with which we have thus endeavoured to make our readers acquainted, that a continuation of the Letters is promised, for the purpose of commenting on the events of the war since the beginning of this year; and we are assured that the author has been collecting his materials on the theatre of action. In this second volume, he designs also to correct those errors which he may discover in the first. He still cherished a hope that the honour and fortune of his country might be retrieved: but, alas, this hope has vanished, and the Prussian eagle will probably never soar again. In the darkness in which the opposite and scanty accounts of contending parties leave us, we shall receive with gratitude, though with due caution, the light that an eye-witness may throw on events in which we are interested not only as men but as patriots.

ART. XIV. *Traité Élémentaire de Physique, &c. i. e.* An Elementary Treatise on Physics. By the Abbé HAÛY 2 Vols. 8vo. pp. 870, with 12 Plates. Paris. 1806. Imported by De Boffe. Price 12s. sewed.

IT is a circumstance which has often provoked remark, that the compilation of elementary books in this country is generally consigned to inferior writers; while on the Continent of Europe, men the most eminent for science have not disdained to employ their talents in preparing such useful works. This difference arises, perhaps, from the inveterate character of our academical establishments; and from the total neglect which government has always shewn to the business of general education. Fortunately, however, the spirit of commercial activity, which animates this island, affords some antidote against that prevailing disposition to resist all attempts at improvement, which, were it allowed to operate in its full extent, would plunge us again in ignorance and barbarism. For the diffusion of liberal knowledge, we are now chiefly indebted to the wealth and enterprize of independent booksellers.

In Germany, almost every University continues to produce elementary treatises in each department of learning, which appear to possess very considerable merit. These *handbuchs*, or *manuals*, though designed by the professors for the immediate use of their students, exhibit the principles of science in a correct and compendious shape, and seem well calculated for promoting the instruction of the public at large. A judicious selection and abridged translation of such pieces might form an excellent *course of study*, and would, we think, prove a most acceptable addition to our stock of literature.

The French language, also, contains a variety of elementary works of science, remarkable for the taste and skill displayed in their composition: but the multiplied improvements made in every part of knowledge required, after an interval of suspension, a more liberal and extensive digest, suited to the new order of things, and subservient to the great system of education which Napoleon has ordained for the subjects of his populous empire. The treatise now before us is one of the first of the series undertaken at the command of that extraordinary man, whose genius and fortune have changed the face of Europe. The task has been executed in a manner not unworthy of the author of the *Traité de Minéralogie*; and when we reflect how rare it is to succeed in the composition of an elementary work, we may be inclined to refer the merit, however different in kind, to the same order at least as that

of original invention. The first edition of M. HAÜY's work, was prepared on a short notice, and the copies of it seem to have been very quickly dispersed. We do not regret that the obstruction of intercourse with the Continent has prevented us from noticing it till the second edition was actually received; since it is more deserving of our approbation, being throughout amended and greatly enlarged.

In the preliminary discourse, M. HAÜY particularly mentions the opportunity which republication has given him of explaining those interesting and important facts relative to the propagation of heat, which the beautiful experiments of Count *Rumford* and Professor Leslie have lately disclosed. His book is written with evident care, and not without some portion of elegance, and it delineates the various phænomena of nature in a very clear and pleasing form. With respect to the order of arrangement, we might find some fault: but we cannot help applauding the neatness, perspicuity, and precision which constantly shine forth in the details. If the author introduces hypotheses oftener than becomes the sobriety of inductive philosophy, he holds them with a loose hand, and seems only to sport with them for the entertainment of his readers. This object, indeed, he has always in view, and he discovers great address in the methods employed for attaining that end. Sometimes, he engages our attention by blending pertinent reflections; sometimes he creates interest by applying abstract principles to the exposition of familiar appearances; and at other times he enlivens his discourse by occasional digressions, and short historical notices. In the construction of these narratives, he shews the utmost candour in assigning discoveries to their proper authors, and every where evinces a disposition rather to bestow praise than to attach blame. In spite of the national jealousies, which have been so meanly excited, he renders justice to the merits of English philosophers, and uniformly treats our illustrious compatriot, Sir Isaac Newton, with a sort of idolatry. To the celebrated *La Place*, he expresses, in the courtly language of flattery, his obligations for the valuable hints and remarks suggested by him in the course of conversation. These contributions, however, we are not inclined to estimate thus highly. We respect the very superior endowments of that profound mathematician, and bear willing testimony to the variety and extent of his information: but nothing that we have yet seen is sufficient to persuade us that his acquaintance with metaphysics, and with the philosophy of chemistry, is in exact proportion to the skill and ingenuity which he has displayed in exploring the recesses of astronomical science. In one respect, M. HAÜY does not imitate

imitate his distinguished friend, who would consider the phenomena of the universe as the *necessary* result of the eternal and immutable constitution of things. The Abbé, in a tone more consonant to the dictates of sound philosophy, and better suited to his original profession and the office which he now holds of Honorary Canon in the metropolitan Church of Paris, marks those striking instances of design which bespeak the existence of a Supreme Intelligent Cause.

M. HAÜY begins his work with some excellent remarks on the divisions of natural science, and the most advantageous mode of prosecuting that important study. His ideas concerning the utility and the limits of theory are perfectly just:—but it is painful to observe that the true principles of inductive philosophy have been at no period better understood, and yet more generally disregarded, than at the present. The brilliant discoveries made in electricity, and more recently in Galvanism and chemistry, having attracted a crowd of amateurs, the flimsy hypotheses which have in consequence been engendered, during the infancy of these popular sciences, appear to have debauched the mind, and to have fatally diverted it from the strictness of geometrical reasoning.

The general properties of bodies are referred to Extension, Mobility, Impenetrability, and Divisibility. No substance is absolutely solid, but must contain vacuities or pores. This is well illustrated by the property of the *hydrophane*, a species of agate, which, on being immersed in water, absorbs about one eighth part of its weight, and becomes transparent. The insensible perspiration from the surface of the skin, first detected by the celebrated *Sanctorio*, likewise proves with what minute pores that integument is covered.—*Inertia* forms an essential character of matter, and the term is undoubtedly more correct than the compound expression *vis inertiae*, commonly used in England. It was employed by the ancients to denote that reluctance to motion and that inseparable tendency to rest, which, from inaccurate observation, they were induced to ascribe to bodies. *Kepler*, regarding it as a fact which had not been disputed for so many ages, saw that it manifestly implied an active principle, and for that reason he prefixed the word *vis*:—but, since Galileo discovered the true law of motion, the primary term has become most appropriate, and represents the mere passive condition of matter. To state simply the fact of that absolute indifference to change might appear enough; and the laboured attempts of *La Place* to explain the principle of it are not likely to afford much satisfaction.—*Impenetrability* belongs to matter, yet bodies are capable of having their bulk altered. This fact especially appears in chemical combinations,

combinations, where a contraction generally takes place. Thus copper fused with zinc forms brass, which is about one tenth part denser than the mean of its ingredients. The particles of matter are likewise capable of being separated from each other, and no limit is assigned to the degree of subdivision which can be attained. Mica splits into plates of surprising thinness; and the gold beater carries his art to an extent that almost passes belief: but the diffusion of odorous substances through the air demonstrates a minuteness of partition which no powers of calculation can reach.

Bodies and their component elements are connected by the forces of *attraction* and *repulsion*, of which the latter is exerted only at small distances; while the former seems to pervade, though with decreasing energy, the boundless regions of space. The extension of this principle, and the discovery of its law of action, form the solid basis of the Newtonian system of the universe. The general force of attraction is rightly denominated *gravity*, being only the *weight* of each particle affected, or its tendency to move towards the common centre. This statement leads to an explication of the descent of heavy bodies, and of the law of their accelerated motion near the surface of the earth, as discovered by Galileo. The transition is natural to the subject of specific gravity; and M. HÄÜY takes occasion to relate the history of Archimedes's invention, and to explain the use and improved construction of the hydrostatic balance. In illustration of the subject, he instances the air-bladder in fishes; remarking, however, after an observation of *Geoffroy*, that in certain families the stomach also performs the same function, and, by dilating or contracting its volume, enables them to mount or descend.

One of the nicest applications of the problem of specific gravity was to determine the unit in the new system of weights and measures lately established in France. M. HÄÜY relates the fundamental operations, notices the various precautions that were used, and describes at great length the nature and adaptation of the system thus erected. Yet we question whether it will ever realize the sanguine expectations of its projectors. Even in France its existence, we understand, is merely nominal: it has not found its way into the mercantile transactions of that country; and such is the sway of prejudice, where no jarring interests interfere, that, however desirable the event might be, we despair of seeing it become the common language of philosophers.

As a branch of general attraction, the author next proceeds to treat of the force that unites the integrant molecules of bodies, and takes an opportunity to explain the ideas of the celebrated

celebrated *La Place* concerning the mode of action which obtains in the phænomena of chemical affinity. We need not stop, however, to examine that gratuitous hypothesis, which appears clumsy and mechanical, and is obviously repugnant to all observation. The conclusions which *Berthollet*, guided by the sure light of experiment, has formed on that subject, are infinitely more valuable. Here we cannot avoid expressing our surprize that the sublime *theory of Boscovich*, the happiest improvement achieved in corpuscular philosophy since the time of Newton, should remain unknown or overlooked among such an ingenious people as the French. By considering all matter as only a collection of physical points endued with attractive or repulsive powers, that vary with a certain relation or *function* of the distance, the chief difficulties which embarrass the subject are removed, and our researches into the constitution and properties of bodies are greatly facilitated. It is only by cultivating this fine theory that we can ever hope to develop the balancing forces, and to explain the nice play of affinities which are the objects of Chemical Statics.

After having made a few remarks on the properties of solid bodies that seem to depend on affinity,—their hardness, elasticity, and ductility,—M. HAÜY enters on a province which is peculiarly his own, that of Crystallization; and he gives a neat abstract of the interesting observations and discoveries on which he has founded his arrangement of minerals. We shall barely trace the outlines of that celebrated theory.

Every crystal may, with a little dexterity, be decomposed, by splitting it in the direction of its natural joints. The *nucleus* thus extracted is constant for each distinct species of substance; that is, though its angles may differ widely, it always retains the same number of sides; and, where such variations occur, it will be found, by a new process of dissection, to contain within itself another nucleus exactly similar to the original type. The number of these *primitive forms*, as hitherto detected, amounts only to six; namely, the tetrahedron, the parallelepiped, the octahedron, the hexahedral prism, and two species of dodecahedrons, the one composed of equal and similar rhombs, and the other of two straight hexahedral pyramids united at their base. Of these six solids, only two are perfectly regular, the tetrahedron, and the hexahedral prism; all the rest of them vary in the measures of their angles, and in the proportions of their sides.

Were the subdivision of the primitive forms carried to its utmost term, we should arrive at what may be called the *integral molecules*; from which, as from salient points, the crystallizing power, by successive laminar additions, raises its superstructure.

perstructure. These accretions we may conceive to be made in receding layers, like the steps of stairs or courses of bricks; and it is evident that the angle of the slope will vary according to the relative breadth of the step, or the number of retiring courses compared with the tiers of ascent. This proportion of exterior gradation is termed the *law of decrements*, and, though considerably diversified, it seldom requires numbers greater than eight to express it; in other words, the parallel plates of accretion rarely exceed eight molecules in thickness, or suffer successive retreats beyond that measure. The decrements are consequently either simple or compound, and they may proceed indifferently from the edges or the angles of the nucleus, or from both at once. A multitude of different forms may thus arise out of very limited principles; and if we take into the account the variety of the original nucleus itself, we strive in vain to conceive the number of possible crystals thence derived by superstructure.

Of this elegant theory, the rudiments were first traced by the celebrated *Bergman*; but it was reserved for the ingenuity of HAÜY to follow up the investigation, and by the help of a skilful calculus, to deduce all the various modifications of external appearance from the same primitive form. The results thus obtained are in many cases remarkably happy. It would be rash, however, where so much assumption prevails, to regard such coincidences as establishing more than the mere probability of the theory of the geometrical structure of crystals. The desideratum still remains, to explain by what system of forces these corpuscular arrangements are produced. Regular crystals are constantly terminated by plane surfaces, and never shew the tendency to curved boundaries which we might expect from the law of continuity. The power of aggregation, therefore, does not vary by infinite shadings, but alters with the distance by sudden starts. Each distinct substance, it is highly probable, has its fixed and appropriate crystal; and all the various derivative or secondary forms seem to be occasioned merely by the influence of some disturbing cause, or by some slight alteration in the chemical or internal constitution of the body. Thus alum generally has octahedral crystals: but, with a small increase of its earthy basis, it crystalizes in cubes. Common salt, in a solution in water, forms cubic crystals; dissolved in urine, it deposits regular octahedrons. When the science of Crystallography is farther advanced, we shall be able perhaps to discover such minute variations in the constitution of bodies as at present escape the most delicate analysis.

Viewing all matter as upheld by the opposite powers of attraction

traction and repulsion, M. HAÜY refers the latter principle wholly to the fluid of heat, and treats of the modern doctrine of caloric with an extension proportioned to the importance of the subject. Our limits will not permit us to follow the discussion, and therefore we shall only make a few cursory remarks.—That species or modification of heat, which *Scheele* has termed *radiant*, presents certainly the most curious and difficult object of investigation. Very little, in any degree precise, was known respecting it, till the subject was explored by the sagacity of our countryman *Leslie*, whose beautiful and conclusive experiments will form an epoch in the history of science. With that profound inquirer, the present author indeed associates the ingenious Count *Rumford*; who, under very suspicious circumstances, has published results nearly similar: but we are confident that no person, who chuses to avow his sentiments, would hesitate, after what has passed, to assign the exclusive merit of those discoveries to Mr. *Leslie*. The priority of his claim is unquestionable; and Count *Rumford* has not attempted to deny or elude the statement which the Professor has given in a letter inserted in our Review for Oct. 1805, p. 223. That the Count appropriated the chief instrument of discovery,—Mr. *Leslie*'s differential thermometer,—is notorious; and after he had given this sample of address, it would require no ordinary portion of charity to believe that, amid such multiplied opportunities of information, he would scruple to adopt any hints for repeating the leading experiments of a rival.

Though the Abbé HAÜY, however, is too much of a courtier for the exercise of distributive justice, yet, in other respects, he fairly appreciates Mr. *Leslie*'s merits, and gives a very clear view of the more popular parts at least of his celebrated work on Heat. Yet he does not adopt the theory proposed by that philosopher, and is rather inclined to rest satisfied with some vague notions of a radiating caloric fluid, like that of light. The objections which he urges seem not to have great weight; and evidently betray an imperfect comprehension of the Professor's arguments. We have no right to assume that heat can be transmitted through a perfect vacuum. On the contrary; the power of communication, in the receiver of an air-pump, has been shewn to diminish regularly as the exhaustion proceeds. Mr. *Leslie* has likewise proved that what we call radiant heat is incapable of passing, not only through solids, but through water and other liquid substances; in short, that the elastic fluids are the only media for its propagation;—and since these fluids, it is ascertained, do not convey such heat by actual transfer, the only alternative which appears to be left is to admit with him that they perform their function by

means of a certain pulsatory energy analogous to that by which the impressions of sound are transmitted. This ingenious theory needs only some illustration; and we hope that its philosophic author, when he returns to the charge, will not disdain to give it a more popular shape, or neglect to confirm it by farther experiments.

Another circumstance manifests that M. HAÜY had not studied with due attention the work now mentioned; for he regards the law of cooling bodies, first pointed out by Newton, as accurately established: but Mr. Leslie has demonstrated its incorrectness, in one of the most ingenious and elaborate parts of his Inquiry, in which he analyses the several sources of the dissipation of heat. The rate of cooling is not exactly as the difference of temperature, but follows a higher ratio; insomuch that, with an elevation of temperature equal to the interval between boiling and freezing water, a metallic vessel cools nearly twice as fast as, and a glass vessel three times faster than the Newtonian law would indicate. The mention of this law was perhaps made by M. HAÜY for the purpose of relating the method lately used by *Biot* for determining, from experiment and calculation, the higher degrees of heat, by the help of an iron-bar, one end of which is inserted in the fire while the rest is left exposed. This scheme, however, is by no means new. It was proposed many years ago by *Lambert*, one of the most ingenious and original philosophers on the Continent, and some of the results are published in his *Pyrometria*.

We are obliged to pass over the sections which treat of specific heat,—the calorimeter,—the conversion of solids into liquids, and of liquids into elastic fluids,—and shall barely notice what is advanced concerning the relation of heat to the gases and diffusible vapours. *Gay Lussac* and *Dalton* maintain that all the elastic fluids expand equally by the action of heat. This opinion is not very far from the truth: but more delicate experiments indicate that a sensible difference subsists among them, and therefore overturn the general principle which Mr. Dalton seeks to establish. Nor are the speculations of that ingenious person better founded respecting the combination of gases and their connection with vapours. We have not space for entering on the discussion at this time: but suffice it to say that he not only indulges in loose conjectural reasonings, but that little precision of result can be expected from the rude mode of conducting his experiments. Mr. Dalton's main positions are indeed untenable. It is not true that the gases intermingle without changing their constitution; and the union of vapour with atmospheric air is always attended by a visible augmentation of volume. The notions of that philosopher appear,

appear, in many respects, better suited to the age of *Descartes* than to the present day. We are, therefore, surprized to find *La Place* indirectly lending them his support, by attempting to modify the hypothesis of Dalton and *De Luc* relative to the cause of evaporation. That water is dissolved in air by a chemical process has been clearly proved by the sagacious *Berthollet*; and were it judged necessary, we might adduce other arguments which appear to be irrefragable. This theory, suggested by *Musschenbroeck*, and afterward improved by *Leroi*, is also recommended by its elegant simplicity, and its nice application to the phænomena of nature.

Water, next to heat or fire, performs the most important functions. Like other liquids, it appears not to be capable of compression: but, from its power of transmitting sound, M. HAÜY justly infers that it is really compressible, *though in a degree so extremely small as to have hitherto escaped observation*. This assertion, we confess, surprises us; for the Abbé should have known that the question was completely decided, nearly 50 years ago, by Mr. Canton, who found that water suffers from pressure a condensation about 25,000 times less than air does under like circumstances;—and it ought not to have escaped him, that the same result was afterward obtained by Professor *Zimmerman* of Brunswick, from experiments conducted on a grand scale.

The moisture that exists in the atmosphere is the object of Hygrometry. It is commonly measured by the alterations produced on substances which are disposed to attract it. Whalebone and the human hair have been employed for that purpose by *De Luc* and *Saussure*; and M. HAÜY describes at great length the construction and application of their hygrometers. These instruments, however, and others of that kind, must be deemed very imperfect attempts; and the only hygrometer, in our estimation, that is grounded on true principles, is the one which was invented by Mr. Leslie. Having demonstrated that the degree of cold induced by evaporation is accurately proportioned to the dryness or the dissolving power of the air, this philosopher very happily employed his differential thermometer for measuring with the utmost delicacy that depression of temperature. The instrument thus formed is elegant, extremely commodious, and, which is of infinite consequence, it invariably speaks the same language.

Capillary action, and its dependant phænomena, are treated by M. HAÜY with ample detail: but his main effort seems directed to explain the laborious investigations which *La Place* has lately given relative to that difficult subject. * It may be

* See P. 483 of this Appendix.

found, however, that the advantage is more specious than real, which can arise from the application of an intricate calculus to such vague and slender data. Supposing the cavity at the top of the fluid column to be the portion of a sphere, we might derive the law of ascent in capillary tubes by easier means. On the other hand, mercury has its upper surface convex, and suffers a depression in narrow bores. M. HAÜY indeed disputes the fact, and alleges the observation of *Lavoisier* and *La Place*, that, by long and frequent boiling, the top of the mercurial column gradually flattens, and at last becomes concave. We know from experience, however, that they were deceived in attempting to carry the process too far; since by continued ebullition the mercury suffers a slight oxydation, and lines the inside of the tube with a yellowish film which overcomes its ordinary cohesion.—The most instructive dissertation on capillary tubes, that we have seen, is one which is reported to have been written also by Mr. Leslie, printed in the *Philosophical Magazine* about the year 1803, but compressed in that author's manner, and too concise perhaps and too abstract for general reception.

We have not room to notice the other properties of water, and the forces which it developes in its passage to ice and steam. Air performs a part not less important in the economy of nature: on it depend the pump, the syphon, and the barometer: which instrument not only marks the pressure of the atmosphere, but serves to measure the height of mountains. The grand phænomena of meteorology are all produced by the modifications of that element; and one of the most curious inventions made in our own times is the art of traversing in balloons the lofty regions of the air. That fluid is also the vehicle of sound; and M. HAÜY explains very fully its mode of propagation, and discusses with equal ability the delicate and complex theory of music.

Electricity forms a most interesting section. The author not only delivers the general principles, but illustrates them with a series of choice and amusing experiments. He appears to be much attached to the ingenious theory of *Æpinus*: but we do not deem him fortunate in combining with it the supposition of two opposite fluids. In truth, the existence of any fluid of electricity is mere assumption, and tends in no respect to assist the explication of the phænomena. The fancy is bewildered in pursuing the motions of an unconfined fluid.

Galvanism, which has acquired such importance since the remarkable discovery of the Voltaic pile, is a most singular branch of electricity, created only within these few years. M. HAÜY gives a very neat view of its actual state, with the dif-

ferent hypotheses framed to explain the curious facts which it contains. Those lately noticed by *Erman* are the more valuable, because they seem to mark the limits and gradations of electrical influence:—but the recent experiments of our ingenious countryman, Mr. Davy, have disclosed a new train of phænomena, calculated greatly to extend our ideas of Galvanism, and of its agency in chemical analysis*.

Magnetism deservedly occupies a prominent station in the treatise before us. *Coulomb* has ascertained by the aid of his exquisite balance, that both the magnetic and electric forces obey the great law of gravitation, being inversely proportional to the squares of the distances. The vibrations of the needle shew the intensity of the power by which it is directed. This power evidently resides in the mass of our globe, for it betrays no sensible diminution at the greatest height which aeronauts have reached. From two distant observations, M. *Biot* has computed that the magnetic equator makes an angle of about 11° with the equinoctial line, and crosses it beyond the Gallipago Isles in the Pacific Ocean. This excellent geometer has also proved the magnetic poles to be indefinitely near each other, and situated in the centre of the earth. By applying the same beautiful principle of torsion, *Coulomb* has lately discovered that almost every kind of substance is susceptible of the magnetic influence; and that it exists in gold, silver, copper, lead, tin, glass, chalk, animal bones, and different sorts of wood. This unexpected effect is owing most probably to the action of some extremely minute particles of iron disseminated through those bodies; from which by no process can it ever be completely separated. The magnetism observed in nickel and cobalt appears to be derived from the same source.

The last and most elaborate section of the work is devoted to the science of Optics. The copious materials here presented invite criticism: but we have already trespassed so much on the patience of our readers, that we shall conclude this article with a few detached observations.—Though well versant in the history of discovery, M. HAÜY seems to follow the views and speculations of Newton more closely than our improved knowledge of the facts might perhaps warrant. That illustrious philosopher, at times misled by his experiments, could not always resist the illusion of fanciful and mysterious analogies. We allude, in particular, to his harmonic division of the solar spectrum, and to his visionary hypothesis concerning the fits of easy transmission of the rays of light.—On the different re-

* See our Review for September, published with this Appendix, p. 4.

fractive powers of elastic fluids, some interesting experiments were lately made by *Biot* and *Arrago*, who have ascertained that hydrogen gas refracts six times more than common air. That buoyant gas is thus in every circumstance widely separated from the rest: its tenuity, its capacity for heat, its power of conducting that element, and the energy which it exerts on the rays of the light,—all eminently distinguish it.

Sir Isaac Newton, by a happy conjecture, inferred, from its high refractive power, that the diamond belongs to the class of inflammable substances. M. *Biot* attempts to carry the idea still farther, and proposes to employ the action of bodies on light as a refined instrument of analysis. Assuming the refractive power of a compound to be the mean result of the powers possessed by its constituent parts, on this conjectural basis he founds his calculations. The supposition, however, is contradicted by the uniform language of experiment. Substances lose their distinctive properties in composition, and the changes thence arising are various and undetermined. Indeed, we might as well pretend to discover the constitution of a body from the mere knowledge of the specific gravity of its elements. The nature of the connection which subsists between light and caloric has long engaged the attention, and divided the opinions, of chemical philosophers. *Scheele*, in a general way, pointed out the more obvious distinctions: but the late experiments of Dr. Herschel have opened a wider field, and have led him to form conclusions that seem at variance with the best established facts. Those inferences were opposed, with some warmth, by Mr. Leslie, in one of our periodical publications; who pursued a similar train of investigation, with much greater nicety and apparent caution, by means of his differential thermometer, and the modification of it termed the *photometer*, which M. HAÜY likewise describes. He found that the heat of the several coloured spaces, which compose the prismatic spectrum, is proportioned to the square of their distance from the extremity of the most refrangible rays; insomuch that the red rays have 16 times more power in causing heat than the violet rays. This determination differs widely from that which was given by Dr. Herschel, and approaches nearer to the relative measure assigned, so far back as 1775, by the Abbé *Rochon*; with whose observations neither of these gentlemen appears to have been acquainted. Mr. Leslie, however, maintains that, with due precaution, no heat whatever is perceived beyond the extreme limit of the red rays; and therefore he contends that the opinion which our celebrated astronomer has formed concerning the existence of invisible caloric rays is entirely devoid of foundation. This senti-
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ment is, after some discussion, embraced by the Abbé HAÛY ; and we have reason to suspect, from all that transpires, that the credit attached to the experiments of Dr. Herschel is rapidly declining, both abroad and at home. When this ingenious but speculative observer maintains, in despite of uniform testimony, that radiant heat is capable of being *refracted*, we may be fairly excused for withholding our implicit assent to others of his statements. The curious experiments of *Ritter*, and *Wollaston*, if accurately considered, will not be found to countenance the opinions which they have been sometimes adduced to support.

ART. XV. *Histoire des Végétaux, &c. i. e. A History of the Vegetables collected in the Southern Isles of Africa*. By AUBERT AUBERT DU PETIT-THOUARS. Part First, containing the Descriptions of those Plants which form new Genera, or complete the old. No. 1. Embellished with six coloured Plates. 4to. pp. 12. Paris. 1806. Imported by De Boffe. Price 15s. sewed.

INCITED by an eager desire to visit distant countries, M. DU PETIT-THOUARS embarked on the 2d of October 1792, for the Isle of France. On his way thither, he passed five days on the desert island of Tristan d'Acunha and fifteen at the Cape of Good Hope. The Isles of France and Bourbon he traversed more leisurely, in all directions, and he made a six month's tour over a limited portion of Madagascar. In the beginning of September 1802, he returned to France.

‘ More fortunate, (says he) than *Commerson*, and all those whom he enumerates among botanical martyrs, I bring along with me into my native country the fruit of ten years of excursions and fatigues, namely, an herbal of about 2000 plants, and 600 drawings of the most remarkable objects, accompanied with suitable descriptions ; all the requisite materials, in short, of the Flora of those countries which I lately inhabited, and it now only remains that I reduce their results into the form of a regular publication.’

The present Fasciculus is intended to serve as a prospectus and specimen of the whole : but the remaining twelve will contain at least four sheets of letter-press and ten plates each. The work is designed to comprize an enumeration of the plants observed, with the descriptions, synonyms, and figures, their known properties and uses, and an elementary course of Botany, adapted to these African colonies, and to all other countries similarly situated. The author very properly declines all pretensions to the exhibition of a complete catalogue of the vegetation of the islands which he visited. ‘ The environs

of Paris,' he observes, 'have been carefully explored during a century and a half, by our most able botanists; and yet, according to the remark of M. *de Saint-Pierre*, Flora has not condescended to shew them the bottom of her basket; since plants are every day discovered which eluded their search.'—With respect to Madagascar, whose vegetable stores are so abundant and so diversified, he professes to exhibit only an imperfect sample.

Some detached dissertations, originally designed to be incorporated in the Flora, will be published under the title of *Botanical Miscellanies*. The historical details of the voyage and journies, the observations which they suggested, and the description of Tristan d'Acunha, will also form the subject of a separate performance; though all the parts will be connected under the general title of 'a Voyage to the Southern Isles of Africa.'

By referring our readers to Dr. *Corréa de Serra's* exposition of the orange-tree family, inserted in the 5th volume of the *Linnean Transactions*, we shall enable them to obtain a more distinct notion of the author's mode of discussing the genera, than by stating it in our own language. The plates are rather sketches than complete figures, but well calculated to give a faithful outline, and the true expression of the plant.—The first fasciculus contains representations of *Didymeles*, *Ptelidium*, *Hecatea*, *Dicoryphus*, *Bonamia*, and *Calypso*. The parts of fructification are rendered with great distinctness. So far, indeed, as we may be allowed to judge from a first specimen, we are disposed to augur very favourably of the undertaking; and we shall at present suspend our report by expressing a wish that works of a similar nature were more frequently executed in our own country.

ART. XVI. *Œuvres Posthumes, &c. i. e.* The Posthumous Works of MARMONTEL, Historiographer of France, and perpetual Secretary of the French Academy. Consisting of Miscellanies. Printed from the Author's MSS. 12mo. Paris. 1806. Imported by De Boffe. Price 5s.

As the gleanings of celebrated writers, collected in posthumous publications, often disappoint expectation, we confess that we entered on the perusal of this volume of the works of MARMONTEL, with some apprehension of finding them unequal to those charming productions of his genius which he himself gave to the world: but we soon found that our suspicion excited a false alarm, and that MARMONTEL was not disgraced

graced by any indiscreet zeal of his editor. The *Contes Moraux*, or Moral Tales, which occupy the greatest part of this little volume, discover the same genius and display the same attraction which distinguished the preceding Tales of this eminent writer; and they who possess his former works of fancy and instruction will gladly receive this supplemental volume.

In the first tale, intitled *Le Petit Voyage*, or the Excursion, the author introduces a discussion of those wild theoretical doctrines which were current during the French Revolution; and he shews that the principles, on which civil government and social order are established, accord with the instincts of nature and the dictates of sound philosophy. To his countrymen, we hope that the lessons here inculcated will be of use; and the easy and natural manner in which they are delivered adapts them for general perusal. Instead of an argument for wild liberty, equality, and the destruction of ranks, which may flatter revolutionary innovators, M. MARMONTEL exposes the pernicious maxims broached at the Revolution, and endeavours to bring the French people to entertain practicable notions of liberty and government. He even contends for the policy of maintaining the privileges of birth in a state; and he says that 'an hereditary nobility was and always will be the best money which has been invented, provided that, appropriated to public virtue, it forms the reward of eminent merit, and the pay of the hero.' They who attempt to render the people discontented, by raising hopes of amelioration in their condition, to the exclusion of care and industry, are reprobated as dangerous political deceivers; and he calls the reader to consider that a state of society, however perfectly constituted, can no more than a state of nature exclude all evils.

The importance of the subjects discussed in this piece, (which is divided into five parts,) and the clear light in which they are placed, render the whole dialogue peculiarly interesting. Are we to suppose, from this publication, that the French are become sensible of their revolutionary errors?

The second tale, *Plato in Sicily*, divided into seven parts, is more entertaining, and more in the style of the author's former *Contes*. Here the Athenian sage is represented as making the tour of the island of Sicily, in the time of Dionysius the tyrant of Syracuse, and his first rencontre is with *Damon* at the tomb of *Pythias*. The well known story of these 'heroes of friendship,' as they are here called, is most affectingly related; and the additions which it receives from the genius of MARMONTEL increase the interest and improve the moral. — Plato, who is termed by the Sicilians the 'physician of the mind,' in each

each of his subsequent promenades, meets with affecting incidents, and inculcates the purest sentiments of virtue and religion.

Of the remainder of the volume we have not much to say. It consist of letters from MARMONTEL to *Voltaire*, and to and from Frederic the Great; from the Count *de Cruz* and Baron *Vansvieter* to MARMONTEL; and of his *Eloge*, delivered by M. l'Abbé *Morellet* at the National Institute: which we expect to meet again, in the Memoirs of that body. The letter of Count *de Cruz*, written from Madrid, contains an amusing account of Spain: but the other epistles afford nothing remarkable.

ART. XVII. *Essai sur la Vie, &c. i. e.* An Essay on the Life of the Great Condé. By LOUIS-JOSEPH DE BOURBON-CONDÉ, his fourth Descendant. 8vo. pp. 362. Paris. 1806. Imported by De Boffe. Price 9s. sewed.

NO period in the history of France is more familiar to general readers than that of the Fronde, nor is any personage who figured in it better known than the illustrious subject of this publication. The voluminous documents, which we possess relative to that time, are full of particulars of the conduct and exploits of the great Condé; and the pious regard of his descendant could not hope to disclose any new facts to us, with respect to his illustrious ancestor. Indeed, many striking traits, and many important incidents and transactions, preserved in other works, are here passed over: but the more material are rendered with fidelity, and narrated in a neat and pleasing manner. The accounts of the Prince's military achievements bespeak laudable pains on the part of the writer; they could only have been penned by a master of the art of war; and they have also the merit of including much in a small compass. This is eminently the case with regard to that part of the work which states the actions of the Prince, while he was in the service of Spain against his native country; his embarrassments in this situation have never been so well described; nor can we sufficiently praise the compendious manner in which the whole is detailed.

We are informed that the great Condé was in his life-time requested to write his own memoirs,—a practice very usual in his days,—and that his nephew, the Prince of Conti, offered to be his amanuensis, but that the modesty of the hero made him decline the undertaking.

The authenticity of the present work is said to be beyond all doubt; reference is made to a person who will produce
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an autograph copy, wholly in the writing of the author, and another corrected with his own hand; and also parts of his correspondence in the same character, with remarks in the hand-writing of Louis XV. Though the general merit of this performance be very considerable, passages occur in it which would scarcely have escaped the pen of a professed man of letters; and if this circumstance affords a presumption in favour of its genuineness, we must add at the same time that we meet with some expressions which do not well become the lips of a pious descendant of the illustrious hero:—but the work, by whomsoever composed, relies not on accessory considerations; it has sufficient merit in itself to insure a favourable reception.

Every reader of modern history is well informed of the particulars of the battle of Rocroi, and the circumstances connected with it. The relation of them has occupied the best pens, but they never, we believe, have been more luminously reported than in the volume before us. The detail is a model of this species of narrative, and more interesting matter alone prevents us from transcribing it. The Prince (then Duc *d'Enghien*), was only twenty-one years old; and the Maréchal *d'Hôpital*, an experienced commander, employed under him in order to act as his Mentor, opposed his design: but the youthful hero was not to be diverted from his purpose. The battle cost the French only 2000 men, while the Spaniards lost 16,000, 21 pieces of cannon, 300 standards, and a great number of officers, among whom fell the brave Count *de Fuentes*. One of the happiest letters of *Voiture* was addressed to the young Prince on occasion of this grand exploit.

When, two years afterward, the Duc *d'Enghien* returned to court covered with laurels, the use which he made of his ascendancy 'was to promote with zeal the interest of his friends; his high occupations did not prevent him from diving into their minds, in order to learn their most secret inclinations, to favour such as were worthy, and to make fortune lend her assistance to the greatest charm of life.' It is also stated that, a reciprocal passion having existed between the Comte *de Chabot* and Madame *de Rohan*, but difficulties having opposed their union, the path was smoothed by the Duc *d'Enghien*, who procured for his friend the dignity of a duke and a peer; and that, the Chancellor *Seguier* having resented the clandestine marriage of his daughter the Marchioness *de Coislin* with M. *de Laval*, the hero of Rocroi employed his good offices to reconcile the family, and succeeded.

'At the celebrated battle of Norlinden, the young Duke took from the enemy almost all their artillery, and 40 standards. Many officers

of distinction fell; *Turenne* and *Grammont* were slightly wounded; the Duke had two horses killed under him and three wounded, received a violent contusion on his thigh and a wound in his elbow from a pistol ball, and more than twenty balls passed through his clothes: but his courage, his fortune, and his genius triumphed over the pain, the resistance, the obstacles, and the dangers with which he had to struggle. Overcome at last by the fatigues of the campaign, he fell ill; his malady became serious; his life was declared in danger; and the consternation was general in the army, and among the people. The Queen and the Prince his father sent to him the most able physicians of the kingdom; and their art, the good constitution of their patient, and his happy destiny, which reserved him for many future laurels, restored him to the wishes of the public. He departed for Paris, and was more affected by the tears of joy which he perceived to be shed by those around him, than by the enthusiastic acclamations which accompanied them.'

Our occupations will not permit us to follow the Prince through the exploits which signalized the early part of his career; nor to observe on the disgusting narrative of cabals and intrigues, which drove the hero from the path of loyalty and duty to join the standard of the enemies of his king. The step, however unpardonable, was more occasioned by the injustice of the Queen, the practices of *Mazarin*, and the spirit of the times, than by any defect in the judgment and principles of the ill-treated Prince. The consideration in which he was held is shewn by the circumstances, that, while he was a fugitive from his country, and serving in the armies of Spain, he had envoys in almost all the courts of Europe, who were received in the same manner with those of electors and other princes who were not sovereigns; that Spain required no other documents than his certificates, for the money advanced to his troops; and that, when Charles II. sought an asylum in the Low Countries, *Condé* obliged the Spaniards to treat that monarch with all the respect due to his rank. The Prince was offered, it is said, the supreme command of the Spanish army, but the appointment was not effected because he would not take the oath of allegiance to the King of Spain; and when in the same situation the crown of Poland was offered to him, he would not accept of it without the consent of his liege sovereign:—facts which seem to warrant the observation, that this great General rebelled against Anne of Austria and *Mazarin*, rather than against his lawful king.

The treaty of the *Pyrenées* restored to his country its first and most illustrious subject; and during the famed conferences in the Isle of Pheasants, the interest of the Prince scarcely engaged less attention in Europe than that of sovereigns. It did not escape Don Louis that the glory of his master was concerned

cerned in supporting this celebrated man; the resistance and address of *Mazarin* were vain; and the re-establishment of the Prince in all his honors, estates, offices, titles, and governments, was required and obtained. It was also agreed that he should receive a million of crowns from Spain.—The histories of the time record the honors paid to him during his progress to Provence, and the reception which he experienced from the king and from the cardinal.

On the death of *Mazarin*, *Condé* was desired by his friends to court the royal favour, with the view of succeeding to the place of that powerful minister: but he disdained the arts by which ascendancy in cabinets is obtained; he knew how to possess himself of power, but was a stranger to the practices which insure the smiles of princes. He is said to have been the first to whom Louis XIV. communicated his design of governing by himself, in which resolution the Prince made every effort to confirm him. The counsels which the Prince imparted and the services which he rendered to his royal master, in the invasion of Holland, and in the wars which were the result of that most wanton and unjust measure, down to the period of his retirement from the army, are among the parts of modern history best known. Never had a king a more zealous, faithful, and able subject; a fact of which Louis appears to have been fully sensible, as appears by the compliments which he paid him amid those marks of reserve which, on account of the defection of his early days, he ever manifested.

‘ In the first encampment in the expedition against Holland, Louis ordered the most splendid pavilion to be fitted up for the Prince. The latter, in astonishment, went and complained of it to the King; who replied that it was done by his orders, that he regarded him as his General, and that it was his will that he should enjoy all the distinction which belonged to the character. Louis XIV., without being a genius, had discernment sufficient to found his glory on rendering effective the talents which his reign had produced.’

During the same war, the great *Condé* came to Versailles to pay his respects at court: and when Louis advanced to meet him at the top of the great stairs, the Prince, who ascended the steps with difficulty, apologized to his Majesty: the latter made the well-known reply; “Cousin, do not hurry yourself; when a person is so loaded with laurels as you are, it is no wonder that he moves with difficulty.” When in 1678 he requested leave to retire, the king answered, “Cousin, I consent: but it will be with regret that I shall see myself deprived of the counsels of the greatest man in my kingdom.”

Respecting the retirement of the Prince, various comments were made at the time : alluding to which, the present author adds ;

‘ Let us forget for a moment the chimera of grandeur, and let us cast our eyes on the course of human life, in which we shall discover the cause of this resolution. At a certain age, experience removes the bandage which has hitherto prevented us from seeing reality ; this is done by degrees ; the illusion does not vanish all at once, but grows weaker, and at length wholly disappears. Fatigued by a vain chace after good, through tortuous paths, strewed with both thorns and flowers, along which the impulse of example and the fever of the passions hurry our steps, we pause ; and soon we recall to our recollection a strait and even path, not before tried, that of repose : we seek it, find it, follow it, and attain our object. Such is the usual progress of human life ; and the habit of achieving great things does not make us cease to be men. At the age of 58 years, bending under his laurels, satiated with success, and grown old in glory, the Prince saw himself compelled to pay to nature the tribute which she claimed as her right ; and which was more a debt on his part than on that of most others, on account of the brilliant use which he had made of her gifts.’

Numerous instances of magnanimity, generosity, disinterestedness, and sensibility, displayed by this illustrious warrior, give interest to the pages before us : but we are not tempted particularly to advert to them, because they occur in the histories and memoirs of the period. His intreaties in favour of the oppressed inhabitants of the conquered provinces of Holland evince not less his wisdom than his compassionate feelings. In favour of his application, he urged the policy of engaging the good-will of these distressed people : but the answer of *Leuvois* was, “ we have more need of their money than of their favourable regards.” a sentiment worthy of the brutal persecutor who advised the repeal of the edict of Nantes, and the dragooning of *the Reformed* out of their religion.

‘ Retired to Chantilly, which nature seems to have destined for the retreat of a great man, he undertook to improve and embellish it. All the changes which he made, and all the works which he formed, bear the stamp of his genius ; nothing trivial ever occurred to his mind, and nothing suited it that did not bear a noble and great character. The society which he collected around him proved the elevation of his soul ; and Chantilly became the resort of all who were illustrious in every line, generals, magistrates, negociators, men of letters, and artists. The Prince regarded nothing as below him but mediocrity. Eminent himself in more pursuits than one, and informed on a variety of subjects, the hero was seen to converse with *Créquy*, *Luxembourg*, or *Chamilly* ; the statesman, with *d’Estrade*, *Barillon*, or *Polignac* ; the prince, well versed in the laws, with *Boncherat* or *Lamoignon* ; the connoisseur, with *Maniard*, *Le Nôtre*, or *Coisevox* ;

Coisvov; the eloquent man, with *Bossuet* and *Bourdaloue*; the philosopher, with *la Bruyere* and *la Rochefoucauld*; the man of letters, with *Boileau* and *Racine*, *Madame Scudéry*, and *Madame la Fayette*, and many other persons of talents and merit.—*Molière*, a great favourite of the Prince, was dead.’—

‘The charm of this society did not cause the Prince to neglect the calls of beneficence. The unfortunate approached him with confidence, and retired content; he did not wait for the entreaties of the indigent, but searched for them in order to relieve them; and the pleasure of rendering others happy was more valued by him than all the brilliancy of his glory.’—

‘In the society of Chantilly, religion was often the subject of discussion. *Condé* submitted his faith to the test of reason, and sought the aid of philosophy to dissipate his doubts. Though he had risen superior to superstitious prejudices, in his public character he ever paid them homage. Surrounded by philosophers who were little confirmed in the faith, he commanded public prayers for the success of his arms; and by this appearance of devotion he engaged the good wishes of the catholics of the conquered Dutch provinces.’

It is admitted, however, by the author, that the prayers of the heretics at this time prevailed over those of the orthodox. He farther remarks

‘That there is a period in life, at which reason and more frequently our infirmities apprize us of our approaching end; and the desire of existence, the horror of annihilation, the daring fertility of the imagination, transport our ideas beyond the scene which we feel that we are soon to quit. Religious ideas, strongly impressed in youth on our tender organs, but extinguished by the passions in proportion as they are allowed to gain strength, again revive as the same organs begin to grow feeble. The Prince, who had reached the age of 64, had lived in the neglect of all the duties of religion: but this remissness had no other basis than his doubts. The enemy of open impiety not less than of superstition, he had marched all his life as it were in a middle course between religion and incredulity: but the conversion of the Princess Palatine, the edifying death of the Prince of *Conti*, and above all that of his sister the Duchesse of *Longueville*, had more weight with him than the reflections and discussions of forty years.—This conversion of the Prince, however, caused no change in his mode of life.’

On some occasions, the present writer subjects himself to the charge of bigotry: but the following reflections, which close his account of the Prince’s conversion, are altogether in another spirit. He asks

‘Whether the morality of fine minds be not that of the gospel? What interest can we have in finding a great difference between virtuous men? Do not religion and true philosophy equally seek the greatest good of man? Why investigate causes, when the effects are praise-worthy? Patience under evils, resignation under sufferings, have they not the same merit in our eyes? Do not gentle and pure

manners equally characterize the true philosopher, and the true christian? *Condé* learned to be both the one and the other; he did not confine his regret for past errors to his oratory; but the alms, which he distributed in the provinces that war had laid waste, distinguished his conversion nearly as much as his exploits had signalized the period of his errors. Such were the fruits of the Great *Condé's* conversion.'

A very pathetic account of the last scenes of this illustrious man, in which he supported the character of his past life, is followed by an extremely able summary of his military achievements and public services, and brings us to the close of this work. Latin letters, 'addressed by the Prince when a school-boy to his father, a paper on the rank of the French Princes of the Blood, and the eloquent funeral oration of *Bossuet* on the death of the hero, form a kind of supplement to the volume.

We recommend this publication to young men, who are warranted by their merit or their connections in looking up to advancement in the career of arms:—but, by this specification, we do not mean to intimate that it is not well adapted to engage and instruct all classes of readers.

ART. XVIII. *Mémoires du Comte JOSEPH DE PUISAYE, &c. i. e.* Memoirs of Count JOSEPH DE PUISAYE, Lieutenant-General; which contain a History of the French Royalist Party during the late Revolution. Vols. 3 and 4. 8vo. Boards. Budd, London.

WE have here the third and fourth volumes of the Memoirs of an individual whose public career was limited to a few years, and yet the writer coolly talks of the future volumes of the same work! In the name of common sense, what right has M. DE PUISAYE to bespeak so considerable a portion of general attention? Indeed, he has already made a claim to a far larger share of it than was in any way his due. Why is the work thus protracted so much beyond all reasonable bounds? We complained of this extension in the former parts, and mentioned the suspicions which that mode of proceeding must raise in our minds: yet the episodes in the pages before us are rather more numerous than in those which preceded them, and serve very much to strengthen unfavourable conclusions with respect to the author, who is the advocate of his own cause. Will it not be inferred that the narrative is designedly interrupted, and that the writer is afraid to come to the point?—To a few of the more curious facts which are here presented to us, we shall advert; leaving those who may have a taste for common-place reflections, and such incidents as bear

bear no relation to general history, to consult the production itself. After having toiled through four volumes, we do not find the matter in dispute to be yet sufficiently elucidated to enable us to form any judgment respecting it. If the author has a tale to relate which will bear the light, we can only say that his manner of detailing it is most unfortunate, since it is precisely that which would be adopted by a man who wished to disguise the truth.

It is here contended that France, during the whole course of the revolution, was never for a moment a republican state; that *Robespierre* was all the while aiming at absolute power; that the monster *Marat* was constantly demanding a dictator; and that the savage *Danton* professed to act for Louis XVII.—With all deference to the author, this is, we apprehend, to confound the secret designs of the leaders of a state with its civil constitution. According to such reasoning, a republic *never* existed, and Athens and Rome were at no period free commonwealths. He who can set up paradoxes so extravagant, and render them plausible, will have the credit of being able to confound facts, and to draw such conclusions from them as best suit his purposes. Is M. DE P. prepared to state that the French arms owed no part of their success to republican enthusiasm, and that the councils and forces of France made no progress in the scheme of republicanizing Europe? If he can persuade readers of this fact, he will find it no difficult matter to cause it to be believed, whatever the reality may have been, that he, M. DE PUISAYE, in all the transactions of Brittany, acted an able, wise, and ingenuous part.

At the time of the arrival of M. DE P. in England, the affairs of the Western insurgents were in a promising state; and it appears that the British ministry was anxious to lend them assistance, and to co-operate with them. He was consequently well received by administration, who without loss of time entered into negotiations with him. He says that he came to this country as the constituted representative and chief of a large force united together in the cause of royalty, animated by the utmost zeal and most determined courage; and he observes that he was the only Frenchman who was able to offer to the British government an equivalent for its succours.

M. DE P. is of opinion that if, at the period when the expedition to Quiberon was preparing, the Regent (Louis XVII. being then alive) and the Comte d'Artois had been resident at the same place, so as to be able to hold their councils in common, the intrigue to defeat the effect of that diversion in their

favour would have failed; and that consequently the most efficacious scheme which had been adopted since the commencement of the revolution, for restoring these princes to their rights, would have had a fair chance of succeeding: while, he says, the distance which separated them favoured the enemies of the writer, and the opposers of his plans. The Comte d'Artois, he tells us, set a value on his services, and honoured him with his confidence: but the Regent (now Louis XVIII.) was beset by deception, perfidy, and cunning, and he regarded M. DE P. as a traitor. What these efficacious means were, and how the ill opinion entertained of the Lieutenant-General by *Monsieur* led to ill consequences, is not at all explained to us: but this mysterious passage may probably be elucidated in some future volume.

It is but justice to this author to state a few of the particulars of his intercourse with Mr. Windham. 'The esteem of Mr. Windham,' says he, 'was the more flattering to me, as it was the price of the purity and earnestness of my zeal for my king and country. Had I hesitated, had I been lukewarm, should I have engaged the regards of a man who is so alive to the feelings and calls of duty?' The same ægis, he very spiritedly intimates, protects him against the most distant suspicion of treachery. He tells us also that Mr. W.'s regard for him did not cease, when the hope of deriving benefit from him disappeared, but on the contrary has remained unchanged during every instant of nine years of persecution, misfortune, and disaster. 'The calumnies,' he observes, 'with which I have been assailed, and the ill treatment which I have endured, have had no other effect on him than that of protecting me by a continuance of his friendship, and of indemnifying me by fresh testimonies of esteem.'—The full benefit of this high testimonial to the character and views of M. DE P., we by no means wish to diminish or undervalue. It is doubtless eminently flattering, and as decisive as any of the kind can be. We shall merely remark that the style and manner of the narrative do not strengthen the presumption which this very honourable support is calculated to raise.

The Count farther informs us that, when Mr. Windham became convinced that nothing farther could be done for royalty in the Western provinces, he exerted all his influence over the leaders of the insurgents to avert the scourge of civil war, and manifested the utmost anxiety to stop the useless effusion of blood. M. DE P. states that he is possessed of various documents, which record the lively disquietudes testified by Mr. W. on this occasion.

The

The following relation is little creditable to the leading emigrants, and serves to confirm the unfavourable opinion which has been entertained of the generality of them:

‘When it was suspected that I was treating with the British government about a counter-revolution, I became the subject of conversation in all the circles and coteries of my countrymen; and many and various were the observations made on me and my project. All this was perfectly natural: but will it be believed that, without knowing in the least what were my intentions, my plans, my measures, my relations with the French Princes, and the confidence which they reposed in me, there were among them men who declared at once, and circulated by their emissaries, that my arrival in London, and my connection with the English government, promised no good to the royalist cause? Can we sufficiently wonder that, among the same persons, a confederacy should have been formed of which the only object was to watch me, to counteract my proceedings, to calumniate me with the Regent, and secretly to undermine the foundations on which the success of my enterprizes could alone repose?’

COUNT DE PUISAYE asserts that to the success of this plot against him was owing the failure of the unfortunate expedition to Quiberon; with all the calamities, private and public, incident to and consequent on that melancholy event. If this and similar accounts be true, are not these emigrants a devoted people? Were the distresses and hardships of poverty and banishment insufficient to make them act from a sense of a common interest? Were their habits of intrigue so inveterate, that they would put to hazard, and even defeat, the restoration of their lawful sovereign, rather than that an *inconnu*, an obscure rival, should have the credit of the measure? Can Europe place any reliance on such men? Greater traitors by far to their legitimate monarch than his rebellious subjects, men of this sort must be regarded as the chief stay of the usurper’s throne, and worthy only to crouch under his oppressions!

If the author complains bitterly of the pernicious intrigues of his leading countrymen, he speaks in the highest terms of the discernment, ingenuousness, experience in business, and magnanimity, of the Comte d’Artois; and we are told that it was his ardent wish to appear at the head of the Royalists, and that he would have realized it but for the miserable intrigues of those who beset his person. We cannot but observe, however, that to us this apology for the unfortunate Prince appears very unsatisfactory. What man of a superior mind was ever long the dupe of weak and wicked counsellors? Besides, without plans much more liberal and comprehensive than any of which we ever heard as adopted by the royal party, we do
not

not think that a material change could have been wrought by the appearance of a Bourbon Prince at the head of the Western insurgents. Had he come forwards seasonably with conciliation in his heart, and prepared to make palatable and wise concessions, we know not what the effect might have been : but his mere appearance of itself would never have given a decided turn to affairs.

The view of human nature which the subsequent passage furnishes, though far from flattering, deserves attention :

‘ When it became known that I was invested with authority by the French Princes, that my mission was authentic, and that I enjoyed credit with the British government, this credit was as usual marvellously exaggerated, and the crowd directed its views towards me. This short period abounded in instruction as to the nature of the human heart. I received thousands of letters which contained assurances of devotion, and testimonies of regard, which came for the most part from those who have since acted as the echoes of my enemies. I was besieged by memorials, pamphlets, anonymous letters, plans, projects, and declarations of regard for my person, from individuals to whom I was wholly unknown ; accompanied by professions of admiration for my talents, and panegyrics of my virtues ; matters which intoxicate fools, and which force the man of understanding to sigh over the abjectness and insignificance of his species. The reader does not expect to be introduced to this *dépôt* of adulation and lies : my friends know what value I ever ascribed to it. I preserve it for the instruction of my daughter and my nephews ; and if it falls into their hands when I am no more, they will find in it preservatives in abundance against deception and pride.’

It has often been observed that, if the avocations of men in high public situations were better known, and more considered, such insight would tend greatly to disarm the envy with which they are too apt to be regarded. An abundant share of this employment seems to have fallen to the lot of M. DE P., while he sustained a public character in this country :

‘ I had to maintain (says he) a correspondence with the French Princes, with the military and civil committee of Brittany, and with secret partisans in other districts of France ; with Captain d’Auvergne at Jersey, and with the principal officers under his command ; to hold conferences with the ministers in general, and with Mr. Windham in particular, the Duc d’Harcourt, &c ; to purchase and transport arms, clothing, ammunition, and succours of all kinds for the royalist army ; to compose memorials, to resolve objections, to discuss questions ; letters, commissions, or projects of the emigrants, to read, solicit, or answer ; to select officers, and to convey them to Brittany ; to provide for their wants, equipment, and departure ; to hold interviews with many of them ; to give instructions in writing for them, and succours to solicit for families and

and individuals ; to decide on offers of service ; new corps to raise, to form, and to organize ; intrigues to defeat, enmities to combat, and ill-will to reconcile, &c. It will be admitted that all this was enough to occupy the time and faculties of a man whose constitution had been exhausted by the duties of the hardest warfare that was ever known.'

According to M. DE P.,

' The French revolution owed its first success to the corruption, the misery, and the violence of the populace of cities ; and it might have been arrested in its progress by the courage of the inhabitants of the country. These two classes, of which the one is the most vile, while the other is the most useful part of society, constitute the people of every country, and the physical strength of a state. United, nothing can resist them ; opposed to one another, the latter, if well conducted, must prove victorious. They are equally liable to be actuated by enthusiasm ; the one feeling it on the side of mischief, the other on that of good. The one has more activity, the other more of firmness and constancy. The one, always dissatisfied, ever seeks change ; the other is averse from innovation. In the one, religion does not controul the passions ; in the other, simple habits and virtuous education, and a reverence for what is superior to man, generate confidence, union, subordination, and order. Their superior number, and their greater corporeal vigour, render those who are taken from the plough the prevailing force of every country.'

However plausible in statement, this theory fails in practice. In most of the French provinces, with the exception of the Western, we have been informed that the peasants were revolutionary ; and in Ireland, we do not find that the same class is more conspicuous for loyalty than the inhabitants of towns. The simple and pure manners of a country-life are a better subject in the hands of a poet, than in those of a calculating statesman.

Nothing can be more just than the observations made by the author, on the ignorance under which the emigrants laboured in regard to the state of things in revolutionary France ; or his censure on the total want of accommodation on their part to the changes which had there taken place. It is truly remarked by him, that two years produced greater alterations in that country than are generally effected by two centuries in ordinary times. Those who had not quitted France till as late as 1791 were become total strangers to their native land in 1793 ; so great had been the change in principles, opinions, pursuits, and even in habits and usages. ' The emigrants,' he adds, ' persevered till it was too late in this wilful blindness ; and the royalists who remained in France did not escape the infatuation.'

We

We also fully coincide with the Count in the ensuing sentiments ;

‘ If, instead of having in pay innumerable armies to draw the French forces to every point of the compass, in order to inure them to discipline ; if, instead of disputing with them for plains and fortresses, for rocks and sands, the momentary possession or loss of which did not in any degree affect the object which interested the whole world :—and all which diversions only served to promote the ends of the common enemies of mankind, and to increase their audacity :—if instead of acting this unwise part, the cabinets of Europe had *bond fide* united to strengthen the hands of those Frenchmen who preserved their fidelity to their religion, their country, and their King, it is not too much to say, that the world would not have been in a worse condition than that in which it is at present.’

M. DE PUISAYE positively denies that the British ministers caused false assignats to be manufactured in London : but we fear that it is too true that they not only connived at but gave a sort of sanction to the practice. If our recollection does not greatly fail us, it came out in our courts of justice, that paper was made in this country for the purpose of forging assignats, and that the duty on it had been remitted by government, on having security that it was to be applied to no other purpose ;—and a venerable judge, if we can trust the same recollection, vindicated the proceeding as consonant to the law of nations. With all due deference to that grave authority, we are persuaded that, whatever lawyers may decide on it, it was a practice which the dictates of humanity and the maxims of sound policy loudly condemned. We do not believe that, in an inverted case, a similar *dictum* would proceed from the same high seat.

A great proportion of the Count’s pages is devoted to expose the machinations of a set of men who are here designated as the agents of Paris and London ; persons who, at each of these places, held communication with the regent’s court at Verona. Nothing can equal the presumption, treachery, and baseness, with which they are here charged ; and intrigues more foul and mischievous, if we are to credit M. DE PUISAYE, never disgraced the most corrupt court in its most secure and prosperous days, than those which are carried on by the counsellors and agents of the unfortunate ex princes. The latter of the present volumes is wholly occupied with these details : the statements of which, though by much too minute, are not uninformative ; while the reflections on them bespeak a well informed mind. Valuable and striking observations are made on civil commotions, on the management of parties,

parties, and on maxims and rules of policy : but that these are appropriately introduced in a work of which the object is to vindicate the conduct of an individual, in one single transaction, we are wholly at a loss to perceive.

The Count DE PUISAYE is unquestionably a man of ability and information. If he wishes to deal fairly by the public, and to engage its favourable regard, we advise him no longer to trifle with it as he has hitherto done, but, in the volume which he announces, let him fully meet the charges advanced against him. We own that we are completely tired by these tedious narratives ; and our memory presents to us no instance of a personal vindication spun to any thing like the length of these memoirs.

ART. XIX. *Manuel de Trigonométrie Pratique, &c. ; i. e. A Manual of Practical Trigonometry.* By the Abbe DELAGRIVE, F R. S. London, and Geographer in Paris. Revised and augmented by Tables of Logarithms for the Use of Engineers, &c. By A. A. L. REYNAUD, Professor at the Polymatic School, &c. 8vo. Paris. 1806. Imported by De Boffe. Price 7s.

WE may expose our own ignorance of books and of authors, but we certainly mean to cast no oblique slur on the reputation of M. DE DELAGRIVE, when we affirm that the Trigonometry of that author was unknown to us, before the words *Nouvelle Edition* advised us of its existence. There are, in our opinion, within the same compass, trigonometrical treatises in France much superior to the one before us, both for matter and arrangement. Indeed, we regard the present as deficient in these points : the trigonometrical formulæ are sparingly afforded, and, when any present themselves, they are not very neatly deduced ; and it is impossible from this book to learn trigonometry theoretically, and difficult to acquire it practically.

This manual was *intended*, no doubt, to teach trigonometry in its practical uses : to enable students to understand and to conduct those processes which are necessary, in measuring an arc of the meridian ; for this operation requires a practical knowledge of surveying in its largest extent ;—and with reference to this measurement of an arc of the meridian, rules and tables are here laid down and constructed : for instance, for reducing angles observed in one plane, to their value in another plane ; for reducing observations made at one part of a station, to the centre or the observed part of such station, &c. —The latter portion of the volume is occupied by tables of
8. logarithms,

logarithms, and of sines, tangents, &c. ; and to these, the editor has prefixed an explanation.

We have not the means of present reference to the *Encyclopédie Méthodique* : but, if we recollect rightly, M. DELAGRIVE is the author of the Trigonometry inserted in that work.

ART. XX. *Moyens de conserver la Santé des Habitans des Campagnes, &c. ; i. e. On the Means of preserving the Health of Country-people, &c.* By Madame GACON-DUFOUR, Author of several Works on Rural and Domestic Economy. 12mo. pp. 330. Paris. 1806. Imported by De Boffe. Price 4s.

THIS volume presents to us a phænomenon of not very frequent occurrence, a medical work written by a female. Madame GACON-DUFOUR appears to have spent the greatest part of her life in the country ; and in consequence of a turn for observation, and a desire of benefiting the condition of those around her, she has been led to compose this treatise on the health of the peasantry. It is unnecessary to dwell on the importance of the object ; yet it must be acknowledged that it has not hitherto met with that degree of attention which it seemed to demand.—The publication before us, though of small dimensions, embraces the discussion of a great variety of topics ; such as directions for the construction of the habitations of the poor, for their diet and clothing, and for the nursing and management of their children ; observations on the causes which render the air unfit for respiration, on the injurious tendency of many of the operations in which the peasantry are occasionally engaged, and the means for obviating these effects, &c. &c. on which, and other similar subjects, we have some plain and generally judicious remarks, the result of common experience, but little perverted by theory.

Besides the more substantial merits of this volume, we have been interested in the perusal of it, in consequence of the information which it incidentally contains respecting the customs and manners of the French peasantry. On such points, it is difficult to keep the mind free from national bias : but the impression, which is left by Mad. GACON-DUFOUR's work, is not favourable with respect either to the comforts or the state of civilization of those for whose use it is intended.

ART. XXI. *Dictionnaire Portatif de Géographie Universelle, &c; i. e. A Dictionary of Universal Geography, including a comparative View of that of the Antients, of the middle Ages, and of modern Times; presenting a geographical, historical, political, and statistical View of the Globe, and of its Partitions in different Ages, as well as its actual State;—the Denominations and the Divisions both antient and modern, of Countries, Kingdoms, Republics, Cities, Towns, &c:—their History, natural and artificial Productions, Commerce, Climate, Situation, Population, Manners, &c;—and more especially the State of antient and modern France. Digested after the Plan of Vosgien, from various Writers. By P. C. V. BOISTE. Accompanied by a Quarto Atlas, consisting of forty five plates. 8vo. Paris. 1806. Imported by De Boffe.*

WE say in England that “Good wine needs no bush:” but we suppose that in France puffing is necessary to *help off* even a good thing; otherwise, we cannot account for the pompous display of the merits of this useful Gazetteer. M. BOISTE talks of the multitude of authors whom he has consulted; of the compression of a vast quantity of matter into a narrow space; of his laconic style, consisting for the most part of substantives and adjectives, similar to that of *Linné* in his Natural History; of his attention to accuracy; and of his incessant endeavour to make history keep pace with geography. The compilation is an evidence of the patient industry of its author, and will be very useful to most readers: but we could not avoid a smile at seeing a volume, consisting of 1077 pages, denominated *Portatif*, for it can be a pocket volume only to a Brogdignagian.

In a work comprising such a vast multitude of articles, many omissions and errors will be expected to occur; and we have discovered several of both: but their enumeration would evince a minuteness of criticism to which, in the present instance, we are not inclined to descend. Though M. BOISTE professes to have consulted Crutwell in his account of England, the proper names of our counties and towns are often incorrectly spelt, and the notices will be unsatisfactory to the English reader. The 220,000 inhabitants of Norfolk, for instance, will not approve of being all called *chicanours*. We know not what is meant by *Etomar* being the chief place in the isle of Thanet.

The exhibition of the antient with the modern names of places is very useful; and with all the defects of the present work, (which, whenever they are discovered, should be corrected in the margin,) we venture to recommend it as a valuable

able book of geographical reference. We hope that, when Europe is at rest, and the territorial portions of princes can be confidently assigned, an undertaking similar to that of M. Boiste will be executed in our own country.

ART. XXII. *Explication de la Fable, &c.; i. e. An Explication of Mythology by History, and by Ægyptian Hieroglyphics, the real Source of Mythology.* By M. J. B. LIONNOIS, Dean of the Faculty of Arts in the University of Nancy. 12mo. 3 Vols. Paris—London, De Boffe. Price 9s. sewed.

IT is certainly to be desired that young persons should be introduced to the nature and foundation of the antient mythology, as far as the records of history will enable us to arrive at the sources from which the idolatry of the antients was derived. Diodorus Siculus is on this account a most valuable and interesting author; and although he is neither to be admired for his style, nor is worthy of dependance for every position and fact which he has stated, yet the remains of his history which have descended to us furnish a most valuable illustration, and throw great and important light on the fictions of early times.

On an inspection of the present volumes, we perceived that the information contained in the Greek historian had not been neglected; and in the first article, we also found that recourse had been had to the curious fragment of Sanchoniathon, which is preserved in Eusebius. On this account, we were led at first to give the author credit for much industry and ingenuity in drawing up this treatise: but we soon recollected a similar work, though far more copious and extensive, by the Abbé Bannier; and on turning to that valuable performance, we discovered that M. LIONNOIS had composed this publication altogether of *excerpta quadam* from the mythology of Bannier. Even the introductory remarks are taken from that Abbé; and yet no confession, no preface whatever, apologizes for the liberty which he has used!—The third volume contains a compressed account of Egypt, derived from late descriptions of that country.—This is a most ingenious mode of making a new book.

I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

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- Page 8. l. 9. dele the *c* in '*Lautbowic*.'
74. l. penult. for '*lessons*,' r. *lesson*, with a comma after it.
91. l. 10. from bott. insert a comma after '*power*.'
128. l. 4. from bott. for '*legislation*,' r. *legislature*.
167. l. 4. from bott. for '*D. R.*' r. *Dr. R.*
198. l. 7. read, *pursued in a political debate*.
- l. 22. for '*Scottish*,' r. *settish*.
202. l. 28. dele the comma after '*us*.'
206. the No. of the page is wanting, and in line 32. add a semicolon after '*R.B.S—*'
212. l. 14. for '*maxims*,' r. *maxim*.
224. l. 3. for *Tí* read *Ti*.
272. l. 34. dele '*an*.'
332. l. 12. insert *so* after '*sending*.'
362. l. 14. from bott. for '*waz*,' r. *wera*.
392. note, read, Vol. xlix. N. S. p. 253.
400. l. 32. for '*authority Rabbinical*,' r. *Rabbinical authority*.
438. note †, l. 2. dele the repetition of the word *so*.

